

MORRIS ROBESON.

GENESIS, CHAP. XXII.
Abraham Offering up his Son Isaac.



To the Right Hon^{ble} the
 Plate is most humbly Dedicated
 and humble Servant.



Lady Frances Seymour
 by her Ladyships obedient
 Laurence Clarke

To the Reading of them.

B I B L E,

And THAT IS, *Robert*
The holy Scriptures contained

John 1 in the Olde and Newe Testament, *Ambrase*
TRANSLATED ACCORDING
to the Ebrew and Greeke, and conferred with the
noted best translations in diuers languages.

With most profitable Annotations vpon all the hard
places, and other things of great importance.

Mark FEARE YE NOT STAND STILL, AND

Robert behold the saluation of the Lord, which hee will
flew to you this day, Exod. 14. 13.

But the Lord deliuereth him



THE LORD SHALL FIGHT FOR YOU,
therefore hold you your peace, Exod. 14. 14.

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Esides the manifold and continuall ben'fitts which Almighty God bestowed vpon vs, both corporall and spirituall, we are especially bound (deare brethern) to giue him thanks without ceasing for his great grace & vn-speakable mercies, in that it hath pleased him to call vs vnto this marvellous light of his Gospel, & mercifully to regard vs after to horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idols, and that after to cruel murder of Gods Saints, as alas, haue bene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not for- dennes, but received againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the end that we may not be vniuersall of these great mercies, but seeke by all meanes (according to our deuotion) to be the same, it becometh vs so to walke in his feare & loue, that all the dayes of our life we may procure the glory of Now forasmuch as this thing chiefly is attained by the knowledge and preaching of the word of God, (which is the path, the key of the kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the school, the plasie wherein we may behold Gods face, the testimonie of his fauour, & the only foode and nourishment of the thought) that we could bestow our labours and studie in nothing which could be more acceptable to God and to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that we haue endeouored to archiue, yet considering the infancie of those times, and imperfect knowledge of the respect of this ripe age and cleare light which God hath now reuealed, the translations required greatly to be reformed. Not that we venerate any thing to our felues about the least of our brethern (for God knoweth re and trembling we haue bene for the space of two yerres and more day and night occupied herein) but be- lieued, and by diuers, whose learning and godlines we reuerence, exhorted, and also encouraged by the ready whose hearts God likewise touched, not to spare any charge for the furtherance of such a benefit and fauour to his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our labors to their godly iudgements, and seeing the great opportunitie and occasions, which God preferred vs vnto, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues, we in his great and wonderful workes (with all reuerence, as in the presence of God, as in treating the word of God, we thinke our felues insufficient) which now God according to his diuine prouidence and mercie hath finished and perfected end, And this we may with good conscience protest, that we haue in euery point and worde, and in the use of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in- correctly expounded the same. For God is our witnes, that wee haue by all meanes endeouored to set a word and right sence of the holy Ghost, for edifying of the brethern in faith and charitie.

Now as we have chiefly observed the fence, and laboured alwayes to restore it to all integritie: so have wee most religiously kept the proprietie of the wordes, considering that the Apollies who spake and wrote to the Gentiles in the Greeke to rather constrained them to the lively phraze of the Ebrewe, then enterprised farre by mollifying their language to speake the Gentiles did. And for this and other causes we have in many places referred the Ebrewe phraze, notwithstanding that may seeme somewhat hard in their eares that are not well practised, and also delight in the sweete sounding phrazes of the Scriptures. Yet least either the simple should be discouraged, or the malicious have any occasion of iust cavillation, for some translations reade after one sort, and some after another, whereas all may serve to good purpose and edification, we have in the margin noted that diversitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this mark // . Again, whereas the Ebrewe speech seemed hardly to agree with ours, we have noted it in the margin after this sort †, vntil that which was more Intelligible. And albeit that many of the Ebrewe names be altered from the old text, and restored to the true writing and first original, whereof they have their signification, in the usual names little is changed for feare of troubling the simple readers. Moreover, whereas the necessitie of the sense required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues, that it cannot either by circumlocution, or by adding the verbe or some word be understood of them that are not well practised therein) we have put in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the

the verses, we have follow'd the Hebrew examples, which have so often from the beginning distinguished of
as it is most profitable for memorie, so doth it agree with the best translations, and is most exact
best Concordances, and also by the quotations which we have diligently herein perused and set forth
the principall matters are noted and distinguished by this mark C. Yea and the arguments both for
chapters with the number of the verse are added, that by all means the reader might be holpen. For
we have set out the head of every page for a notable word or sentence which may greatly further the work
for the chiefe point of the page. And considering how hard a thing it is to understand the holy Scriptures
and, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are discouraged
because they cannot attain to the true and firme meaning of the same, we have also incouraged both by the
of the best commentaries, and also by the conference with the godly and learned brethren, to gather briete
upon all the hard places, as well for the understanding of such words as are obscure, and for the declaration of
the application of the same, as may most appertain to Gods glory and the edification of his Church. Furthermore
certaine places in the booke of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could
be to the simple reader, we have set them forth with figures and notes for the full declaration thereof, that they
by judgement, being holpen by the annotations noted by the letters a, b, c. &c. attain thereunto, yet by the
and as it were by the eye, may sufficiently knowe the true meaning, of all such places, wherein also we have
line Mappes of Cosmographie which necessarily serve for the perfect understanding and memorie of divers places
specially described, and partly by occasion touched, both in the old and new Testament.

6. y, that nothing might lack which might be bought by labours for the increafe of knowledge and furtherance of Gods
 here are adioyned two moſt profitable Tables, the one for ruling the interpretation of the Hebrew Language: and the other
 ing all the chiefe principall matters of the whole Bible: to ſaſe nothing (as we truſt) that any could iuſtly deſire,
 12. Therefore, as brethren that are partakers of the ſame hope and ſalvation with vs, we beſeech you, that this rich preſent
 ſtimable treaſure may not be offered in vaine, but as ſent from God to the people of God, for the increaſe of his Kingdom,
 comfort of his Church, and diſcharge of our conſcience, whom it hath pleaſed him to raiſe up for this purpoſe, if you would
 ſhould receiue the word of God, earnestly ſtudie it, and in all your life praſe it, that ye may now appeare in deede to be the
 Gods, not walking any more according to this world, but in the fraines of the Spirit, that God in vs may be fully
 through Chriſt Ieſus our Lord, who liueth and reigneth for euer, Amen.

Of the incomparable treasure of the holy Scriptures, with a prayer for the true use of the same. *Am. R. 16. 17.*

Am. R. 16. 17.
Here is the spring where waters flowe,
to quench our heate of sinne:
Here is the tree where trueth doth grow,
to leade our liues therein:
Here is the iudge that stints the strife,
when mens deuices faile:
Here is the bread that feedes the life,
that death cannot affaile.
The tidings of saluation deare,
comes to our eares from hence:
The fortresse of our faith is here,
and shielde of our defence.
Then be not like the hogge that hath
a pearle at his desire,
And takes more pleasure in the trough
and wallowing in the mire.
Reade not this booke in any case,
but with a single eye:
Reade not but first desire Gods grace,
to vnderstand thereby.
Pray still in faith with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happy thou in all thy life,
what so to thee befallies,
Yea, double happie shalt thou be,
when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewel of thy holy word, assist vs with thy spirit, that it may be written in our hearts to our euerlasting comfort, to reform vs, to renew vs according to thine owne Image, to build vs up, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all beauenly vertues. Graunt thou, O beauenly Father, for Iesus Christes sake, Amen.

How to take profite in reading of the holy Scriptures.

OF

1. Earnestly and vsually pray vnto God that hee will vouchsafe to
 - Teach the way of his statutes.
 - Giue vnderstanding.
 - Direct in the path of his commandements.
 - At the least twice euery day this exercise be kept.
2. Diligently keepe such order of reading the Scriptures and prayers, as may stand with his calling and state of life: So that
 - The time once appointed herewnto after a good entrie, be no otherwise employed.
 - Superstition be auoyded.
 - At one other time that be doing, which is left vndone at any time.
 - Teach, that we may learne trueth.
 - Improue, that we may be kept from errour.
 - Correct, that we may be drinen from vice.
 - Instruct, that we may be benefited in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope.
3. Vnderstand to what ende and purpose the Scriptures serue, which were written, to
 - Faith in
 - one God
 - Father.
 - Sonne.
 - Holy Ghost.
 - The state of mankind by
 - 1 Creation,
 - 2 fall and sinne:
 - 3 regeneration in Christ,
 - The Church and the gouernement thereof,
 - Before Christ.
 - Since Christ.
 - The word of God written in the Testament
 - Before Christ.
 - Since Christ.
 - The end and generall iudgement of the
 - Good.
 - Wicked.
4. Remember that Scriptures containe matter concerning
 - Religion and the right worshipping of God, as
 - Common-wealthes and gouernement of people, by
 - Magistrates
 - Peace and warre,
 - Prosperitie and plagues,
 - Subiectes
 - Good.
 - Euill.
 - Quiet.
 - Disordere.
 - Families and things that belong to household, in which are
 - Husbands.
 - Wiuues.
 - Parents.
 - Children.
 - Masters.
 - Seruants.
 - The priuate doings of euery man in
 - Godly blessed
 - Vngodly plagued.
 - Wisdom and follie.
 - Loue and hatred.
 - Sobernesse and incontinencie.
 - Mirth and sorrow.
 - Speech and silence.
 - Pride and humilitie.
 - Couetousnesse and liberalitie.
 - The common life of all men, as
 - Riches, poutertie, Nobilitie.
 - Faneur.
 - Labour and idlenesse.
5. Refuse all sence of Scripture contrary to the
 - Articles of Christian faith, contained in the common Creede.
6. Marke and consider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Maner of speech proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with another, whereby that which seemeth darke in one, is made claffe in another.
7. Take opportunitie to
 - Reade interpreters, if hee be able.
 - Conferre with such as can open the Scriptures. Acts 8. vers. 30 31 &c.
 - Heare preaching, and to proue by the Scriptures that which is taught. Acts 17. vers. 11.

The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbes Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Iofua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hofea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh,		Nahum	5
Apocripha.		Habakkuk	3
Ezra	10	Zephaniah	3
Nehemiah	13	Haggai	2
Ester	10	Zechariah	14
Iob	42	Malachi	4
Pfalmes	150		

The bookes called Apocripha.

1. Esdras	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The song of the three children.	
Tobit	14	The storie of Susanna.	
Iudeth	16	The idole Bel and the Dragon.	
The rest of Esther	6	1. Maccabees	16
Wisdomes	19	2. Maccabees	15
Ecclesiasticus	51		

The bookes of the New Testament.

Mattheue	28	Ephesians	6	The Epistle of Iames	5
Marke	16	Philippians	4	1. Peter	5
Luke	24	Colossians	4	2. Peter	3
Iohn	21	1. Thessalonians	5	1. Iohn	5
The Actes	28	2. Thessalonians	3	2. Iohn	1
The Epistle to the Romanes	16	1. Timotheus	6	3. Iohn	1
1. Corinthians	16	2. Timotheus	4	Iude	1
2. Corinthians	13	Titus	3	Reuelation.	22
Galatians	6	Philemon	1		
		To the Hebrewes	13	The	

forth in abundance every creeping thing that hath life: and let the fowle flye vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and every thing liuing and moving, which the waters brought forth in abundance according to their kinde, and every feathered foule according to his kind: and God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit and multiply, and fill the waters in the seas, and let the foule multiply in the earth.

23 ¶ So the evening and the morning were the fifth day.

24 ¶ Moreover God said, Let the earth bring forth the liuing thing according to his kind, cattell, and that which creepeth, and the beast of the earth according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kinde, and every creeping thing of the earth according to his kind: and God saw that it was good.

26 Furthermore God said, ¶ Let vs make man in our image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer the beasts, and ouer all the earth, and ouer every thing that creepeth and moveth on the earth.

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

28 And God blessed them, and God said to them, ¶ Bring forth fruit, and multiply, and fill the earth, and subdue it: and rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer every beast that moveth vpon the earth.

29 And God said, Behold, I haue giuen vnto you every herbe bearing feed, which is vpon all the earth, and every tree, wherein is the fruite of a tree bearing feede. ¶ that shall be to you for meate.

30 Likewise to every beast of the earth, and to every fowle of the heauen, and to every thing that moveth vpon the earth, which hath life in it, every greene herbe shall be for meate, and it was so.

31 ¶ And God saw all that hee had made, and loe, it was very good. ¶ So the evening and the morning were the sixth day.

CHAP. II.

¶ Thus the heauens and the earth were finished, and all the hoste of them.

2 For in the seventh day God ended his worke which hee had made, ¶ and the seventh day hee blessed it from all his worke, which hee had made.

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

4 ¶ These are the generations of the heauens and of the earth, when they were created, in the day, that the Lord God made the earth and the heauens.

5 And every plant of the field, before it was created, the excellencie of his worke and Gods goodness toward him. ¶ Or, the original and beginning. ¶ Or, hee, at chap. 1. 11.

was in the earth, and every herbe of the field, before it grew, for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground.

6 But a mist went vp from the earth, and watered all the earth.

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

8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom hee had made.

9 (For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meate: the tree of life also in the mids of the garden, and the tree of knowledge of good and of euill.)

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

11 The name of one is ¶ Pihon: the same compasseth the whole land of Hauilah, where is gold.

12 And the gold of that land is good: there is ¶ Beluim, and the Onyx stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of Cush:

14 And the name of the third riuer is ¶ Hiddekel: this goeth toward the East side of ¶ Assur: and the fourth riuer is ¶ Parah.)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might dreffe it, and keepe it.

16 And the Lord God commanded the man, saying, ¶ Thou shalt eat freely of every tree of the garden.

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die the death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe to meet for him.

19 So the Lord God formed of the earth every beast of the field, and every fowle of the heauen, and brought them vnto the man to see how he would call them: for howsoever the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the fowle of the heauen, and to every beast of the field: but for Adam found he not an helpe meet for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and he slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, ¶ made hee a woman, and brought her to the man.

23 Then the man said, ¶ This now is bone of my bones, and flesh of my flesh. Shee shall be called ¶ woman, because she was taken out of the man.

24 ¶ Therefore shall man leave his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

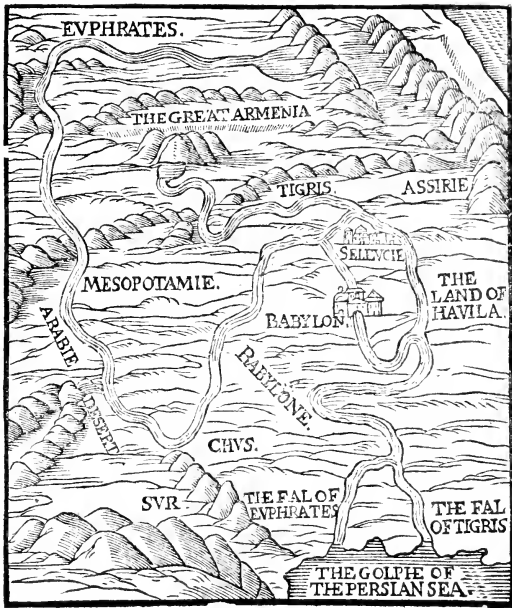
25 And they were both naked, the man and his wife, and they were not ashamed.

¶ Mat. 10. 5. Mar. 10. 7. 1. Cor. 13. 12. ¶ So that man was created in a greater degree of vntoward our worke than otherwise were: hee was bound to know to our parents. ¶ For before sinne entered, all things were honest and comely.

THE SITUATION OF THE GARDEN OF EDEN.

ing, This h
work

Because, mention is made in the tenth verse of that Chapter, of the river that watered the garden, we must note that Euphrates and Tygris, called in Hebrew, Perath and Hiddekel, were called but one river where they were joined together, as they had four heads; that is, two at their springs, and two where they fell into the Persian Sea. In this country and most plentiful land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Eden compasseth the land of Havilah, it is meant of Tigris, which runs through the country, as it passed by divers places was called by various names, as some time Dجلة, in other places, Pafthyer, and of some Phasin or Pishou. Likewise Euphrates toward the country of Cossy or Euphrates, or Arabia, was called Gidon. So that Tygris and Euphrates, (which were not swimmers, and some time when they were together, were called after one name) were according to divers places called by diverse names, so that they might seeme to have bene some divers rivers.



Armenia the obedience

he children of the land of Edy, which to degenerate, that came parents, he

The fall of Euphrates. The fall of Tygris.

The goulfe of the Persian Sea.

CHAP. III.

- 1 The woman seduced by the serpent, 6 serpents how he seduced her, 8 The serpent from God, 14 The voice of the serpent, 15 Christ's promise, 19 Man is dust, 22 Man is without of Paradise.

* Willa. 22.

As Satan can change himselfe into an Angel of light, so did he about the wisdom of the serpent to deceive man.

b God suffered Satan to make the serpent his instrument, and to speak in him.

c In drawing of God, the earnings were yielded to Satan.

* 1. Cor. 11. 3.

d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatenings.

e Edy, the death.

f A though he should fly, God doeth not forbid you to eat of the fruit, save that hee knoweth that if ye should eat thereof, ye should be like to him.

* Ed. 1. 25. 26. 1. Tim. 1. 24.

g Nor so much to please this world, as to be free from the bondage of sin, they began to feel their misery, but they sought not to God for remedy.

Now the serpent was more subtil than any beast of the felds, which the Lord God had made: and he baid to the woman, Yea, hath God indeed said, yee shall not eat of every tree of the garden?

2 And the woman sayd vnto the serpent, We eat of the fruite of the trees of the garden.

3 But of the fruite of the tree which is in the mids of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 Then the serpent said to the woman, Ye shall not die.

5 But God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and euill.

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

7 Then the eyes of them both were opened, and they knew that they were naked, and they

sewed figges: & they made themselves figges & breches.

8 Afterward they heard the voyce of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

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

10 Who said, I heard thy voyce in the garden and was afraid: because I was naked, therefore I hid myselfe.

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

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

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

14 Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, and above every beast of the feld: vpon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life.

h Hee asked the reason of Adam and his wife, because hee would bring them to repentance, but he asked not the serpent, because hee would show him no mercy, as a vaine and contemptible beast, 11a. 65. 25.

i Ebr. things to give them to have their privities, as our mens h. The lusts of the flesh, as the science of the deprentence.

j His hypocritical appearance, as that hee, and the end of his nakedness, which was the signification of Gods commandment.

k His wickedness and lacke of true repentance appeared in this that hee badereth God with his fault, because hee had giuen him a wife.

12 **¶** And thou shalt not enmitte betweene a thee and
thy brother, & betweene thy seed and thy seede.
13 **¶** He shall breake thine head, & thou shalt bruise
his heele.

16 **¶** Vnto the woman hee said, I will greatly
increase thy seed, and thy conceptions. In
forow shalt thou bring forth children, and thy
desire shall be subiect to thine husband, and he shall
rule ouer thee.

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

18 **¶** Thorns also and thistles shall it bring
forth to thee, and thou shalt eate the herbe of the
field.

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

20 (And the man called his wiues name He-
uah, because she was the mother of all liuing.)

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

22 **¶** And the Lord God said, Beholde, the
man is become as one of vs, to know good and
euill. And now leaue he put forth his hand, and
yete alke of the tree of life, and eat, and liue for
euer.

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

24 Thus he cast out man, and at the East side
of the garden of Eden he set the Cherubims, and
the blade of a sword shakē, to keepe the way of
the tree of life.

CHAP. IV.

1 The generation of mankind. 3 Kain and Abel offer sacrifices.
8 Kain killeth Abel. 23 Lamech a tyrant encourage his
fellow sinners. 20 True religion is restored.

Afterward the man knew Heuah his wife
which conceived and bare Kain, and said, I
have obtained a man by the Lord.

2 And againe she brought forth his brother
Habel, and Habel was a keeper of sheepe, and
Kain was a tiller of the ground.

3 **¶** And in processe of time it came to passe,
that Kain brought an oblation vnto the Lord
of the fruit of the ground.

4 And Habel also himselfe brought of the
first fruits of his sheepe, and of the first of them,
and the Lord had respect vnto Habel, and to his
offering.

5 But vnto Kain and to his offering he had
no regard: wherefore Kain was exceeding
wroth and his countenance fell downe.

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

7 If thou doe well, shalt thou not be accepted?
and if thou dost not well, shall lieth at the

door: also vnto thee his desire shall be subiect,
and thou shalt rule ouer him.

8 **¶** Then Kain spake vnto Habel his brother.
And when they were in the field, Kain rose vp
against Habel his brother, and slew him.

9 Then the Lord sayd vnto Kain, Where is
Habel thy brother? Who answered, I cannot tell.
Am I my brothers keeper?

10 Again he said, What hast thou done? the
voyce of thy brothers blood crieth vnto mee
from the earth.

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

12 When thou shalt till the ground, it shall
not henceforth yeeld vnto thee her strength:
1 vagabond, and a runnagate shalt thou be in the
earth.

13 Then Kain said to the Lord, My punish-
ment is greater then I can beare.

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

15 Then the Lord sayd vnto him, Doubt-
lesse whosoever slayeth Kain, hee shall be a pun-
ished seven fold. And the Lord set a marke
vpon Kain, least any man finding him, should kill
him.

16 Then Kain went out from the prefence of
the Lord, and dwelt in the land of Nod toward
the East side of Eden.

17 Kain also knew his wife, which conceived
and bare Henoah: and he built a citie, & called
the name of the citie by the name of his sonne,
Henoah.

18 And to Henoah was borne Irad, and Irad
begate Mehuiael, and Mehuiael begate Methushael,
and Methushael begate Lamech.

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

20 And Adah bare Iabal, who was the father
of such as dwell in the tents, and of such as haue
cattell.

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

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

23 Then Lamech sayde vnto his wiues,
Adah and Zillah, Heare my voyce, yee wiues of
Lamech, hearken vnto my speech: for I would
slay a man in my wound, & a yong man in mine
hurt.

24 If Kain shall be aueraged seven fold, truly
Lamech I will auerage seven fold.

25 **¶** And Adam knew his wife againe, and she
bare a sonne, and she called his name Seth: for
God, said she, hath appointed me another seed for
Habel, because Kain slew him.

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

f He mocked at Gods sufferance in Kain, seeing although God
would suffer none to punish him, and yet give him licence to smother others.
g In the dayes God began to moue the hearts of the godly to restore religion, which a long time by
the wicked had beene suppressed.

which was the
moeth of De-
cember.

† Elv. at the end of
fourth day.

† The rauen is
sent forth and
returneth.
† He fetcheth the
dove.

e It is like that
the rauen did
do and fro, tenn
on the Arke, but
came not into it,
as the dove that
was taken in.
† Cor. 11. 14.

† Which was a
figure that the wa-
ters were much
diminished: for
the olives grow
up to the high
mountaine.
† Called in the
Arke, containing
part of March and
part of April.

A Noah declareth
his absence, in
that he would not
depart out of the
Arke without
Gods expresse
commandment,
as he did not enter
in without the
fame: the Arke
being a figure of the
Church, wherein
nothing must be
done without the
word of God.

† Chap. 9. 22. and
9. 1.
† For sacrifices
which were as
an exercise of
their faith, whereby
they vied to give
thanks to God for
his benefits.

† Or, sweet favour.
† That is, thereby
he beweech him-
self appeased and
kindred to us.

† Chap. 9. 5. Mat.
13. 12.
† The order of na-
me destroyed by
the flood, is res-
tored by Gods
provid.

a God increaseth
them with fruit,
and declared ven-
to them his coun-
sell at some time
of replenishing of the earth.

5 And the waters were going and decreasing
vntill the tenth month: in the tenth month,
and in the first day of the month, were the tops
of the mountaines feene.

6 ¶ So ¶ after feurte dayes, Noah opened
the window of the Arke which he had made,
7 And sent forth a rauen, which went out,
going forth and returning, vntill the waters were
dried vp vpon the earth.

8 Again he sent a ¶ dove from him, that hee
might see if the waters were diminished from off
the earth,

9 But the dove found no rest for the sole of
her foot: therefore shee returned vnto him into
the Arke (for the waters were vpon the whole
earth) and he put forth his hand, and receiued
her, and tooke her to him into the Arke.

10 And hee abode yet other feuen dayes, and
again he sent forth the dove out of the Arke,

11 And the dove came to him in the evening,
and lo in her ¶ mouth was an olive leafe that
she had pluckt: whereby Noah knew that the
waters were abated from off the earth.

12 Notwithstanding, he waited yet other feuen
dayes, and sent forth the dove, which returned
not againe vnto him any more.

13 ¶ And in the six hundred and one yeere,
in the first day of the eighth month, the waters
were dried vp from off the earth: and Noah re-
moued the covering of the Arke, and looked, and
behold, the vpper part of the ground was drie.

14 And in the second month, in the feuen and
twentieth day of the month, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 ¶ Go forth of the Arke, thou, and thy wife,
and thy sonnes, and thy sonnes wives with thee.

17 Bring forth with thee every beaſt that is
with thee, of all flesh, both foule and cattell, and
every thing that creepeth and moueth vpon the
earth, that they may breed abundantly in the
earth: and bring forth fruit and increase vpon
the earth.

18 So Noah came forth, and his sonnes, and
his wife, and his sonnes wives with him.

19 Every beaſt, euery creeping thing, and
euery foule, all that moueth vpon the earth,
after their kinde, went out of the Arke.

20 ¶ Then Noah built an altar to the Lord,
and tooke of euery cleane beaſt, and of euery
cleane fowle, and offered burnt offerings vpon
the altar.

21 And the Lord smelled a ¶ ſavour of rest,
and the Lord said in his heart, I will henceforth
curſe the ground no more for mans cauſe: for
the imagination of mans heart is euill, euen from
his youth: neither will I ſtrike any more all
things liuing: I haue done.

22 Hereafter I ſeed time and harueſt, and cold
and heat, and ſummer and winter, and day and
night ſhall not ceaſe, ſo long as the earth remain-
eth.

CHAP. I X.

1 The confirmation of making 2 Mans subordination all crea-
tures. 3 Deſcription of the ſigns. 4 The power of the ſigns.
5 The rainbow is the ſigne of Gods promiſe. 6 Noah is
drunken, and naked. 7 His ſonnes, whom he curſeth. 8 The
age and death of Noah.

ANd God beſeſt Noah and his ſonnes, and
ſaid to them, ¶ being fourth fruit, and multi-
ply, and replenish the earth.

2 Also the ſeare of you, and the dread of
you ſhalbe vpon euery beaſt of the earth, and vpon
euery ſoule of the heauen, vpon all that mooueth
on the earth, and vpon all the fiſhes of the
ſea: into your hand are they deliuered.

3 Euery ¶ thing that moueth and liueth, ſhall
be meat for you: as the ¶ greene herbe, haue I
giuen you all things.

4 ¶ But fleſh with the life thereof, I meane,
with the blood thereof, ſhall ye not eat.

5 ¶ For ſurely I will require your blood,
wherein your liues are: at the hands of euery
beaſt will I require it: and at the hande of man,
euen at the hande of a mans ¶ brother will I re-
quite the life of man.

6 Who ſo ¶ ſliddeth mans blood, ¶ by man
ſhall his blood be ſhed: ¶ for in the ¶ image of
God hath he made man.

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

8 ¶ God ſpake alſo to Noah and to his ſonnes
with him, ſaying,

9 Behold, ¶ I, euen I eſtabliſh my ¶ covenant
with you, and with your ¶ ſeed after you.

10 And with euery liuing creature that is with
you, with the foules, with the cattell, and with
euery beaſt of the earth with you, from all that
goe out of the Arke, vnto euery beaſt of the earth.

11 ¶ And my covenat: will I eſtabliſh with
you, that from henceforth all fleſh ſhall not
be rooted out by the waters of the flood, nei-
ther ſhall there be a flood to deſtroy the earth
any more.

12 Then God ſaid, ¶ This is the token of the
covenat which I make betwene mee and you,
and betwene euery liuing thing that is with
you vnto perpetual generations,

13 I haue ſet my ¶ k bowe in the cloude, and it
ſhalbe for a ſigne of the covenat betwene mee
and the earth

14 And when ¶ I ſhall couer the earth with a
cloud, and the bowe ſhall be ſeene in the cloud.

15 Then will I remember my ¶ covenat which
is betwene mee and you, and betwene euery li-
uing thing in all fleſh, and there ſhall be no more
waters of a flood to deſtroy all fleſh.

16 Therefore the bow ſhall be in the cloude,
that I may ſee it, and remember the enſlating
covenat betwene God and euery liuing thing,
in all fleſh that is vpon the earth.

17 God ſaid yet to Noah, ¶ This is the ſigne
of the covenat, which I haue eſtabliſh d be-
twene mee and all fleſh that is vpon the earth.

18 ¶ Now the ſonnes of Noah going forth of
the Arke, were Shem and Ham and Iapheth. And
Ham is the father of Canaan.

19 Theſe are the three ſonnes of Noah, and of
them was the whole earth ſpreading.

20 ¶ Noah alſo began to be an husbandman,
and planted a vineyard.

21 And hee drunke of the wine, and was
drunken, and was vncouered in the middes of
his tent.

22 And when Ham the father of Canaan, ſaw
the nakedneſſe of his father, ¶ hee tolde his
two brethren without.

23 Then tooke Shem and Iapheth a garment,
and put it vpon both their ſhoulders, and went
backeward, and covered the nakedneſſe of the
father of whom came the Canaanites that wicked nation, who were alſo deſcended
of God. ¶ In deſecration and contempt of his father.

By the verme
of this commande-
ment becauſe
not ſo much a
pauſt man as they
would, yet, and
many leue to his
life thereby.

By this promiſe
God man may
with a good con-
ſcience vie the
exceres of God
for his neceſſity.

Chap. 1. 19
¶ Gen. 17. 14.
¶ That is, law
circumciſe, and the
ſeſh of beaſts
that are ſtrangled:
and hereby all
cruelty is for-
bidden.

e That is, I will
take vengeance
for your blood.
¶ Or, my blood.
¶ Mat. 26. 52.
reuel. 13. 10.
¶ Not only by
the magiſtrate,
but of times God
takes vp our
enemies to kill
another.

¶ Chap. 1. 27.
¶ Therefore to de-
ſtroy Gods image,
and to inuade
not only done
to man, but alſo
to God.

¶ To ſuffice you
that the world
ſhalbe no more
deſtroyed by
a flood.

¶ The children
which are not yet
borne, are com-
prehended in
Gods covenat
made with their
fathers.

¶ Gen. 34. 9.
¶ Heerby we ſee
that ſignes of Gods
covenants are to
be ſeene ſe-
parate from the
word.

¶ Eſay. 43. 1. 12.
¶ I when mee ſhall
ſee my bowe in
the heauen, they
ſhall know that I
haue not forgot-
ten my covenants
with them.

¶ God deſireth
the officer,
to confirme
Noahs faith ſo
much the more.
¶ In this deſireth
what was the ven-
ue of Gods bleſ-
ſing, when hee
ſaid, increaſe and
bring forth, Chap.

¶ Gen. 1. 28
¶ The ſeſh be-
cause one ſeſh
drew what an
old ſide ſong
d. n. he ſeſh
d. n. he ſeſh

¶ Of whom came the Canaanites that wicked nation, who were alſo deſcended
of God. ¶ In deſecration and contempt of his father.

1. I pronounced
as a prophetic
cure of God
against all them
that honour not
their parents: for
Ham and his po-
sterity were ac-
curfed.
2. That is, a molt
vile curse.
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100. Or, rather,

father with their faces backward: so they sawe not their fathers nakednes.

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

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

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

27 God *¶* likewise Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 *¶* And Noah liued after the flood three hundred and fiftie yeeres.

29 So all the dayes of Noah were nine hundred and fiftie yeeres: and he died.

CHAP. X.

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

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

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

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

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

5 Of these were the cyles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

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

7 And the sonnes of Cush, Seba, and Hani- lah, and Sabtah, and Raamah, and Sabtecha: all the sonnes of Raamah were Seba and Dedan.

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

9 He was a mightie hunter before the Lord. Wherefore it is said, *¶* As Nimrod the mightie hunter: before the Lord.

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

11 Out of that land came Asshur, and builded Nineueh and the citie Rehoboth, and Calah:

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

13 And Mizraim begate Ludim: and Anan- im, and Lebhim, and Naphthum.

14 Pathrusim also, and Caluthim (out of whom came the Philistims) and *¶* Caphortim.

15 Also Canaan begate Zidon his first borne, and Heth,

16 And Iebuſ, and Emori, and Girgashim,

17 And Heui, and Arki, and Sini,

18 And Aruak, and Zemarai, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vntill Az- zah, and as thou goest vnto Sodom and Gom- orrah, and Admah, and Zeboiim, euen vnto Laſha.

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

21 *¶* Vnto Shem also the father of all the

sonnes of *¶* Eber, and elder brother of Iapheth were children borne.

22 *¶* The sonnes of Shem were Elam and Af- ſur, and Arpachſhad, and Lud, and Aram.

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

24 Also Arpachſhad begate Shelah, and She- lah begate Eber.

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

26 Then Joktan begate Almodad, and She- leph, and Hazarmaueth and Ierah.

27 And Hadoram, and Vzal, and Diklah,

28 And Obal, and Abimeel and Sheba,

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

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

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

32 These are the families of the sonnes of No- ah, after their generations among their people: *¶* Of four of these were the nations diuided in the earth after the flood.

CHAP. XI.

6 *The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Asume d-pontus from Vr, with his father Terah, Sarai and Lot. 32 The age and death of Terah.*

When the whole earth was of one language *¶* and one speech.

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

3 And they said one to another, Come, let vs make bricke and burne ir in the fire, so they had bricke for stone, and slime had they in stead of mortar.

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

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

6 And the Lord said, Behold, the people are one, and they all haue one language, and this they begin to doe, neither can they now be stop- ped from whatsoeuer they haue imagined to doe.

7 Come on, let vs pōe downe, and there confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called *¶* Ba- bel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 These are the generations of Shem: Shem was an hundred yere old, and begate Ar- pachſhad two yeere after the flood:

11 And he lived after he begate Arpachſhad three and threescore and five yere.

12 And he begate Sem, when he was an hundred and five yere old, and Sem lived after he begate Sem an hundred and tenn yere.

13 And he begate Chus, when he was an hundred and tenn yere old, and Chus lived after he begate Chus an hundred and tenn yere.

14 And he begate Yafeth, when he was an hundred and tenn yere old, and Yafeth lived after he begate Yafeth an hundred and tenn yere.

15 And the sonnes of Yafeth, Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

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

17 And the sonnes of Iauan, Eliphaz, and Tarshish, Kittim, and Dodanim.

18 Of these were the cyles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

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

20 And the sonnes of Cush, Seba, and Hani- lah, and Sabtah, and Raamah, and Sabtecha: all the sonnes of Raamah were Seba and Dedan.

21 And Cush begate Nimrod, who began to be a mightie in the earth.

k Of whom came the Hebrewes or Iewes.

1. Chron. 1. 17.

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we know of the Sublime. 14. The promise made to Abram is renewed. 18. Abram buildeth an altar to the Lord

Then Abram went vp from Egypt, he and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in silver and in gold.

3 And he went on his journey from the South toward Beth-el, to the place where his tent had bene at the beginning, betwene Beth-el and Hahi,

4 Vnto the place of the * altar, which he had made there at the first; And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents.

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

7 Also there was debate betwene the herdsmen of Abrams cattell, and the herdsmen of Lots cattell, (and the * Canaanites and the Perizzites dwelled at that time in the land.)

8 Then sayd Abram vnto Lot, Let there be no strife, I pray thee, betwene thee and me, neither betwene mine herdsmen and thine herdsmen; for we be brethren.

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

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord like the land of Egypt, as thou goest vnto Zoar.)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his journey from the East: and they departed the one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom were wicked and exceeding sinners against the Lord.

14 ¶ Then the Lord sayd vnto Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all * the land which thou seeest, will I giue vnto thee, and to thy seede for euer,

16 And I will make thy seede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbered.

17 Arise, walke thorow the land, in the length thereof, and breidh thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIII.

12. In the twentieth of Sodom Lot is taken prisoner. 16. Abram deliuereth him. 18. Melchizedek, cometh to meete him. 19. A * war should not be crised by the king of Sodom.

AN in the dayes of Amraphel king of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the * nations:

2 These men made warre with Bara king of Sodom, and with Birsa king of Gomorah, Shi-

nah king of Admah, and Shemeber king of Zo-boim, and the king of Bela, which is Zoar.

3 All these * ioyned together in the vale of Siddim, which is the salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the * Rephaims in Apherath Karnaim, and the Zuzims in Ham, and the Emims in * Shauch Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned and came to En-mithpat, which is Kadesh, and * smote all the country of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zebaijm, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim,

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, & Arioch king of Ellasar: foure kings against fise.

10 Now the vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah fled and fell there; and the residue fled to the mountaine.

11 And they tooke all the substance of Sodom and Gomorah, and all their vitales, & went their way.

12 They tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eliecol, and brother of Aner, which were * confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought vp in his house, three hundreth and eightene, and pursued them vnto Dan.

15 Then hee and his seruants diued themselves against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of * Damascus.

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

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the King of Sodom forth to meete him in the valley of Shauah, which is the * Kings dale.

18 And * Melchizedek King of Shalem brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore he blessed him, saying, Blessed art thou, Abram, of God most high, Possessor of heauen and earth,

20 And blessed be the most high God, which hath deliuered thine enemies vnto thine hand, * And Abram gaue him tithes of all.

21 Then the king of Sodom sayd to Abram, Giue me the * persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodom, I

* Ambition is the chief cause of warres among Princes.
¶ Or, for the labour and feils.
¶ Called also the dead sea, or the lake Aphelath, nere vnto Sodom and Gomorah.
¶ Or, Goyims.
¶ Or, plaine.

¶ Or, destroyed.

* And afterward was overwhelmed with water, and so was called the salt sea.
¶ Or, since disform = field.

¶ The goodly ne plagued many times with the which: therefore their company is dangerous.

¶ God moued them to ioyne with Abram, and perseuer with him from their idolatry and superstitions.
¶ Or, armed.

¶ Or, Damascus.

* Gen. 18, 18.
¶ Heb. 7, 1.
¶ For Abram and his loneliness reliction, and not to other assistance.
¶ In that Melchizedek fed Abram, he declared himselfe to be a king, and in that he bled, ed him, he heareth.
¶ Lev. 7, 8.
¶ Or, Iudith.
¶ Or, Iudith.

a His great riches were in Egypt, kindred him not to follow his country.
b He called by that name which was after given vnto it.
c Chap. 12, 12.
d Chap. 12, 12.
e This incommo-dity came by the a riles, which he take the field and as it were the bound of name.
f Chap. 26, 7.
g Who being then contention, might his plaine and God and destroy them.
h He curseth off the occasion of contention: therefore he enuill combat, he may reigneth has ouer night to buy peace.
i Which was in Egypt, chap. 2, 10.
j This was done y Gods promise.
k Note, that only Abram and his fcede might dwell in the land of Canaan.
l Lot this thing to get paradise, toward Hell.
m The Lord comforted him, in that he should have taken possession of the deputation of his nephew.
n Chap. 12, 7. and 15, 7. and 16, 20, 4.
o Deut. 34, 4.
p I Meaning, a long time, and the coming of Christ, as Isai. 52, 14, and 1, 10.
q Deut. 15, 17.
r Specifically this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are here out of the true land of Canaan.
s That is, of Babylon, by king Belshazzar, meaning them that were gouernours of cities.
t Or, a people gathered of diuers countries.

18 [†] *He lift vp mine hand vnto the Lord the most high God possessor of heauen and earth.*
 23 [†] *That I will not take of all that is thine, so much as a threed or shoote latchet, least thou shouldst say, I haue made Abram rich,*
 24 [†] *Save onely that, which the young men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.*

CHAP. XV.

[†] *The Lord Abram before and named. 2. He is a faithful man. 3. The promise and assurance out of Egypt is declared. 18. The land of Canaan is promised for the fourth time.*

After these things, the ¶ word of the Lord came vnto Abram in a * vision, saying, Feare not Abram, I am thy buckler, and thine exceeding * great reward.

2 And Abram sayd, O Lord God, what wilt thou giue me, ¶ seeing I goe childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram sayd, Behold, to me thou hast giuen no sonne: wherefore loe, a seruant of mine house shall be mine heire.

4 Then beheld, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels; he shall be thine heire.

5 Moreover he brought him forth and sayd, ¶ Looke vp now vnto heauen, and tell the starres if thou be able to number them: and he sayd vnto him, So shall thy seed be.

6 And Abram * seighed the Lord, and hee comended that to him for righteousnesse.

7 Againe he sayd vnto him, I am the Lord, that brought thee out of * Ur, of the Chaldees, to giue thee this land to inherit it.

8 And he sayd, O Lord God, ¶ Whereby shall I know that I shall inherit it?

9 Then he sayd vnto him, Take me an heifer of three yeeres old, and a shee goat of three yeeres olde, and a ram of three yeeres old, a turtle doue also and a pigeon.

10 So he tooke all these vnto him, and ¶ diuided them in the middes, and layd euery piece oue against another: but the birds diuided he not.

11 Then foules fell on the carcases, and Abram drone them away.

12 And when the sunne went downe, there fell an heauy sleepe vpon Abram: and loe, ¶ a very fearefull darkenesse fell vpon him.

13 Then he sayd to Abram, * Know for a surety, that thy seed shall be a stranger in a land that is not theirs, * & four hundred yeeres, and shall serue them: and they intreat their enail.

14 Notwithstanding, the nation whom they shall serue, will I iudge: and after ward shall they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the ¶ fourth generation they shall come hither againe: for the * wickednesse of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darknes: and behold, a smoking furnace, and a firebrand, which went betwene those pieces.

18 ¶ In that same day the Lord made a cōuent with Abram, saying, Vnto thy seed haue I giuen this land: * from the river of Egypt vnto the great river ¶ Euphrates.

19 The Kenites, and the Kenezites: and the Kadmonites,
 20 And the Hittites, and the Perizzites, and the Rephaims,
 21 The Amorites also, and the Canaanites, and the Girgathites, and the Iebusites.

CHAP. XVI.

[†] *Sarai becometh Hagar to Abram. 6. Sarai is contented and disquieted her downe. 10. And being ill canked, she is. 7. The angel comforteth her. 11. 12. Testimony and promise of the sonne. 13. Sarai calleth vpon the Lord, returne from Sarai to her.*

NOW Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

2 And Sarai sayd vnto Abram, Behold now, the Lord hath * restrained me from childbearing, I pray thee go in vnto my maid: ¶ it may be that I shall receiue a child by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maid the Egyptian, after Abram had dwelled ten yeeres in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceived: and when she saw that she had conceived, her dame was * deified in her eyes.

5 Then Sarai sayd to Abram, ¶ Thou dost me wrong, I haue giuen my maid into thy bosem, and thee teeth that shee hath conceived, and I am deified in her eyes: the Lord iudge betwene me and thee.

6 Then Abram sayd to Sarai, Behold, thy maid is in thine ¶ hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ The Angel of the Lord found her beside a fountain in the way of Sher.

8 And hee sayd, Hagar Sarais maid, whence comest thou? and whither wilt thou goe? And she sayd, I flee from my dame Sarai.

9 Then the Angel of the Lord sayd to her, ¶ Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord sayd vnto her, I will so greatly increase thy seed, that it shall not be numbered for multitude.

11 Also the Angel of the Lord sayd vnto her, See, thou art with child, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And hee shall be a ¶ wilde man: his hand shall be against euery man, and euery mans hand against him, * and he shall dwell in the presence of all his brethren.

13 Then he called the name of the Lord that spake vnto her, Thou God lookest on me: for she sayd, ¶ Haue I not also here looked after him that seeth me?

14 ¶ Wherefore the Well was called, ¶ Beer-lahai-roi: loe, it is betwene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name which Hagar bare, Ishmael.

16 And Abram was fourscore and fixe yeeres old, when Hagar bare him Ishmael.

CHAP. XVII.

[†] *He is charged to circumcise him in the promise. 10. He is circumcised the fifth time. 11. 12. Circumcision.*

¶ Or, the Lord speaks to him.
 * Num. 12. 9.
 * Epl. 1. 6.

only seare was not
 at least he should
 not haue children,
 but the promise
 of the blessed seed
 should not be ac-
 complished in him
 * Gen. 4. 18.
 * Gen. 4. 3.
 * Gal. 3. 6.
 * James 2. 28.
 * Chap. 11. 22.

¶ This is a particu-
 lar spirit of
 Gods promise, which
 is not sufficient for
 all to follow, in
 asking figures: but
 was permitted to
 seme by a specu-
 lar motion, as to
 Giddens and Ex-
 kish.
 ¶ This was the
 elske encline in
 making conceits,
 Ierem. 19. 18, to
 the which God
 added these con-
 ditions, that A-
 brams posses-
 sion should be as one
 in piece, but af-
 ter they should
 be compelled to
 seare: also that
 it should be afflic-
 ted, but yet deli-
 uered.

† Ebr. a fear of
 great darkness.
 * Gen. 17. 6.
 * Ezech. 12. 40.
 d. Counting from
 the birth of Ishak
 to their departure
 out of Egypt:
 which declareth
 that God will suffer
 his to be afflicted
 in this world.
 ¶ Or, after four
 hundred years.
 ¶ Though God
 suffer the wicked
 for a time, yet his
 vengeance shall
 be upon them, when
 the measure of
 their wickednesse
 is full.

¶ Chap. 12. 7 and
 23. 15. and 24. 4.
 d. 45.
 * 1. King 1. 27.
 2. ch. 9. 16.
 2. Ebr. Bered.

¶ It seemeth that
 he had respect to
 Gods promise,
 which could not
 be accomplished
 without issue.

¶ b. Shee faile him
 binding Gods pow-
 er: to the common
 order of nature, as
 though God could
 not giue her child-
 den in her old age
 ¶ Or, procreation
 ¶ Ebr. to be bound
 by her.

¶ This punishment
 declared: what
 they gaine that at-
 tempt any thing a-
 gainst the word
 of God.

¶ Ebr. vnto, in a
 way of vision.

¶ Or, power.

d which was
 child, as appea-
 ring vnto 12. and
 chap. 18. 17.

¶ God reueleth
 none of his
 promise in their
 malice, but en-
 dech them comfort
 ¶ Or, fierer and cru-
 ell, or as a ser-
 * Chap. 25. 18.

¶ This is, the tri-
 bulation, which be-
 a painful people
 by themselves, and
 not a portion of
 another people.
 ¶ Shee be-
 her owne deli-
 and know ledg-
 Gods guests,
 who were present
 with her every
 where.

¶ Chap. 24. 65.

¶ Or, circumcised
 living, and living
 me.

15 Sarah is named Sarah. 16 Abraham is great for himself. 17 12th is promised. 18 Abraham and his house are circumcised.

When Abram was ninety yeere old and nine, the Lord appeared to Abram, and sayd vnto him, I am God ¹ I sufficient, * walke before me, and be thou vpright.

2 And I will make my covenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my covenant with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham: * for a father of many nations have I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee, yea, Kings shall proceed of thee.

7 Moreover, I will establish my covenant betweene mee and thee, and thy feede after thee in their generations, for an ⁸ everlasting covenant, to be God vnto thee, and to thy feed after thee.

8 And I will giue thee and thy feed after thee the land, wherein thou art a stranger, ⁹ even all the land of Canaan, for an everlasting possession, and I will be their God.

9 Again God sayd vnto Abraham, Thou shalt keepe my covenant, thou, and thy feede after thee in their generations.

10 * This is my covenant which ye shall keepe betweene mee and you, and thy feed after thee, * Let euery man childe among you be circumcised:

11 That is, yee shall circumcise the foreskin of your flesh, and it shall be a * signe of the covenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, aswell he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy feed.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumcised: fo my covenant shall be in your flesh for an everlasting covenant.

14 But the vncircumcised man childe, in whole flesh the foreskin is not circumcised, even that person shalbe cut off from his people, ¹⁵ because he hath broken my covenant.

15 * Afterward God sayd vnto Abraham, Sarai thy wife shall thou not call Sarai, but ¹⁶ Sarah shall be her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and thee shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and ¹⁸ laughed, and sayd in his heart, Shall a childe be borne vnto him, that is an hundred yeere old? and shall Sarah that is ninetie yeere olde, beare?

18 And Abraham sayd vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayd, * Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Ishak: and I will establish my covenant with him for an everlasting covenant, and with his feed after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him ²¹ exceedingly:

twelve princes shall hee beger, and I will make a great nation of him.

21 But my covenant will I establish with Ishak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 * Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and all that was bought with his money, ²⁴ that is, euery man childe among the men of Abrahams house, and hee circumcised the foreskin of their flesh in that selfe same day: as God had commanded him.

24 Abraham also himselfe was ninetie yeeres olde: and nine ²⁵ when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house ²⁸ both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiued three Angels into his house. 3 Sarah laugheth. 4 Christs promise to all nations. 5 Abraham bought his familie to kepe Gods. 6 The destruction of Sodom is declared vnto Abraham. 7 Abraham prays for them.

Again the Lord * appeared vnto him in the ¹ plain of Mamre, as he sat in his tent doore about the heate of the day.

2 And hee lift vp his eyes, and looked: and loe, three men stood by him, and when he saw them, hee ran to meete them from the tent doore, and bowed himselfe to the ground.

3 And he sayd, ⁴ Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and wash your feete, and rest your selues vnder the tree.

5 And I will bring a morfell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are ye a come to your seruant. And they sayd, Do euen as thou hast sayd.

6 Then Abraham made haste into the tent vnto Sarah, and sayd, Make ready at once three measures of fine meale, knead it, and make cakes vpon the hearth.

7 And Abraham ran to the heasts, and tooke a tender and good calfe, and gane it to the seruant, who had to make it ready.

8 And hee rooke butter and milke, and the calfe, which he had prepared, and set before them, and flooded himselfe by them vnder the tree: and they did eate.

9 * Then they sayd vnto him, Where is Sarah thy wife? And hee answered, Behold, ¹⁰ shee is in the tent.

10 And he sayd, * I will certainly come againe vnto thee according to the time of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the maner of women.)

12 Therefore Sarah ¹³ laughed within her selfe, saying,

They were well instructed which obeyed to be circumcised without resistance: which thing declared that maisties in their houses ought to be as preachers to their familie, that from the heild to the lowen they may obey the will of God.

Heb. 13. 2. Or, shee gaue.

Thats, three Angels in mans shape.

Speaking to one of them, whom appeared to be most maisties, for he thought they had bin men, for men were because of the great heat to goe out footed in those parts. As student of God, that I should doe my dutie to you.

Elr. Seim.

For as God gaue them bodies for a time, to gaue hee them the faculties thereof, to walke, to eate and drinke, and such like.

Chap. 17. 19. 29. And 21. 2.

Thats, about this time when the world shalbe aliue, or when the childe shal come into this life.

For Sarah had respect to the order of nature, then shee heard the promise of God.

Or, Almighty. Chap. 5. 22. Or, without doubt.

Not onely according to the law, but of a farre greater multitude by faith Rom. 4. 17. the changing of his name is a feele to confirme Gods promise vnto him.

Rom. 4. 17. Chap. 13. 16.

Circumcision is called a covenant, because it signifieth the covenant, & hath the promise of grace toynd vnto it: which phrase is common to all Sacraments.

After a childe is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified.

Rom. 4. 11.

All the women were not circumcised, yet were they partakers of Gods promise: for vnder the mark all was consecrated, and here is declared, that whosoever cometh to the signe, despitely also the promise.

Or, done, or giuen off.

Which proceeded of a sudden joy, and a great iudulgence.

Chap. 18. 10. and 21. 2.

The everlasting Covenant is made with the children of the spirit: and with the children of the flesh is made the temporary one, as was promised to Ishmael.

Elys. greatly. greatly.

1. Pet. 4. 6.

saying, After I am waxed old, * and my lord also, shall I haue lust?

13 And the Lord sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe, which am old?

14 (Shall any thing be * hard to the Lord? at the time appointed will I returne vnto thee, *euē* according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for shee was afraid. And he sayd, † It is not fo: for thou hast laughed.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the h Lord sayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall be in deed a great and a mighty nation, and * all the nations of the earth shall be blessed in him?

19 For I know him † that he will commaund his sonnes and his household after him, that they keepe the way of the Lord to doe righteouslye and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lord sayd, Because the crye of Sodom and Gomorrah is great, and because their sinne is exceeding grievous,

21 I will * goe downe now, and see whether they haue done altogether according to that I cry, which is come vnto me: and if not, *that* I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euē as the wicked, be it farre from thee. Shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom ^{xxx} fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am * but dust and ashes.

28 If there shall lacke five of fiftie righteous, wilt thou destroy all the city for? And hee sayd, If I finde there fise and fourtie, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shalbe found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he sayd, Let not my Lord now be angry that I speake, What if thury be found there? Then he sayd, I will not doe it, if I finde thirtie there.

31 Moreover he sayd, Behold now, I haue begun to speake vnto my Lord, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he sayd, Let not my Lord be now angry, and I will speake but this * once, What if ten be found there? And he answered, I will not destroy it for tens sake,

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

C H A P. XIX.

3 Lot receiued tidings of Sodom. 4 The fiftie left of the Sodomites. 5 Lot is delivered. 6 Sodom is destroyed. 7 Lot's wife is made a pillar of salt. 8 Lot's daughters live with their father, of whom come Moab and Ammon.

And in the euening there came two * Angels to Sodom: and Lot sat at the gate of Sodom, and Lot saw *them*, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my lords, I pray you turne in now into your seruants house, and tarie all night, and * walke your feete, and yee shall rise vp early and goe your wayes. Who sayd, Nay, but we will abide in the freete all night.

3 Then ^b he praied vpon them earnestly, and they turned in to him, and came to his house, and hee made them a fealt, and did bake vneleavened bread, and they * did eate.

4 But before they went to bed, the men of the city, *euē* the men of Sodom compassed the house round about, from the yong euē to the old, ^d all the people from *all* quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs, that we may know them.

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

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two * daughters, which haue not known man: then will I bring out now vnto you, and doe to them as seemeth you good; onely vnto these men doe nothing: for if therefore are they come vnder the shadow of my rooffe.

9 Then they sayd, Away hence: and they sayd, Hee is come alone as a stranger, and shall hee iudge and rule? wee will now deale worfe with thee then with them. So they praied fore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house, with blindnes, both small and great, so that they were wearie in † seeking the doore.

12 ¶ And the men sayd vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 For we will destroy this place, because the * crye of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which [¶] married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the city, but hee seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hastned Lot, saying, Arise, take thy wife and thy two daughters † which are here, lest thou be destroyed in the punishment of the city.

16 And as he * prolonged the time, * the men caught both him and his wife, and his two daughters

a Wherein we see Gods prouident care in preserving his: albeit he reuēaleth not himselfe to all alike: for Lot had but two Angels, and Abraham three, * Chap. 18. 4

b That is, he praied them to instantly,

c Not for that they had neede, but because the time was not yet come that they would reuēle themselves, d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all,

e He desired to payle in defending his ghes but he is to be blamed in seeking vniuersally meane, f That I should presume them from all iudges,

* 1. Pet. 2. 7

* Wilt. 19. 2. 6.

† Elir. finding.

¶ This prometh: that the Angels are minis: as well to execute Gods wrath, as to declare his fauour. * Chap. 18. 10.

† Elir. which are found.

The mercy of God breath to someone mans fauour: as following Gods calling * Wilt. 19. 2. 6.

h Iehouah, the abrew word which we call Lord, fieweth that this Angel was Christ: for this word is onely applied to God. * Chap. 12. 3. and 23. 18. i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children. k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise. ll For our finnes are for vengeance, though none are made vs.

l Elir. doe iudge. m n God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt, that not only fifty but ten righteous men could not be found there, and also that the wicked are spared for the righteous sake. o Heikey wee learne, that the nearer we approach vnto God, the more doth our misdeeds eate appeare, and the more are wee humbled. p If God refused not the prayer for the wicked Sodomites, euen to the last request, how much more will he graunt the prayers of the godly for the afflicted Church?

ters by the hands (The Lord being mercifull vnto him) and they brought him forth, and let him without the citie.

17 ¶ And when they had brought him out, the Angel layd, Escape for thy life: I looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, least some will take me, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let me escape thither: it is not a little one, and my soule shall liue?

21 Then he sayd vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, haste thee there: for I can doe nothing till thou be come thither. Therefore the name of the citie was called Zoar.

23 ¶ The funne did rise vpon the earth, when Lot entred into Zoar.

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

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and she became a pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to y place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, hee saw the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the midles of the destruction, when hee ouerthrewe the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for hee feared to tarie in Zoar, but dwelt in a caue, hee and his two daughters.

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

32 Come, wee will make our father 9 drinke wine, and lie with him, that we may preferue seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived nor, neither when he lay down, neither when he rose vp.

34 And on the morrow the elder sayd to the younger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may preferue seede of our father.

35 So they made their father drinke wine that night also, and the younger arose, and lay with him: but he perceived it not, when they lay downe, neither when he rose vp.

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

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day.

38 And the younger bare a sonne also, and shee called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelt in a stranger in the land of Gerar. 2 Abimelech took away his wife. 3 God reprooueth the king. 4 and the king Abimelech. 5 Sarah is offered with great gifts. 6 Abraham prayeth, and the king and his archbail.

AFTERWARD Abraham departed thence toward the South country, and dwelled betweene Cadeth and Shur, and sojourned in Gerar.

2 And Abraham sayd of Sarah his wife, She is my liker. Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay euery righteous nation?

5 Said not he vnto me, She is my sister? yea, and her selfe sayd, He is my brother: with an vpright minde, and f innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I know that thou diddest this euery with an vpright minde, and I kept thee also that thou shouldst not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe; for he is a Prophet, and he shall pray for thee, that thou mayest liue: but if thou deliuer her not againe, before that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all the things that vnto them, and the men were fore afraid.

9 Afterward Abimelech called Abraham, and sayd vnto him, What hast thou done vnto vs, and what haue I offended thee, that thou hast brought me on, and on my kingdomes this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely thy feare of God is not in this place, and they will slay me for my wifes sake.

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

13 Now when God caused me to wander out of my fathers house, I layd it to her. This is thy kindnesse that thou shal shew vnto me in y place where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and heeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my lan is before thee, dwell where it pleaseth thee.

16 Likewise

Thus God permitted him to fall most horribly in the solitary mountaine, whom the wicked wife of Sodom could not restore come. f Who as they were borne in most horrible iuce, so weie they and their posteritie vile & wicked.

2 That is, sonne of my people, signifying that they which are reioyced in their sin, then repented for the same.

a which was toward Egypt. b Abimelech had now twice fallen into this fault: first is mans frailtie. c So greatly God detesteth the breach of marriage. d The infidels confessed that God would not punish but for iust occasion: therefore, whensoever hee punisheth, the occasion is iust. e As one falling by ignorance, and not doing euill of purpose.

f Not thinking to do any man harme.

g God by his holy Spirit reueineth that which offend by ignorance, that they fall not into greater incontinencie.

h That is, one, to whom God reuealeth himselfe familiarly.

i For the prayer of the godly is of force towards God.

k The wickednes of the King bringeth Gods wrath vpon the whole realm.

l Hee theweth that no iustly can be hoped for, where the iustice of God is not.

m By sister, hee meaneth his countesse, and by daughter, Abrahams neece, Chap. xix. for the Hebrews vse this wordes. * Chap. xii. 13.

He willed him to see from Gods iudgement, and not to be loy to deparition from rich countrey, and full of vineplacets.

Though I be little, yet it is great enough to fine my life: wherein hee offendeth in chusing another place then the Angel had appointed him. b Bar, thy face. I became Gods consument: way to destroy the city, and to save Lot.

in Which before was called Beth, Chap. xii. 2.

2 Deut. 29, 23, 1sa. 24, 10, Jer. 50, 40. Rijk. 16, 49. Hef. 11, 8. Amos 4, 11. Luk. 17, 34, 35.

As touching the body only: is that is notable monument of Gods vengeance to all them that possid that way.

9 Drinking before 10 of Gods mercy, hee durst not pro- uoke him againe by continuing among the wicked. p Meaning, in the countrey, which the Lord had now destroyed. q For except hee had bene ouercome with wine, hee would neuer haue done that abominable acte.

9 For except hee

n Such an head, as with whom they mayest be elected from all dngers.
 9 God called this repute his, because the discombled, seeing that God had given her a husband as her vaile and defence.
 10 Had taken away from them the gift of concealing.

16 Likewise to Sarah hee said, Behold, I have giuen thy brother a thousand pieces of silver: behold, he is the vale of thine eyes to all that are with thee, and to all others: and she was thus reproofed.

17 ¶ Then Abraham prayed vnto God, and God heard Abimelech and his wife, and his women seruants: and they bare children.

18 For the Lord ¶ had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

2 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The angel comforteth Hagar. 22 The covenant betweene Abimelech and Abram. 33 Abram called vpon the Lord.

NOW the Lord visited Sarah, as hee had said, and did vnto her * according as he had promised.

2 For * Sarah conceived, and bare Abraham a sonne in his 3rd old age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundredth yeere olde, when his sonne Izhak was borne vnto him.

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

7 Againe she said, b Who would haue said to Abraham, that Sarah should haue giuen children: for I haue borne him a sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast that same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which she had borne vnto Abraham) * mocking.

10 Wherefore she said vnto Abraham, * Cast out this bondwoman and her sonne: for the sonne of this bondwoman shall not be heire with my sonne Izhak.

11 And this thing was very grievous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grievous in thy sight for the childe, and for thy bondwoman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy feede be called.

13 As for the sonne of the bondwoman, I will make him * a nation also, because he is thy feede.

14 So Abraham arose vp early in the morning and tooke bread, and a bottell of water, and gave it vnto Hagar putting it on her shoulder, and the childe also, and ¶ sent her away: who departing, wandered in the wilderness of Beer-sheba.

15 And when the water of the bottell was spent, she cast the child vnder a certaine tree.

16 Then she went and faced her ouer against him a farrre off about a bow shoot: for shee sayd, I will not see the death of the childe. And she laye downe ouer against him, and lift vp her voyce, and wept.

17 Then God ¶ heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar?

fear not, for God hath heard the voyce of the childe where he is.

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

19 And God ¶ opened her eyes, and shee saw a well of water: to the well went and filled the bottell with water, and gaue the boy drinke.

20 So God was with the childe, and he grew and dwelt in the wilderness, and was an ¶ archer.

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

22 ¶ And at the same time Abimelech and Phichoi his chiefe captain spake vnto Abraham, saying, God ¶ is with thee in all that thou doest.

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

24 Then Abraham sayd, I will ¶ Iswear.

25 And Abraham rebuked Abimelech for a well of water, which Abimelech seruants had violently taken away.

26 And Abimelech sayd, I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe and beeues, and gaue them vnto Abimelech: and they two made a covenant.

28 And Abraham set feuen lambs of the flocke by themselves.

29 Then Abimelech sayd vnto Abraham, What meane these feuen lambs, which thou hast set by thyselfes?

30 And he answered, Because thou shalt receive of mine hand these feuen lambs, that I may be a witness vnto me, that I haue digged this well.

31 Wherefore the place is called ¶ Beer-sheba, because there they both sware.

32 This made they a ¶ covenant at Beer-sheba: afterward Abimelech and Phichoi his chiefe captaine rose vp, and turned againe vnto the land of the Philistines.

33 ¶ And Abraham planted a grove in Beer-sheba, and ¶ called there on the Name of the Lord, the euerslasting God.

34 And Abraham was a stranger in the Philistines land a long season.

C P A T. XXII.

1, 2 The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is King of Chanaan. 26 The generation of Israhel: Iacob is borne to Abraham on the sixth day of the month.

AND after these things God did ¶ prooue Abraham, and sayd vnto him, Abraham. Who answered, ¶ Here am I.

2 And he sayd, Take now this ¶ onely sonne Izhak whom thou lovest, and get thee vnto the land of ¶ Moriah, and ¶ offer him there for a burnt offering vpon one of the mountaines, which I will shew thee.

3 Then Abraham rose vp early in the morning, and saddled his asse, and tooke two of his seruants with him, and Izhak his sonne, and clove wood for the burnt offering, and rose vp and went to the place, which God had told him.

seeing hee was commanded to offer vp him in whom God had ¶ called to himselfe all the nations of the world.

h Except God open our eyes, we can neither see, nor vie the means which are before vs.
 i As touching our sinnes, and things God counteth him to be perfect.
 ii Or, Iacob in the place, and so forth as before.

¶ So that it is a lawfull thing to take an othe in matters of importance, and to assure ones selfe of ones faith.
 i Wicked persons doe many euill, unknowne to their masters.

¶ Or, ¶ word of the asse, of the asse, meaning lambs.
 m This we see that the godly, as touching outward things may make peace with the wicked that know not the true God.
 n This is, he was Chipped God in all points of true Religion.

¶ Which signifies the leaue of God, in the which place he was borned: and Solomon afterward built the Temple.
 b i. e. in the chiefe place of his tentatory.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afar off,

5 And sayd vnto his seruants, Abide you here with the asse: for I and the child will goe yonder and worship, and e come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and sayd, My father. And hee answered, Here am I, my sonne. And hee said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will e prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and conched the wood, and e bound Izhak his sonne, * and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from behind, saying, Abraham, Abraham. And hee answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine * onely sonne.

13 And Abraham lifting vp his eyes, looked and beheld, there was a ram behinde him caught by the hornes in a bush: then Abraham went and tooke the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place ¶ Ichouah Iireh: as it is sayd this day, In the mount will the Lord e be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And sayd, * By my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possess the ¶ gate of his enemies.

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

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

20 ¶ And after these things one told Abraham, saying, Behold Milcah, the hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of ¶ Aram.

22 And Chethel, and Hazo, and Pildash, and Iddiph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his concubine called Reumah, shee bare also Tebah, and Gahan, and Thahath, and Maachah.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 Hee buyeth a field to bury her, of the Hittites. 15 The equite of Abraham. 19 Sarah is buried in Machpelah.

W Hen Sarah was an hundredth twentie and seven yeere olde († so long liued thee.)

2 Then Sarah died in Kirith-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham * rose vp from the fight of his corps, and talked with the † Hittites, saying,

4 I am a stranger, and a forreiner among you: giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chieft of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou maiest burie thy dead therein.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And hee communed with them, saying, If it be † your minde, that I shall burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue ¶ of Machpelah, which he hath in the end of his field, that he would giue it me for as much † money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that e went in at the gates of his citie, saying,

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

12 Then Abraham bowed himselfe before the people of the land,

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

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundred shekels of siluer: what is that betwene mee and thee? bury therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weighed to Ephron the siluer, which hee had named, in the audience of the Hittites, euen foure hundred siluer shekels of currant money among marchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ¶ went in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

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

CHAP. XXIII.

1 Abraham causeth his servant to sweare to take a wife for Izhak in his own kinde. 12 The servants prayeth to God:

† Ebr. the years of the life of Sarah.

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

† Ebr. sonnes of Heth.

b That is, godly or excellent: for the Hebrews so speake of all things that are noble, because all excellencie cometh of God.

† Ebr. in your sale.

¶ Or, double and treble: for it is within matter.

† Ebr. in full figure.

c Meaning, all the citizens and inhabitants.

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

e The common shekel is about 20. pence, to them 400. shekels amount to 33. pounds 5. shillings and 8. pence alters 8. shillings sterling the ounce.

¶ Or, citizens.

f That is, all the people concerned the sale.

e He doubted not, but God would accomplish his promise, though he should sacrifice his sonne.

d The onely way to overcome all temptation, is to rest vpon Gods promise: see. e For it is like that his father had declared to him Gods commendement, whereunto hee bowed himselfe obedient. f Gen. 22. 14.

i That is, by thy true obedience thou hast declared thy faith. ¶ Or, and hee that will be like thee onely sonne from me.

¶ Ebr. thy sonnes, thy onely sonne.

¶ Or, the Lord will for or provide.

g The name is changed, to shew that God doeth both free and procure freely for his, and also eminently is true, and is sent in time convenient.

¶ Ebr. 123. 2. Luke 1. 72. 14. 6. 12.

h Signifying, that there is no greater cheer then he.

¶ Or, hee.

¶ Chap. 12. 3.

¶ Ebr. 123. 2.

¶ Ebr. 123. 2.

¶ Ebr. 123. 2.

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¶ Ebr. 123. 2.

33 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 55 They aske his comfort, and for agree.

† Elr. come into dyne.

* Chap. 47. 29.

† When economic declared the servants obedience towards his master, & the masters power over the servant. b This is worth that an othe may be required in a lawful cause. c Hee would not shat his foane should marrie out of the godly family: for the inconveniences that come by marrying with the vngodly, are set too the in sundry places of the Scriptures. d Least hee should lose the inheritance promised.

* Chap. 32. 7. & 23. 15. and 35. 18

† Elr. in meane.

* Or Mesopotamia.

† Syria of the two Rivers: to wit, of Tygris and Euphrates.

* That is, to charitie.

† Elr. to love their kins.

† If hee ground his prayer vpon Gods promise made to his master.

* Or, cause me to move.

† The servants moved by all things that are undertaken for the glory of his name, and according to his word.

† Here is declared that God heareth the prayers of his, and granteth them requests.

* Elr. my lord.

N Ow Abraham was old, & f stricken in yeeres, & the Lord had blessed Abraham in all things, 2 Therefore Abraham said vnto his eldest servant of his house, which had the rule over all that he had. * Put now thine hand vnder my thigh,

3 And I will make thee f swear by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of y Canaanites among whom I dwell:

4 But thou shalt go vnto my c country, and to my kinned, & take a wife vnto my sonne Izhak.

5 And the servant sayd to him, What if the woman will not come with mee to this land? shall I bring thy son again vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d thither againe.

7 † The Lord God of heauen, who took me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto me, saying, * Vnto thy feede will I give this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne fro thence.

8 Neuerthelesse if the woman will not follow thee, then shalt thou be f discharged of this mine oathe: onely bring not my sonne thither againe.

9 Then the servant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 † So the servant tooke tenne camels of the camels of his master, and departed: (for he had all his masters goodes in his hand:) and so hee arose, and went to * Aram Naharain, vnto the c cite of Nahor.

11 And he made his camels to fllie down without the cite by a wel of water, at euentide about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, * lend me good speed this day, and shew mercy vnto my master Abraham.

13 Loz, I stand by the wel of water whiles the mens daughters of this cite come out to draw water.

14 † Grant therefore that the maid, to whom I say: Bowe downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will give thy camels drinke also: maybee see that thou hast ordained for thy seruant Izhak, and therefore shall I know that thou hast shewed mercie on my master.

15 † And now yer he had left speaking, behold, h Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her Pitcher vpon her shoulder.

16 (And the maide was verie faire to looke vpon, a virgine and vknown of man) and shee went downe to the well, and filled her pitcher and came vp.

17 Then the seruant ranne to meete her, and saide, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drinke f fir: and shee hastened, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when shee had given him drinke, shee said, I will drawe water for thy camels also vntill

they f have drunken inough.

20 And shee poured out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and shee drew for all his camels.

21 So the man wondered at her, and helde his peace, to knowe whether the Lorde had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden f k abillement of f halfe a shekell weight, and two bracelets for her hands, of ten shekels weight of golde:

23 And he said, whose daughter art thou? tell me, I pray thee, Is there roume in thy fathers house for vs to lodge in?

24 Then shee said to him, I am the daughter of Bethuel f son of Milcah whom shee bare vnto Nahor.

25 Moreover shee said vnto him, We haue litter also f proud & yonghe, & roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed be the Lorde God of my master Abraham, which hath not withdrawne his mercie m and his truth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maide ranne and tolde them of her mothers house according to these wordes.

29 † Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well,

30 For when hee had seene the earrings and the bracelets in his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, hee f flooded by the camels at the well.

31 And hee saide, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roume for the camels?

32 † Then the man came into the house, and o hee vnfolded the p camels and brought litter and propender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but hee sayde, I q will not eate, vntill I haue sayde my message. And hee said: Speake oh.

34 Then hee said, I am Abrahams seruant,

35 And the Lord hath b blessed my master wonderfully, that hee is become great: for hee hath given him sheep, and beeces, and fluer, and golde, and men seruants, and maide seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when hee was olde, and vnto him hath hee given all that hee hath.

37 Now my master made me f swear, saying, Thou shalt not take a wife to my sonne of the daughters of y Canaanites, in whose land I dwell:

38 But thou shalt go vnto my f fathers house and to my kinned, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered mee, The Lord before whom I walke, will fend his Angell with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinned and my fathers house.

41 Then shalt thou be discharged of mine oathe, when thou comest to my kinned: and if they giue thee not one, thou shalt be free from mine oathe.

42 So I came this day to the well, and said, O Lord,

† Elr. hee make a shew of his kins.

* Or, as a ring. b God permitted many things both in appeal & othe things, which are now forbid: specially when they appertaine not to our mortification. l The golden e hee is hee that of flue.

m Hee boasteth not his good fortune (as doe the wicked: but acknowledge that God hath dealt mercifully with his master: in keeping promise.

n For hee waited on God: hand, who had now heard his prayer.

o To wit, Laban. p The gentle increment of strangers vnto among the godly fathers.

q The idollie that seruants owe to their masters, causeth them to preiudice their masters business to their owne necessity.

r To blest, signifie here to enrich, or encrease with substance, as the text in y same verse declareth.

f The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

g Meaning among his kinsfolke, as verse 40.

a Which by mine authority I caused thee to make.

Lord, the God of my matter Abraham, if thou now prosper my journey which I goe.

43 Behold, * I stand by the well of water when a virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drinke,

44 And thee say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lord hath prepared for thy masters sonne.

45 And before I had made an end of speaking in mine heart, behold, Rebekah came forth and her pitcher on her shoulder, and thee went downe to the well, and drew water. Then I said vnto her, Give me drinke, I pray thee.

46 And she made haste, and tooke downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gave the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abrimment vpon her face, and the bracelets vpon her hands:

48 ¶ And I bowed downe and worshipped the Lord, and blessed the Lord God of my matter Abraham, which had brought me the right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale mercifully and truly with my master, tell me: and it not, let me that I may turne me to the right hand or to the left.

50 Then answered Laban and Bethuel, and said, This thing is proceeded of the Lord: we cannot therefore say vnto thee, neither euill nor good,

51 Beholde, Rebekah is before thee, take her and goe, for she may be thy masters sonnes wife, euen as the Lord hath said.

52 And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth icwels of silver, and iewels of golde, and raiment, and gave to Rebekah: also vnto her brother and to her mother he gave gifts.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, he said, * Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: fend me away, that I may goe to my master.

57 Then they said, We will call the maide, and aske her consent.

58 And they called Rebekah, and sayd vnto her: Wilt thou goe with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand rhoums, and thy seede possesse the gate of thy enemies.

¶ Then Rebekah arose, and her meynes, and

rode vpon the camels, and followed the man, and the seruant tooke Rebekah and departed.

61 Now Izbak came from the way of Beer-¹ Labi-roi, (for he dwelt in the South country.)

62 And Izbak went out to pray in the field toward the evening: who lift vp his eyes and looked, and beheld, the camels came.

63 Also Rebekah lift vp her eyes, and when she saw Izbak, she lighted down from the camel.

64 (For thee had said to the seruant, Who is yonder man, that cometh in the field to meete vs; and the seruant had said, It is my master) So she tooke Izbak and couered her.

66 And the seruant tolde Izbak all things that he had done.

67 Afterward Izbak brought her into the tent, of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loved her: So Izbak was comforted after his mothers death.

CHAP. XXV.

1 Abraham, which Keturah to wife, and getteth more children.

2 Al. Isaac, with all his goods to Izbak, 3 Hee taketh 12 The pedigree of Izbak, 23 The birth of Izbak and Esau.

¶ Now Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan, begate Sheba, and Dedan:

4 And the sonnes of Dedan were Asshurim, and Letusim, and Lemumim.

5 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, and Eldah, all these were the sonnes of Keturah.

¶ And Abraham gaue all his goods to Izbak.

6 But vnto the 2 sonnes of the concubines, which Abraham had, Abraham gaue gifts, and sent them away from Izbak his sonne (whoe hee yet liued) Eastward in the East country.

7 And this is the age of Abrahams life, which hee liued, in hundredth seuentie and five yeeres.

8 Then Abraham yielded the spirite, and died in a good age, an olde man, and of great yeeres, and was gathered to his people.

9 And his sonnes Izbak and Ishmael buried him in the cave of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife,

11 ¶ And after the death of Abraham God blessed Izbak his sonne, * and Izbak dwelt by Beer-labi-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 And these are the names of the sonnes of Ishmael, name by name, according to their kindreds: the 2 eldest sonne of Ishmael was Nebaioth, then Kedar, and Abdeel, and Midam.

14 And Midam, and Dumah, and Massa.

15 Hatar, & Tema, Ietur, Naphtui, & Kedemah,

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundredth thirty and seven yeeres, and he yielded vp the spirite, and died, and was gathered vnto his people.)

† Or, more.
* Verse 13.

† Or, flower.

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

y Hee knoweth what is in mine heart, when we haue receiued any benefite of the Lord.

z If you will feelly and faithfully giue your daughters to my masters sonne.

a That is, that I may prouide el-where.

b So faine as they perceiue that it is Gods ordinance they yeelde.

† Or, at thy commandment.

‡ Or, Girded.

* Verse 58. & 59.

† Elv. degree, or time.

c This knoweth that parents haue not authority to marie their children without consent of the parents.

† Elv. des mouth.

d That is, let it be the victorious ones his name: which blessing is fully accomplished in Jesus Christ.

a Whiles Sarah was yet alive.

* 1. Chron. 1. 32.

† Elv. all the best kind.

b For by the verue of Gods word hee had not any more children.

c Reade Chap. 22. 24.

d To auoide the diffention that sh might haue come betwixt the

e Hee by the ancient figures that man by death pe- cilled not wholly, but as the foules of the godly liued after in perpetuall

ioyfe for the soules of the wicked in perpetuall paine.

* Chap 23. 16.

† Elv. p. 10. 14. and 24. 51.

* 1. Chron. 1. 29.

† Elv. fructuosa.

f Which dwelt among the Arabians, the verie fraysse from the blessed seede,

1 To signifie that hee would fence none other God, but the God of his father Abrahaham.

25 Then he built an^k altar there, and called vpon the Name of the Lord, and there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phichol the captaine of his arme.

27 To whome Izhak said, wherefore come ye to me, seeing ye haue me and haue put mee away from you?

28 Who answered, Wee saue certainly that the Lorde was with thee, and wee thought thus. Let there be now an oathe betwene vs, euertwene vs and thee, and let vs make a couenant with thee.

29 ¶ If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, & sent thee away in peace: thou now, the blessed of the Lord, do thus.

30 Then he made them a fealt, and they did eate and drinke,

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them go, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, & said vnto him, We haue found water.

33 So hee called it * Shibah: therefore the name of the cite is called * Beer-sheba vnto this day.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Basemath the daughter of Elon an Hittite also.

35 And they * were t a grieue of minde to Izhak and to Rebekah.

CHAP. XXVII.

1 Isaako getteth the blessing from Esau by his mothers counsel. 39 Esau by swearing misseeth his father to this him. 41 Esau hateth Izhak and threatneth his death. 43 Rebekah sendeth Izhak away.

ANd when Izhak was olde, and his eyes were dimme (so that he could not see) hee called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, I am here.

2 Then he said, Behold, I am now olde, and know not the day of my death.

3 Wherefore now, I pray thee take thine instruments, thy quiner and thy bowe, and get thee to the field, that thou mayest t take mee some venison.

4 Then make mee sauourie meate, such as I loue, and bring it me that I may eate, and that my soule may blefse thee, before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went in to the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Izhak her sonne, saying, Behold, I haue heard thy father talking with Esau thy brother, saying,

7 Bring mee venison, and make mee sauourie meate, that I may eate and blefse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the flocke, and bring mee thence two good kids of the goates, that I may make pleafant meate of them for thy father, such as hee loueth.

10 Then thou shalt bring it to thy father, and hee shall eate, to the intent that he may blefse thee

before his death.

11 But Izhak saide to Rebekah his mother, Behold, Esau my brother is rough, and I am smooth.

12 My father may possibly feele me, and I shall seeme to him to be a * mocker. so shall I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, * ¶ Vpon me be thy curse, my sonne: onely heare my voyce, and go and bring me them.

14 So he went and fet them, and brought them to his mother: & his mother made pleafant meate, such as his father loned.

15 And Rebekah tooke faire cloathes of her elder sonne Esau, which were in her house, and clothed Izhak her younger sonne:

16 And she couered his hands and the smooth of his necke with the skinned of the kiddes of the goates.

17 Afterward she put the pleafant meate and bread, which she had prepared, in the hand of her sonne Izhak.

18 ¶ And when he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Izhak saide to his father, I am Esau thy first borne. I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blefse me.

20 Then Izhak laid vnto his sonne, How hast thou founde it? so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe saide Izhak vnto Izhak, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau, or not.

22 Then Izhak came neere to Izhak his father, and he felt him, & sayd, The voyce is Izhaks voyce, but the hands are the hands of Esau.

23 (For he knew him not, because his handes were rough as his brother Esaus handes: wherefore hee blefled him.)

24 Againe hee sayd, Art thou that my sonne Esau? Who answered, Yea.

25 Then said he, Bring it me hicher, and I will eate of my sonnes venison, that my soule may blefse thee. And he brought it to him, and he ate: also hee brought him wine, and hee dranke.

26 Afterward his father Izhak sayd vnto him; Come neere now, and kisse mee, my sonne.

27 And hee came neere and kissed him. Then he smelled the fauour of his garments and blefled him, and sayd, Behold, the smell of my sonne is as y smell of a field, which the Lord hath blefled.

28 ¶ God giue thee therefore of the dewe of * heaven, and of the farnesse of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bow vnto thee: be Lord ouer thy brethren, and let thy mothers childre honour thee: cursed be he that curseth thee, and blefled be he y blefseth thee.

30 ¶ And when Izhak had made an ende of blefing Izhak, and Izhak was scarce gone out from the presence of Izhak his father, then came Esau his brother from hunting.

31 And hee also prepared fauourie meate, and brought it to his father, and sayd vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blefse me.

1 The Brewe, in swearing betwene commonly with If, and vnderstand the sen, that is, that God shall punish him that breaketh the oath: here the wicked flew that they are afraid, lest that come to them which they would do to other.

* Or, Only.
* Or, the way of the Oath.

* Chap. 27 46.
* Or, discomfite and rebuffe.

† Elr. I. i.

† Elr. I. i.

a The carnall affection, which hee bare to his sonne, made him forget that which God spake to his wife. Chap. 25. 23.

D This subtiltie is blame worthe, because die should haue tarried till God had performed his promise.

† Elr. B. fore k
* Or, as though I would discomfite him
* Or, I will take the day on me.
c The allowance of God: decreed made her beid.

d Although Izhak was assured of this blessing by faith: yet hee did enill to feele it by lies, and the more because hee should Gods name there vnto.

e This declared that he suspected some thing, yet God would not haue his decrees altered.
† Elr. I. i.

32 But his father Iſhak ſayde vnto him, Who art thou? And he answered, I am thy ſonne, *euē* thy ſirft borne Eſau.

33 Then Iſhak was ſtricken with a marvellous great feare, and ſayd, Who and where is hee that hunted veniſon, and brought it mee, and I haue bene ſo of all before thou cameſt? and I haue bleſſed him, therefore he ſhalbe bleſſed.

34 When Eſau heard the wordes of his father, he cryed out with a great crye and bitter, out of meaſure, and ſayd vnto his father, Bleſſe me, *euē* me alſo, my father.

35 Who answered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then hee ſayde, Was hee not iuſtly called Iſaak? for hee hath deceiued mee theſe two times: he tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſayd, Haſt thou not referred a bleſſing for me?

37 Then Iſhak answered, and ſayd vnto Eſau, Beholde, I haue made him *h* thy lord, and all his brethren haue I made his ſeruaunts: alſo with wheat and wine haue I furniſhed him, & vnto thee now what ſhall I doe, my ſonne?

38 Then Eſau ſayde vnto his father, Haſt thou but one bleſſing, my father? bleſſe mee, *h* *euē* me alſo, my father: and Eſau liſted vp his voyce, and *w* wept.

39 Then Iſhak his father answered, and ſayd vnto him, Beholde, the fatnelle of the earth ſhal be thy dwelling place, and *thou ſhalt haue* of the dewe of heauen from aboue.

40 And *h* by thy ſword ſhalt thou liue, and ſhalt be thy brothers ſeruaunt. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

41 ¶ Therefore Eſau hated Iſaak, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, * The dayes of mourning for my father will come thorowly, *h* then I will ſlay my brother Iſaak.

42 And it was tolde to Rebekah of the wordes of Eſau her elder ſonne, and theſe ſent and called Iſaak her yonger ſonne, and ſayd vnto him, Beholde, thy brother Eſau *h* is comforted againſt thee, *h* meaning to kill thee:

43 Now therefore my ſonne, heare my voyce: ariſe, & flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fierceneſſe be ſwaged.

45 And telly thy brothers wrath turne away from thee, and hee forget the thinges, which thou haſt done to him: then will I ſende and take thee from thence: why ſhoult I be *h* deprived of you both in one day?

46 Alſo Rebekah ſaid to Iſhak, * I am weary of my life, for the *o* daughters of Herh. If Iſaak take a wife of the daughters of Heh like theſe of the daughters of the land, *h* what anaileth mee to liue?

CHAP. XXVIII.

h Iſhak ſent Iſhak Iſaak to take a wife of the Canaanites. 6 Eſau ſent a wife of the daughters of Iſmael to his ſonnes. 12 Iſhak & Rebekah goe to Haran to Laban to take a wife for Iſaak. 14 Iſhak is comforted.

Then Iſhak called Iſaak and *h* bleſſed him, and charged Iſaak, and ſayd vnto him, take not a wife of the daughters of Canaan,

2 Ariſe, * get thee to * Padan Aram to the houſe of Bethuel thy mothers father, and thence take the a wife of the daughters of Laban thy mothers brother.

3 And God all *h* ſufficient bleſſe thee, and *h* increaſe thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people.

4 And giue thee the bleſſing of Abraham, *h* *euē* to thee and to thy ſeede with thee, that thou mayeſt inherite the land (wherin thou art a ſtranger,) which God gaue vnto Abraham.

5 Thus Iſhak ſent forth Iſaak, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iſaaks and Eſaus mother.

6 ¶ When Eſau ſawe that Iſhak had bleſſed Iſaak, and ſent him to Padan Aram, to ſet him a wife thence, and giuen him a charge when hee bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan.

7 And that Iſaak had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeing that the daughters of Canaan diſpleaſed Iſhak his father.

9 Then went Eſau to Iſmael, and tooke *h* vnto the wiues *h* which he had, Mahalah the daughter of Iſmael Abrahams ſonne, the ſiſter of Nabioth, to be his wife.

10 ¶ Now Iſaak departed from Beer-ſheba, and went to Haran.

11 And he came vnto a certaine place, and tarried there all night becauſe the funne was down, and tooke of the ſtones of the place, and laid vnder his head and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood a ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 ¶ And behold, the Lord ſtood aboue it, and ſaid, I am the Lord God of Abraham thy father, and the God of Iſhak: the land, vpon the which thou ſleepeſt, will I giue thee and thy ſeede.

14 And thy ſeede ſhall bee as the duſt of the earth, and thou ſhalt ſpread abroad *h* to the Weſt, and to the Eaſt, and to the North, and to the South, and in thee and in thy ſeede ſhall althe *h* families of the earth be bleſſed.

15 And lo, I am with thee, and will keepe thee whitherſoeuer thou goeſt, and will bring thee againe into this land: for I will not forſake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iſaak awoke out of his ſleepe and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was *h* afraid, and ſaid, How ſcarefull is this place! this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iſaak roſe vp early in the morning, and tooke the ſtone that he had laid vnder his head, and ſet it vp as *h* a pillar, and powdered oyle vpon the top of it.

19 And hee called the name of that place *h* Beth-el: notwithſtanding the name of the citie was at the firſt called Luz.

20 Then Iſaak vowed a vow, ſaying, If *h* God will hee with me, and will keepe mee in this iourney which I goe, and will giue mee bread to eate, and cloathes to put on:

* Heſ. 12. 12.
* Chap. 24. 22.

Or, ſufficiently.

The godly fathers were pure in mind continually: but they were but ſtrangers in this world: to the intent they ſhould ſee vpon their eyes to the heauens where they ſhould haue a ſure dwelling.

Or, he ſhall be

Thinking he, to haue receiued a home like to his fathers, but all in vaiſe: for he takeſt not away the cauſe of the euill.

Chriſt is the ladder whereby God and man are ioyned together, by whom the Angels miniſter vnto vs, & graces by him are giuen vnto vs, and we by him aſcend into heauen.

* Chap. 35. 1. & 48. 3.

He felt the force of this promiſe only by faith: for all his life hee was but a ſtranger in this land.

* Deut. 12. 20. & 19. 14.

* Chap. 12. 3. & 18. 25. & 22. 18. & 26. 4.

Hee was troubled with a godly feare and reuerence.

To keepe a ſummons of the vſion ſealed vnto him.

* Chap. 21. 13.

Or, knof of Gods hie birth hee not God by this condition, but acknowledge his intimate & promiſeth to be thankfull.

In preſenting his cour, by appointing his heire againt Gods ſentences pronounced to ore.

Or, ſufficiently.

In the Chap. 25. hee was ſo called, becauſe hee had his brother by the heele, ſo though he would outſtrou him: and therefore hee is heere called an outſtrouer, or deceiver.

h For Iſhak did this as he was the miniſter and Prophet of God.

h Or, I am alſo (my ſonne).

* Hebr. 12. 17.

i Becauſe thine enemies ſhall be round about thee. k Which was fulfilled in his poſteritie the Idumeans: who were ſubſtitutes for a time to Iſrael, and after came to liberty.

* Ouid. 1. 10. l Hypocrites onely abſtine from doing euill for feare of men. m He hath good hope to receiue his birthright by killing thee.

n For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked Iſaak.

* Chap. 25. 35. o Which were Eſaus wiues. p He obeyed threſwaded Iſaak to agree to Iſaak: departing.

a This ſecond bleſſing was to conuince Iſaaks faith, leaſt he thought that his father had giuen it without Gods relation.

lings have I wrestled with my sister, & have gotten the upper hand: and she called his name, Naphtali.

9 And when Leah saw that the hild left bearing, shee tooke Zilpah her mayde, and gaue her Yaakob to wife.

10 And Zilpah Leahs maid bare Yaakob a sonne.

11 Then said Leah, A company commeth: and she called his name, Gad.

12 Againe Zilpah Leahs maid bare Yaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will bleſſe me, and thee called his name Aſher.

14 ¶ Now Reuben went in the dayes of the wheate haruest, and forrad mandrakes in the field, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy founnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my founnes mandrakes also? Then sayd Rahel, Therefore he shall sleepe with thee this night for thy founnes mandrakes.

16 And Yaakob came from the field in the evening, and Leah went out to meete him, and sayd, Come in to me for I haue thought and paid for thee with my founnes mandrakes: and he slept with her that night.

17 And God heard Leah and shee conceived, and bare vnto Yaakob the fifth sonne.

18 Then said Leah, God hath giuen me my reward, because I gaue my maid to my husband, and she called his name Issachar.

19 After, Leah conceived againe, and bare Yaakob the sixth sonne.

20 Then Leah said, God hath endowed me with a good dowrie: now will mine husband dwell with me, because I haue borne him fixe founnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and sayd, God hath taken away my rebuke.

24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And as soone as Rahel had borne Ioseph, Yaakob said to Laban, Send me away that I may goe vnto my place and to my country.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me go: for thou knowest what seruise I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, I haue perceived that the Lord hath bleſſed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest what seruise I haue done thee, and in what taking thy cattell hath bene my vnder me.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath bleſſed thee by my coming: but now when shall I trauell for mine owne house also?

31 Then he said, What shall I giue thee? And Yaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for mee, I will re-
turne, feed, and keepe thy sheepe.

32 I will passe through all thy flocks this day,

and I separate from them all the sheepe with little spots and great spots, and all blacke lambes among the sheepe, and the great spotted, and little spotted among the goates: and it shall be my wages.

33 So shall my righte conscience answer for me hereafter, when it shall come for my reward before thy face, and every one that hath not lied to or great spots among the goates, and blacke among the sheepe, the same shall be my theft with me.

34 Then Laban sayd, Goe to, would God it might be according to thy saying.

35 Therefore he tooke out the same day the hee goates that were partie coloured and with great spots, and all the three goates with little and great spots, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his founnes.

36 And hee for three dayes iourney betweene himselfe and Yaakob. And Yaakob kept the rest of Labans sheepe.

37 ¶ Then Yaakob tooke rods of greene poplar, and of hafell, and of the cheſnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters and watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke.)

39 And the sheepe were in heate before the rods, and afterward brought forth yong of parti-colour, and with small and great spots.

40 And Yaakob parted these lambes, and turned the faces of the flocks towards these lambes partie coloured, and all manner of blacke, among the sheepe of Laban: to he put his owne flocks by themselves, and put them not with Labans flocks.

41 And in euery ramming time of the stronger sheepe, Yaakob laied the rods before the eyes of the sheepe in the gutters, that they might conceive before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Yaakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

2 Labans children murmured against Yaakob. 3 God commanded him to returne to his country. 13. 14 The care of God for Yaakob. 19 Rahel fruitfully begeth Issachar. 23 Laban felt love to Yaakob. 24 The covenant betwene Laban and Yaakob.

NOW he heard the words of Labans founnes, saying, Yaakob hath taken away all that was our fathers, and of our fathers gods hath hee gotten all this honour.

2 Also Yaakob beheld the countenance of Laban, that it was not towards him as in times past:

3 And the Lord had said vnto Yaakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Yaakob sent and called Rahel and Leah to the field vnto his flocks.

5 Then said he vnto them, I see your fathers countenance, that it is not towards mee: for as it was wont, and the God of my father hath bene with me.

6 And yee know that I haue serued your father with all my might.

¶ Or, spere hand ¶ Or, v. d.

¶ That which shall be after hee thus spotted.

¶ God shall testify for my righteous dealing by rewarding my labour.

¶ Or, cannot resist

¶ Or, Laban

¶ Or, red or brown

¶ Yaakob herein willed not deceit: for it was Gods commandment as he declared in the next Chap. verſe 26 and 27.

¶ Or, iniquities

¶ As they which tooke the ramme about September and brought forth about March: to the feebler in March, and lambes in September.

¶ The children were terred in words: that which the fathers distributed in heart for the countenance they thought that whatsoever they cannot touch, is plucked from them: ¶ Elre, and her, me hee with him, as yesterday, and yet yesterday.

¶ Elre, as yesterday and before yesterday.

¶ The God whom my father worshipped.

¶ That is, God doeth increase me with a multitude of children: for Yaakob doeth recount this name Gad, Chap. 49. 19.

¶ Which is a kind of herbe whole some hath a certaine likenesse of the figure of a man.

¶ Elre bringeth him wealth.

¶ In stead of acknowledging her fault, she boisterously as if God had rewarded her therefore.

¶ Or, made her fruitful. ¶ Because fruitfulnes is cause of Gods blessing, who said Iue exile and multiply barrennes was counted as a curse.

¶ Or, ruled by conscience.

¶ Or, with me.

¶ Elre, as my foot. The order of nature requirith that every one provide for his owne family.

¶ Or, ming
things.

¶ This declareth
how the thing,
which Isaac did
before, was by
Gods commande-
ment, and not
through deceit.
¶ Or, with.

¶ This Angel was
Christ, which ap-
peared to Isaac
in flesh, and
thereby appeareth
hee had taught his
wine the love of
God, for he call-
eth, as though
they knew this
thing.
¶ Chap. 28. vs.
¶ For they were
given to Isaac in
recompence of his
service, which
was a kind of
wage.

¶ For to the word
I have been, be-
cause I have col-
lected them goods,
said.

¶ Or, he had
gathered from La-
ban.

¶ Or, he had
gathered.

¶ Or, he had
gathered from
Laban.

¶ Or, from God's
gift.

¶ Or, he had
gathered from
Laban.

¶ Or, he had
gathered from
Laban.

¶ Or, he had
gathered from
Laban.

7 But your father hath deceived me, & chan-
ged my wages: & ten times: but God suffered him
not to hurt me.
8 If he thus said, The spotted shall be thy wa-
ges, then all the sheepe bare spotted: and if he said
times, The partie coloured shalbe thy toward, then
bare all the sheepe partie coloured.
9 Thus hath God taken away your fathers
¶ substance, and given it me.
10 ¶ For in tanning time I lifted vp mine
eyes & saw in a dreame, and beheld, the hee goates
leaped vpon the shee goates, that were partie co-
loured with litle and great spots spotted.
11 And the Angel of God say I to mee in a
dreame, Isaac, And I answered, To I answere.
12 And he said, I lift vp now thine eyes, and see
all the hee goates leaping vpon the shee goates
that are partie colored, spotted with litle & great
spots: for I haue seene all Isaac doth vnto thee.
13 ¶ I am the God of Beth-el, where thou
anointedst the pillar, & that thou vowedst a vow
vnto me. Now arise, get thee out of this country
and returne into the land where thou wilt borne.
14 Then answered Rabel and Leah, and saide
vnto him, Haue we any more portion and inheri-
tance in our fathers house?
15 Doeth not he count vs as strangers? for he
hath sold vs, and hath eaten vp and consumed
our money.
16 Therefore all the riches, which God hath
taken from our father, is ours and our childrens:
now then whatsoeuer God hath said vnto vs, doe it.
17 ¶ Then Isaac rose vp, and let his fennes and
his wines vpon camels.
18 And he carried away all his flocks, and all his
substance which he had gotten to rent, his riches,
which hee had gotten in Padan Aram, to goe to
Izhak his father vnto the land of Canaan.
19 When Laban was gone, then hee his sheepe,
then Rabel Role her fathers idols.
20 Thus Isaac Role away the heart of Laban
the Aramite: for he told him not that he fled.
21 So fled he with all that he had, and he role
vpon I passed the river, and let his free toward
mount Gilcad.
22 And the third day after was it told Laban,
that Isaac Role.
23 Then heooke his brethren with him & fol-
lowed after him ten dayes iourney, and fo-
uerooke him a mount Gilcad.
24 And God came to Isaac the Aramite in a
dreame by night, & said vnto him, Take heed that
thou speake not to Isaac: for thou shalt be good.
25 ¶ Then Laban overooke Isaac and Isaac
had pitched his tent in the mount: and Laban also
with his brethren pitched vpon mount Gilcad.
26 Then Laban said to Isaac, What hast
thou done? thou hast euen stolen away mine
heart and carried away my daughters as though
they had bene taken captives with the sword.
27 While I fore, diddest thou flee to secretly and
flee away from me, and diddest not tell me, that
I might haue sent thee forth with words and with
songs, with timbrell and with harpe?
28 But thou hast not suffered mee to kille my
fennes and nor daughters: now thou hast done
foolishly in doing so.
29 I am faine to do you euill: but the Lord
of your father spake vnto me yesternight, saying,

Take heed that thou speake not to Isaac ought
faine good.
30 Now though thou wentest thither way, be-
cause thou greatly longedst after thy Labans
house, yet wherefore hast thou stolen my gods?
31 Then Isaac answered, and said to Laban,
Because I was afraid, and thought that thou wilt
deed have taken thy daughters from me.
32 But with whom thou findest thy gods, ¶ let
him not lye. Search thou before our brethren
what I haue of thee, and take it to thee, (but Isaac
knew not that Rabel had stolen them.)
33 Then came Laban into Isaaks tent, and
into Leahs tent, and into the two maids tents, but
found them not. So he went out of Leahs tent,
and entered into Rabels tent.
34 (Now Rabel had taken the idols, and put
them in the camels litter, and fate downe vpon
them) and Laban searched all the tent, but found
them not.
35 Then said he to her father, ¶ My Lord, be-
not angry, that I cannot speake thee: for I am
the enemie of women: for hee put me to see hee
leached, but found not the idols.
36 ¶ Then Isaac was wroth, and chode with
Laban: Isaac also answered and said to Laban,
What haue I trespassed? what haue I offended,
that thou hast pursued after me?
37 Seeing thou hast leached all my stuffe, what
hast thou found of all thine household stuffe? put
it here before my brethren and thy brethren, that
they may iudge betweene vs both.
38 This twentie yeeres I haue bene with thee:
thine ewes & thy goates have not eaten my ong,
and the rammes of thy flocks have not eaten.
39 ¶ Whatsoeuer was torn of beasts, I brought
it not vnto thee, but made it good my selfe: & of
mine hand diddest thou require it, & it was stolen
by day or stolen by night.
40 I was in the day consumed with heate, and
with frost in the night, and my sleep departed
from mine eyes.
41 Thus haue I bene twentie yeeres in thine
house, and serued thee fouretee yeeres for thy
two daughters, and fixe yeeres for thy sheepe, and
thou hast changed my wages ten times.
42 Except the God of my father, the God of
Abraham, and the feare of Izhak had bene with
me, surely thou haddest sent me away now empty:
for the God beheld my tribulation, and the la-
bour of mine hands, and rebuked thee yesternight.
43 Then Laban answered, and said vnto Isaac,
These daughters are my daughters, and these
fennes are my fennes, and these sheepe are my
sheepe, and all that thou seest, is mine, and what
can I doe this day vnto thee my daughters, or to
thy fennes which they haue borne?
44 Now therefore come and let vs make a
covenant, I and thou, which may bee a winnell
betweene me and thee.
45 Then tooke Isaac a stone, and set it vp at
a pillar:
46 And Isaac saide vnto his brethren, Ga-
ther stones: who brought stones, and made an
heape, and they did cate there vpon the heape.
47 And Laban called it Jegar-sahadutha, and
Isaac called it Galeed.
48 For Laban sayd, This heape is winnell be-
tweene me and thee this day: therefore he called
it Galeed.

¶ Or, let him
find.

¶ Or, hee
found.

¶ Or, hee
found.

¶ Or, hee
found.

¶ Or, hee
found.

¶ Or, hee
found.

¶ Or, hee
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¶ Or, hee
found.

¶ Or, hee
found.

¶ Or, hee
found.

¶ Or, hee
found.

¶ Or, hee
found.

the name of it Galced.

49 **Lord he called it Mizpah**, because he said, The Lord looke between me and thee, when we shall be departed one from another.

50 If thou shalt see my daughters, or their take my wives beside my daughters, there is no man with vs, beholde, God o winneffe between me and thee.

51 Moreover, Laban said to Jakovb, Behold this heape, and behold the pillar, which I have set between me and thee.

52 This heape shall be winneffe, and the pillar shall be winneffe, that I will not come over this heape to thee, and that thou shalt not passe over this heape and this pillar unto me for evill.

53 The God of Abraham, and the God of Nabor, and the God of their father be iudge between vs: but Jakovbware by the feare of his father Laban.

54 Then Jakovb did offer sacrifice upon the mount, and called his brethren to eat bread, & they did eat bread, & tined all night in y mount.

55 And early in the morning Laban rose up and kissed his sonnes, and his daughters, and blessed them, & Laban departing, went unto his place againe.

CHAP. XXIII.

1 **God sent forth Jakovb by his Angell**, vs. the punishment God visiting his sinners in vs. the feare of God in the heart, vs. 28. He wrestled with the Angell, who nameth himselfe.

NOW Jakovb went forth on his iourney, and * the Angells of God met him.

2 And when Jakovb saw them, he said, * This is Gods hostle, and called the name of the place **El Mahaim**.

3 Then Jakovb sent messengers before him to Elai his brother, unto the land of Scir into the country of Edom.

4 To whom he gave commandement, saying, Thus shall ye speake to my * lord Elai: thy servant Jakovb saith thus, I have beene a stranger with Laban, and tined unto this time.

5 I have beene also and atter, sheepe, and men servants, and women servants, and have not shew my lord, that I may find grace in thy sight.

6 * Now the messengers came againe to Jakovb saying, We came unto thy brother Elai, and hee also cometh against thee and foure hundred men with him.

7 Then Jakovb was greatly afraid, and was sore troubled, and denuded the people that was with him, and the sheepe, and the beeces, and the camels into two companies.

8 For he said, If Elai come to the one company and smite it, the other company shall escape.

9 Moreover Jakovb said, O God of my father Abraham, and God of my father Ishak, I ord, which * I said unto me, Returne unto thy country, and to thy kindred, and I will do thee good.

10 I am not worthy of the least of all thy mercies, and all thy truth, which thou hast shewed unto thy servant: for with my * staffe came I over this Iorden, & now have I gotten two bands.

11 I pray thee, Deliver me from the hand of my brother, from the hand of Elai. for I feare him, least he will come and smite mee, and the * mother upon the children.

12 For thou saydest, I will surely doe to thee

good, and make thy people as the fande of the sea, which cannot be numbered to multitude.

13 * And he tined there the same night and tooke of that which came to hand, at present for Elai his brother.

14 Two hundred three sheepe, and twentie hee goats, two hundred ewes, and twenty lammes.

15 Thrice much camels with their colles, foure kine, and ten bullockes, twenty three asses and ten teales.

16 So hee delivered them into the hand of his servants, sent by themselves, and had with him servants, fattle betweene me, and put a space betweene drone and drone.

17 And hee commanded the foremost, saying, If my brother Elai meet thee, and aske thee, saying, * Wherefore art thou? And whether good thou: and whether are these before thee?

18 Then shalt thou say, **They be thy servants** Jakovb: it is a present sent unto my lord Elai, and beholde, he himselfe also is behind vs.

19 So likewise commanded he the second, and the thirde, and all that followed the drones, saying, After this manner, ye shall speake unto Elai, when ye shall come.

20 And ye shall say moreover, Beholde, thy servant Jakovb cometh after vs, (for he thought,

I will appeale his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will accept me.)

21 So went the present before him: but he tined that night with the company.

22 And hee rode up the same night, and tooke his two wives, and his two maides, and his eleven children, and went onto the land of Labok.

23 And hee tooke them, and sent them over the river, and sent over that he had.

24 * Now when Jakovb was left himselfe alone, there wrestled a man with him unto the breaking of the day.

25 And hee saw that hee could not prevaile against him: therefore hee touched the hollow of his thigh, and the hollow of Jakovb thigh was loosed, as hee wrestled with him.

26 And hee said, I see thee now, for the morning appeareth: who answered, * I will not let thee goe, except thou bleste me.

27 Then said hee unto him, What is thy name? And hee said, Jakovb.

28 Then said hee, Thy name shall be called **Iaa**: for thou hast said, I will not let thee goe, until thou bleste me.

29 Then Jakovb demanded, saying, Tell me, the place of the place, where thou askest my name, and the blessed him there.

30 And Jakovb called the name of the place **Peniel**: for, **I sawe face**. I have seen God face to face, and my life is preserved.

31 And the sunne rose up to him as he passed Peniel, and hee * halied upon his thigh.

32 Therefore the children of Israel care not of the sunne, that shalme in the hollow of the thigh, unto this day: because hee touched the hollow that shalme in the hollow of Jakovb thigh.

CHAP. XXIII.

1 **Thou and I shall see me in my age**, vs. 13. **I shall see thee in my age**, vs. 14. **I shall see thee in my age**, vs. 15.

And

¶ Or, much better
1 To punish the
treacher
¶ He, for
2 In Nations counsel
Beh him to con-
demne that vice,
whereunto
through con-
quiesces hee
forced Jakovb,

n Behold, how
the dolours
mingle the
God with their
treacher gods.
o Meaning, by the
one God whom
Ishak was
worshipped
¶ Or, in the
p We see that
these verses
showe howe of the
knowledge of God
in the heart
of the wicked.

* Chap. 18. vs. 16.
q Hee acknow-
ledges Gods
benefits, who for
the persecution
of his, feareth
hostile of Angells,
¶ Or, tent.

b Hee reverent
his brother in
worldly things,
because hee
chiefly looked to
be preferred to
the Ispuall
principle.

c After hee was
condemned by
Angells, yet the
innocence of the
fledgling
appears.

* Chap. 31. vs. 13
† For I am I, so
thou art all thy
mine
d That is, peace
and without all
position.
e Meaning, he will
put all to death.
f This promise
cometh of them
which kill the
bird together with
his young ones,

g He thought it was
huite in deposit
with these goods,
to the intent hee
might follow the
vision where
two God called
him.
¶ Or, another my
face.

h Then, God in
house of man.
i The God sheweth
himselfe to the
hollow, and pre-
serves him from
the other.

* Chap. 18. vs. 16.

* Chap. 18. vs. 16.
k To give Jakovb
blessings, and also
the peace of the
victories.

l For, my face
is shew
m The is shew
to come best
revelations, that
they see the
Innocence of
the heart, that
they shall not
play, but in their
family.

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

b By this picture he partly diſſe-
reace to his brother,
and partly
prayed to God to
mitigate Eſau's
wrath.

c Iakob & his fa-
mily are the
image of the
Church vnder the
yoke of tyrants,
which loe feare
are brought to
ſubjection.

d In that that his
brother embraced
him lo lovingly,
contrary to his ac-
ception, he ac-
cepted it as a plaine
ſigne of Gods pre-
ſence.

e By giftes &
by ſervice ſhew-
ed duty.

f Hee promiſed
that which (as
ſeemeth) his
minde was not to
perform.

g Or, ſer-
uice.

h Or, Miſtota-
mion ſo marked.

i Or, ſimble, or
moner ſo marked.
g Hee collecth the
ſigne, the thing
which it ſignifi-
eth, in token that
God had mightily
deliued him.

j This example
receiueſt vs that
too much liberty
is not to be given
to yem,

And as Iakob liſt vp his eyes, and looked, be-
hold, Eſau came, and with him foure hun-
dred men; and he diuided the children to Leah,
and to Rahel, and to the two maidens.

2 And he put the maidens, and their children
formoſt, and Leah, and her children after, and
Rahel and Iofeph hindmoſt.

3 So he went before them and bowed him-
ſelfe to the grounde ſeuene times, vntill hee came
neere to his brother.

4 Then Eſau ran to meete him, and embraced
him, & fel on his necke, & kiſſed him, & they wept.

5 And he liſt vp his eyes, and ſaw the women,
and the children, and ſaid, Who are theſe with
thee? And he answered, *They are the children*
whom God of his grace hath giuen thy ſeruant.

6 Then came the maidens neere, they and their
children, and bowed themſelues.

7 Leah alſo with her children came neere and
made obeſtance: and after Iofeph and Rahel drew
neere, and did reuerence.

8 Then he ſaid, What meanſt thou by al this
droue, which I meet? Who answered, *I haue ſent in*
that I may find fauour in the fight of my lord.

9 And Eſau ſaid, I haue nothing, my brother:
keepe thar thou haſt to thy ſelfe.

10 But Iakob answered, Nay, I pray thee, if
I haue founde grace now in thy ſight, then re-
ceiue my preſent at mine hand: for I haue ſcene
thy face, as though I had ſcene the face of God,
becauſe thou haſt accepted mee,

11 I pray thee take my blessing, that is
brought thee: for God hath had mercy on mee,
and therefore I haue all things: ſo he compelled
him, and he tooke it.

12 And he ſaide, Let vs take our iourney and
goe, and I will goe before thee.

13 Then he answered him, My lord knoweth,
that the children are tender, and the ewes and kine
with young vnder mine hand: and if they ſhould
ouerdrinke them one day, all the flocke wold dy.

14 Let now my lord go before his ſeruant, and I
will driue ſoftly, according to y^e ſafe of the catell,
which is before mee, and as the children be able
to endure, vntill I come to my lord vnto Seir.

15 Then Eſau ſaid, I will leaue thee ſome of
my folk with thee. And he answered, *What needeth*
this? let mee finde grace in the fight of my lord.

16 ¶ So Eſau returned, and went his way that
ſame day vnto Seir.

17 And Iakob went forward toward Suc-
coth, and built him an houſe, and made booties for
his catrell: therefore he called the name of the
place ¶ Succoth.

18 Afterward, Iakob came ſafe to Shechem
a citie, which is in the land of Canaan, when he
came from Padan Aram, & pitched before ¶ ciy.

19 And there he bought a parcel of ground,
where he pitched his tent, at the hande of the
ſonnes of Hamor Shechems father, for an hun-
dredth ¶ peices of money.

20 And he ſet vp there an altar, and called ¶ it,
The mighty God of Iſrael.

CHAP. XXXIII.

1 Dinah is rauiſhed. 2 Hamor of ſhechem her marriage forſis ſon.
3 The Shechemites are circumciſed at the requeſt of Iakob's ſonnes
and the perſonage of Hamor. 25 The miſdeuour is reuenged.

Then Dinah the daughter of Leah, which he
bare vnto Iakob, went out to ſee the daugh-

ters of that countrey.

2 Whome when Shechem the ſonne of Ham-
or the Hittite lord of that countrey ſawe, hee
tooke her, and lay with her, and ſhe defied her.

3 So his heart claue vnto Dinah the daughter
of Iakob: and he loued the maide, and ſpoke
kindly to the maide.

4 Then ſaide Shechem to his father Hamor,
ſaying, ¶ Get mee this maide to wife.

5 ¶ (Now Iakob heard that he had defied
Dinah his daughter, and his ſonnes were with his
catrell in the ſelds: therefore Iakob helde his
peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem
went out vnto Iakob to commune with him.

7 And when the ſonnes of Iakob were come
out of the ſelds and heard it, it grieved the men,
& they were very angry, becauſe he had wrought
¶ villeny in Iſrael, in that he had lien with Iakob's
daughter: ¶ which thing ought not to be done.

8 And Hamor communed with them, ſay-
ing, The ſoule of my ſonne Shechem lengthen for
your daughter, giue her him to wife, I pray you.

9 So make alliance with vs, giue your daugh-
ters vnto vs, and take our daughters vnto you.

10 And ye ſhall dwell with vs, and the ſande
ſhalbe before you, dwell, and do your buſineſſe
in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaide vnto her father and vnto
her brethren, ¶ Let me finde fauour in your eyes,
and I will giue whatſoener ye ſhall appoint mee.

12 ¶ Aſke of me abundantly both dowry, and
giſts, and I will giue as ye appoint mee, ſo that ye
giue me the maide to wife.

13 Then the ſonnes of Iakob answered, She-
chem and Hamor his father, talking deceitfully,
becauſe he had defied their ſiſter.

14 And they ſayd vnto them, ¶ We cannot do
this thing, to giue our ſiſter to an vncircumciſed
man: for that were a reprooſe vnto vs,

15 But in this wee will conſent vnto you, if ye
will be as we are, that every man child among
you be ¶ circumciſed.

16 Then will we giue our daughters to you,
and we will take your daughters to vs, and will
dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be cir-
cumciſed, the wil we take our daughter & depart.

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

19 And the yong man deferred not to do the
thing becauſe he loued Iakob's daughter: he was
alſo the ¶ moſt ſet by of all his fathers houſe.

20 ¶ Then Hamor and Shechem his Sonne
went vnto the ¶ gate of their citie, and communed
with the men of their citie, ſaying,

21 Theſe men are ¶ peaceable with vs: and that
they may dwell in the land, and doe their affaires
therein (for behold, the land hath room enough
for them) let vs take their daughters to wiues, &
giue them our daughters.

22 Only herein will y^e me conſent vnto vs for to
dwell with vs, and to be one people, if al y^e me chil-
dren among vs be circumciſed as they are circumciſed.

23 Shall not ¶ their flockes and their ſubſtance
and all their catrell be ours? only let vs conſent
herein vnto them and they will dwell with vs.

24 And vnto Hamor, and Shechem his ſonne
hearken'd all that went out of the gate of his ci-
tie:

b Hee burneth her
heart of the maid.

b This promiſeth
that it ſhall be conſent
of parents: ſo require
in marriage, ſeeing
the very indiſcreet
did alſo obſcure it
as a thing ne-
ceſſary.

¶ Or, ſollicit.
¶ Eſau, and ſo ſh-
not be ſo done.

¶ Or, marriage.

¶ Or, argue thy
requeſt.
¶ Eſau, multiply
growing the dowry.

c They made the
holly ordinance of
God a meane to
commit the
vicked purpoſe.

d As it is abomi-
nation for them
that are baptiſed
to ſeyne with In-
dels.

e Their fault is
the greater in that
they make religion
a cloke for their
craft.

¶ Or, moſt honour-
able.

f For the people v-
led to aſſemble
there, and iuſtice
was alſo main-
tained.

g That many pre-
ceded to reſpect for
a publicke priuileg,
when they onely
ſpeake for their
owne priuate gain
and commodi-
tie.

h Thus they lacke
vnto kind of perſua-
ſion, which pre-
ferreth their owne
commodities be-
fore the common
wealth.

tie: and all the men children were circumcised, even all that went out of the gate of his cite.

25 And on the third day (when they were fore) two of the sons of Iakob, Simeon and Leui, Dinahs brethren took either of them his sword & went into the city boldly, and slew every male.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Again, the other sonnes of Iakob came vpon the dead, and spoiled the cite, because they had defiled their sister.

28 They tooke their sheepe and their beeces, and their asses, and whatsoever was in the cite and in the fields.

29 Also they carried away captiue and spoiled all their goodes, and all their children and their wiues, and all that was in the house.

30 Then Iakob said to Simeon and Leui, Ye haue troubled mee, and made me thinke among the inhabitants of the land, as though the Canaanites, as the Perizzites, and I being few in number, they shall gather themselves together against me, and lay me, and to slay I, and my house be destroyed.

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

CHAP. XXXV.

Iakob at Gods commandment goeth vp to Beth-el, buildeth an altar, & the reformeth his household. 5 God maketh the enemies of Iakob off his. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine.

Then God said to Iakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

2 Then said Iakob vnto his household and to all that were with him, Put away the strange gods that are among you, & cleanse you from filthes, and change your garments:

3 For we will rife and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gave vnto Iakob all the strange gods, which were in their hands, and all their * carvers, which were in their eares, and Iakob hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the * feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iakob.

6 So came Iakob to Luz, which is in the land of Canaan: (the same is Beth-el) hee and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

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

9 Againe God said vnto Iakob, after he came to Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iakob: thy name shall be no more called Iakob, but * Israell shall be thy name: and hee called his name Israell.

11 Againe God said vnto him, I am God * all-

ufficient: growe, and multiply: a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loynes.

12 Also I will give thee the lande, which I gave to Abraham and Izhak, vnto thee: and vnto thy feed: after thee will I give that land.

13 So God ascended from him in the place, where hee had talked with him.

14 And Iakob set vp a pillar in the place, where he talked with him, a pillar of stone, and powred drinke offering thereon, also he powred oyle thereon.

15 And Iakob called the name of that place Where God spake with him, Beth-el.

16 Then they departed from Beth-el, and when there was about half a dayes journey of ground to come to Ephrath, Rahel trauided, and in trauiding she was in perill.

17 And when she was in paines of her labour, the midwife sayd vnto her, Feare not, for thou shalt haue this sonne also.

18 Then as shee was about to yeelde vp the ghost (for she dyed) she called his name Ben-oni, but his father called him Benjamin.

19 Thus * died Rahel and was buried in the way to Ephrath, which is Bethlehem.

20 And Iakob set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 * Then Israell went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israell dwelt in y land, Reube went, and lay with Bilhah his fathers concubine, & it revealed.

23 The sonnes of Leah: Reuben Iakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Benjamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Nephthali.

26 And the sonnes of Zilpahs Leahs mayde: Gad and Asher. These are the sonnes of Iakob, which were borne him in Padan Aram.

27 Then Iakob came vnto Izhak his father to Mamre the cite of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundred and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was * buried with his people, being old and full of dayes: & his sonnes Esau & Iakob buried him.

CHAP. XXXVI.

The wives of Esau. 2 Iakob and Esau are born. 5 The genealogie of Esau. 22 The fasting of multi.

Now these are the generations of Esau, which is Edom.

2 Esau tooke his wives of the daughters of Esau: Adah the daughter of Esau an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hittite.

3 And tooke Balemath Imaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Balemath bare Reuel.

5 Also Aholibamah bare Teush, and Isakam, and Kerah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wives and his sonnes, and his daughters, and all the fountes of his house, & his stocks, and all his cattell, and all his substance, which he

* As God is said to defend, when he leueth some figure of his presence: to him it is said to stand, when vision is ended.

The shew word figure has much ground vpon many of them: but to know which is taken for haile a dayes journey.

* Clap 4. 26.

The ancient fathers used this ceremony to refresh their hope of the redemption to come, which was not generally.

h This teacheth that the fathers were not choicet for the merits: but by Gods election, whose election was not changed.

* Clap 4. 24.

* Clap 47. 24.

a This genealogie declareth that Esau was Edomit: possibly, and that his fathers blessing took place in worldly things: besides these wives which Esau took Chap. 26.

* 1. Chron. 1. 28.

For they were cheefe of the company.

* Chap. 40. 4.

The people are punished with their wicked practices.

Eleven months of his journey.

Or, to be delivered.

God is enuied at, and to comfort him in their troubles.

* Chap. 28. 12.

That by this outward act they should find their inward repentance.

For there was some figure of imputation, as in tables and Agnus dei.

Thus, notwithstanding the convenience that came to Esau, God deliued Iakob.

* Chap. 28. 19.

Or, one of his ministrants.

* Chap. 32. 28.

Or, a minister.

Herein appeareth Gods providence, which causeth the wicked to give place to the goodly, that Iacob might enjoy Canaan according to Gods promise.
¶ Job 24. 4.
¶ 1. Or, the Edomites.
¶ 2. Chron. 1. 33.

he had gotten in the land of Canaan, and went into another country from his brother Iacob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receive them because of their flocks.

8 Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ¶ Edom in mount Seir.

10 These are the names of Esaus finnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Bathemah, the wife of Esau.

11 And the finnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was Concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the finnes of Adah Esaus wife.

13 ¶ And these are the ¶ finnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these be the finnes of Bathemah Esaus wife.

14 And these were the finnes of Aholibamah the daughter of Anah, ¶ daughter of Zibzon Esaus wife: for she bare vnto Esau, Iseul, and Iaalam, and Korah.

15 ¶ These were ¶ 4 Dukes of the finnes of Esau: the finnes of Eliphaz, the first borne of Esau Duke: Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ¶ finnes of Adah.

17 ¶ And these are the finnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ¶ finnes of Bathemah Esaus wife.

18 ¶ Likewise these were the finnes of Aholibamah Esaus wife: Duke Iseul, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 ¶ These are the finnes of Seir the Horite, which inhabited the land before Lotan, and Shobal, and Zibzon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the finnes of Seir in the land of Edom.

22 And the finnes of Lotan were, Hori and Heman, and Lotans sister vvas Timna.

23 And the finnes of Shobal were these: Alnan, and Manabath, and Ebal, Shepho, and Onam.

24 And these are the finnes of Zibzon: Both Ajah, and Anah: this was Anah that found f mules in the wilderness, as he fed his father Zibbons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the finnes of Dishan: Hemdan, and Eshban, and Ishran, and Cheran.

27 The finnes of Ezer are these: Bilhan, and Zauan, and Akan.

28 The finnes of Dishan are these, Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibzon, Duke Anah.

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukesdones in the land of Seir.

31 ¶ And these are the ¶ Kings that reigned

in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie vvas Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie vvas Avith.

36 When Hadad was dead, then Samlah of Malekeh reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie vvas Pau: and his wines name Mehetabel the daughter of Matred, the ¶ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Iseulth.

41 Duke Aholibamah, Duke Elah, Duke Pinon.

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Ram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of ¶ Edom.

CHAP. XXXVII.

¶ Iosephs dream. ¶ His dream. ¶ He is hated of his brethren. ¶ They sell him to the Egyptians. ¶ Iacob bleisseth Ioseph.

I Aakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Iacob ¶ when Ioseph was seauenteene yeere old, he kept sheepe with his brethren, and the childe was with the finnes of Bilhah, and with the finnes of Zilpah, his fathers wiues, and Ioseph brought vnto their father their enill ¶ b faying.

3 Now Israel loued Ioseph more then all his finnes, because he becare him in his old age and he made him a cope of many ¶ coulers.

4 So when his brethren saw that their father loued him more then all his brethren, the they hated him, & could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and told his brethren, who hated him to much the more.

6 For he said vnto them, Heare, I pray you this dreame which I haue dreamed.

7 Behold now, we were binding sheaves in the middes of the field: and loe, my sheave arose and also stood vpright, and behold, your sheaves compassed round about, & did reuerence to my sheafe.

8 Then his brethren said to him, What shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him to much the more, for his dreames, and for his words.

9 ¶ Again he dreamed another dreame, and told it his brethren, and saide, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to mee.

10 Then

h Which citie is by the river Enphates.

¶ Or, Mezer.

¶ I of Edom came the Idumeans.

a That is, the story of such things: as came to him and his family, as chap. 5. 1.

¶ Or, slander. b I e complained of the euill words and iniuries which they spake and did against him. ¶ Or, picture.

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

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

¶ Or, nepherews.

¶ Or, mores.

¶ Or, diffe men. ¶ If God promitteth be so fine towards them which are not of his household, how much more will he performe the same to vs? ¶ Or, nephewes.

¶ Or, nephewes.

¶ 2. Chron. 1. 38. ¶ Before that Esau did these inha-bites.

¶ Who now concerned with those kindes of bestes, which God had created, found out the monstrous generation of mules betwene the Asse and the mare.

¶ The wicked rife vs. Iudeally to honour, and perill as quickly: but the subseruance of the children of God continueth euer. Ezech. 102. 28.

e Norde. pifing the vilion b u. recking to appeale his brethren.

* Or, kept diligently. I hee knew that God was author of the dream, but hee vnderftood not the meaning.

g The holy Ghoft commendeth not men's fautes, as doe vaine Withers, which make vice vertue.

* Chap. 44. 22. f Er. let vs not miske his life.

h Their hypocrite appeareth in this that they feared man more then God: and thought it was not murder, if they died not his blood: or els had an extorſe to coier their fault.

10 Then he tolde it vnto his father & to his brethren, and his father rebuked him, and ſaid vnto him, What is this dreame, which thou haſt dreamed? ſhall I, and thy mother, & thy brethren come in deede & fall on the ground before thee?

11 And his brethren enuied him, but his father noted the ſaying.

12 Then his brethren went to keepe their fathers ſheepe in Shechem.

13 And Iſrael ſaide vnto Ioseph, Doe not thy brethren keepe in Shechem: come and I will fend thee to them.

14 And he answered him, I am here. Then he ſaid vnto him, Goe now, ſee whether it be well with thy brethren, and howe the flockes proſper, and bring me word againe: ſo he ſent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the field, and the man asked him, ſaying, what ſeckſt thou?

16 And he answered, I ſecke my brethren: tell me, I pray thee, where they keepe ſheepe.

17 And the man ſaid, they are departed hence: for I heard them ſay, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they ſaw him aſaie off, enen before he came at them, they cōſpired againſt him for to ſlay him.

19 For they ſaide one to another, Behold this * dreamer cometh.

20 Come now therefore, and let vs ſlay him, and caſt him into ſome pitte, and wee will ſay, A wicked beaſt beath deuoured him: then wee ſhall ſee, what will come of his dreames.

21 ¶ But when Reuben heard that, he deliuered him out of their hands, and ſaide, ¶ Let vs not kill him.

22 Alſo Reuben ſaide vnto them, Shed not blood, but caſt him into this pit that is in the wilderness, and lay no hand vpon him. Thus he ſaid, that he might deliuer him out of their hand, & reſtore him to his father.

23 Now when Ioseph was come vnto his brethren, they ſtript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and caſt him into a pit, and the pit was emptie, without water in it.

25 Then they ſate them downe to eate bread: and liſt vp their eyes & looked, and behold, there came a company of Iſhmaelites from Gilead, and their camels laden with ſpicerie, & * balme, and myrthe, & were going to cary it downe into Egypt.

26 Then Iuda ſaide to his brethren, What auaileth it, if wee ſlay our brother, though wee keepe his blood ſecret?

27 Come and let vs ſell him to the Iſhmaelites, and let not our hands be vpon him: for he is our brother, and our beſt: and his brethren obeyed.

28 Then the Mediamites marchant men paſſed by, & they drew forth, & liſt Ioseph out of the pit, and ſold Ioseph to the Iſhmaelites for twenty pieces of ſiluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then hee rent his cloathes.

30 And returned to his brethren, & ſaid, The child is not yonder, and I, whether ſhall I goe?

31 And they tooke Iosephs coate, & killed a kid

of the goates, and dipped the coate in the blood.

32 So they ſent that particoloured coate, & they brought it vnto their father, and ſayd, This haue wee founde: ſee now, whether it be thy ſonnes coate, or no.

33 Then he knew it, and ſayd, It is my ſonnes coate: a wicked beaſt hath * deuoured him: Ioseph is ſurely torne in peeces.

34 And Iaakob rent his cloathes, and put ſackcloth about his loynes, and forrowed for his ſonne a long ſeaſon.

35 Then all his ſonnes & his daughters aroſe vp to comfort him, but he would not be comforted, but ſaid, ¶ Surely I will goe downe into the grave vnto my ſonne mourning: to his father wept for him.

36 And the Midianites ſold him into Egypt vnto Potiphar 1 an Eunuch of Pharaohs and his * cheife ſteward.

CHAP. XXVIII.

2 The marriage of Iuda. 7. o The wiſſoff of Er and Onan, and the viſion of God that came thereupon. 15 Iuda liſt with his daughter in law Tamar. 22 Tamar is iudged to be want for wickedneſſe. 29. 30 The liſt of Pharez and Zarah.

And at that time Iuda went downe from his brethren, and turned into a man called Hirah an Adullamite.

2 And Iuda ſawe there the daughter of a man called Shuah a Cananite: and hee tooke her to wife, and went into her.

3 So ſhe conceived and bare a ſonne, and hee called his name Er.

4 ¶ And ſhe conceived againe & bare a ſonne, and the ſonne was called Onan.

5 Moreouer the bare yet a ſonne, whom ſhe called Shelah: and Iuda was at Chezib when ſhe bare him.

6 Then Iuda tooke a wife to Er his firſt borne ſonne, whoſe name was Tamar.

7 ¶ Now Er ſirſt borne of Iuda was wicked in the ſight of the Lord: therefore ¶ Lord ſlew him.

8 Then Iuda ſaid to Onan, Go in vnto thy brothers wife, and doe the office of a kiſſinman vnto her, and raiſe vp ſeede vnto thy brother.

9 And Onan knew that the ſeede ſhould not be his: therefore when he went in vnto his brothers wife, hee ſpilled it on the ground, leaſt hee ſhould giue ſeede vnto his brother.

10 And it was wicked in the eyes of the Lord, which hee did: wherefore hee ſlew him alſo.

11 Then Iuda ſaid to Tamar his daughter in law, ¶ Remaine a widow in thy fathers houſe, till Shieah my ſonne growe vp (for hee thought thus, Leaſt he die as well as his brethren.) So Tamar went and dwelt in her fathers houſe.

12 ¶ And in proceſſe of time alſo the daughter of Shuah Iudas wife died. Then Iuda, when he had left mourning, went vp to his ſheepcote to Timnah, & hee, and his neighbour Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold, thy father in law goeth vp to Timnah, to there his ſheepcote.

14 Then ſhe put her widowes garments off from her, and covered her with a vaine, and wrapped her ſelfe, and ſate downe in * Petah-enam, which is by the way to Timnah, becauſe ſhe ſaw that Shelah was grown, and the was not giuen vnto him to wife.

15 When Iuda ſaw her, hee iudged her an

k To wile, the meſſengers, which were lent.

* Chap. 44. 28. Or, I will mourne for him ſolong as I live.

l Which word doeth not alway ſignifie him that is gilded, but alſo him that is in ſome high dignitie.

Or, ſteward of the houſe.

m After deſcending the genealogie of Iuda, becauſe the Melchizedek come of him.

n Which an intire new wickedneſſe was condemned of God.

* Num. 26. 19.

* Num. 26. 19.

c This order was ſet for the preſentation of the firſt, that the child be gotten by the ſecond brother.

d ſhould have the name and inheritance of the firſt: which is in the new Teſtament ſhould be.

e For he could not marry in any other family to long as Iuda would retain her in his.

f Er was comforted.

* Or, in the doors of the four corners.

Or, where men were wont to ſit.

where: for she had covered her face.

16 And he turned to the way towards her, and said, Consecrate pray thee, let mee lie with thee, (for he knew not that she was his daughter in law.) And she answered, What wilt thou give me for to lie with mee?

17 Then said he, I will fend thee a kid of the goates from the flocke, and the said, Well, if thou wilt give mee a pledge, will thou fend it.

18 Then he said, What is the pledge that I shall give thee? And she answered, Thy finger, and thy cloke and thy staff that is in thine hand. So he gave it her, and lay by her, and there was with child by him.

19 Then she rose, and went and put her vail from her and put on her widowes rayment.

20 Afterward Judah sent a kid of the goates by the hande of his neighbour the Adullamite, for to recieve his pledge from the womans hand: but he found her not.

21 Then asked he the men of the place, saying, Where is the whore, that fate in Enaim by $\frac{1}{2}$ way side? And they answered, There was no whore here.

22 Hee came therefore to Judah againe, and said, I can not find her, and also the men of the place said, There was no whore there.

23 Then Judah said, Let her take it to her, least we be $\frac{1}{2}$ g thamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three months, one tolde Judah, saying, Tamar thy daughter in law hath plained the whore, and lo, with playing the whore, she is great with child. Then Judah said, Bring yee her forth and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto whom these things pertaine, am I with child: and sayd also, Looke I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Judah knew them, and said, Shee is more righteous then I: for she hath done it because I gave her not to Shela my sonne. So hee lay with her $\frac{1}{2}$ no more.

27 ¶ Now when the time was come that she should be deliuered, beholde, there were twiunnes in her wombe.

28 And when she was in travail, the one put out his hand, and $\frac{1}{2}$ midwife tooke & bound a red threed about his hand, saying, This is come out first.

29 But when he plucked his hand backe againe, loe, his brother came out, and the midwife saide, Howe hat $\frac{1}{2}$ thou bound the breach vpon thee? and his name was called Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph was sold to Potiphar a Chaldean: and Potiphar was an Eunuche of Pharaohs (and his chief steward an Egyptian) bought him at $\frac{1}{2}$ had of Ishmaelites, which had brought him thither.

2 And the Lord was with Joseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord was with him, and that the Lord made all that hee

did to prosper in his hand.

4 So Joseph founde fauour in his sight, and sent him: and made him ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lord blessed the Egyptians house for Josephs sake, and the blessing of the Lord was vpon all that he had in the house, and in the fildes.

6 Therefore he left all $\frac{1}{2}$ he had in Josephs hand, and tooke account of nothing, that was with him, save only of $\frac{1}{2}$ bread, which he did eate. And Joseph was a faire person, and well fauoured.

7 Nowe therefore after these things, his masters wife cast her eyes vpon Joseph, and said, Lie with mee.

8 But he refused and said to his masters wife, Beholde, my master knoweth not what hee hath in the house with mee, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife, how then can I do this great wickednesse and so sinne against Gods

10 And albeit the spake to Joseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Joseph entred into the house to doe his businesse: and there was no man of the household in the house.

12 Therefore he caught him by his garment, saying, Sleepe with mee: but he left his garment in her hand and fled, and got him out.

13 Now when she sawe that hee had left his garment in her hand, and was fled out.

14 Shee called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrewe vnto vs to mocke vs: who came in to mee for to haue slept with mee, but I cried with a loud voyce.

15 And when hee heard that I lift vp my voyce and cryed, he left his garment with mee, and fled away, and got him out.

16 So the layde vp his garment by her, vntill her lord came home.

17 Then shee tolde him $\frac{1}{2}$ according to these words, saying, The Ebrewe seruant, which thou hast brought vnto vs, came into me, to mocke me.

18 But as soon as I lift vp my voyce and cryed, he left his garment with mee, and fled out.

19 Then when his master heard the words of his wife, which shee tolde him, saying, After this manner did thy seruant to me, his anger was kindled.

20 And Josephs master tooke him and put him in $\frac{1}{2}$ prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Joseph, and $\frac{1}{2}$ shewed him mercy, and got him fauour in the sight of the $\frac{1}{2}$ master of the prison.

22 And the keeper of the prison committed to Joseph hand all the prisoners that were in $\frac{1}{2}$ prison, and whatsoever they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoever hee did, the Lord made it to prosper.

CHAP. XL.

1 The interpretation of dreames is of God. 12, 13 Joseph re-
pound in the dreames of the two prisoners. 23 The interpreta-
tion of the butlers.

e God had won-
derfully chided
him that he could
not know her of
her talke.

* Or, of the
house.

f That his wicked-
nesse might
not be known to
others.

g He, in con-
tempt.

h Hee feared mu-
ch more then God.

i We see that the
law, which was
written in mans
heart, taught them
that whosoeme
should be puni-
shed with death:
albeit no law, as
yet was given.

j That is, she ought
rather to see her
vnto then I her.
k For the honour
of the house con-
demned him.

l Their hairens
haue was signifi-
ed by this moan-
strous birth.
m Or the separa-
tion betwene
me and thy brother.

* 1. Cim. 2. 4.
Matth. 1. 23.

n Reade Chap.
27. 46.

o The fauour of
God is the fauour
of all pious
sides.

c Because
professed
and to lie
ligio: to
pote.
d The wicked
blessed by the com-
pany of the godly.

e For he was affi-
red that all things
should prosper
well: therefore hee
ate and dranke and
took no care.
f In this word
hee declared
the summe
whereunto all
her sinners did
consent.

g The ferre of God
persecuted him
h Hee continu-
all temptations.

i Or, to doe vs
vile and shame.
k This declareth
that where inco-
tinencie is, the
conscience is ioyne
treame impudency
and craft.

l Or, after this
manner.

m For, in the
prison.
n His guilt increas-
ment in the pri-
son, may be gath-
ered o. Psal. 105.

o For, in kind
mercy vnto him.
p Or, lo, d
k That is, nothing
was done without
his commande-
ment.

cure vp the first feuen fat kine.

21 And when they had eaten them vp : it could not be knownen that they had eaten them, but they were full as euil fauoured, as they were at the beginning: so did I awake.

22 Moreover I saw in my dreame, & behold, feuen eares sprang out of one stalk, full & faire.

23 And loe, feuen eares withered, & thinne, and blasted with the East wind, & sprang vp after them,

24 And the thinne eares deuoured the feuen good eares. Now I haue told the foothlayers, and none can declare it vnto mee.

25 ¶ Then Ioseph answered Pharaoh, *h Both* Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The feuen good Kine are feuen yeeres, and the feuen good eares are feuen yeeres: this is one dreame.

27 Likewise the feuen thinne and euil fauoured kine, that came out after them, are feuen yeeres : and the feuen emptie eares blasted with the East wind, are feuen yeeres of famine.

28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Behold, there come feuen yeeres of great * plentie in all the land of Egypt.

30 Again, there shall arise after them feuen yeeres of famine, so that all the plentie shall bee forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie * be knownen in the land, by reason of this famine that *shall come* after, for it shall exceede great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteneth to perform it.

33 Now therefore let Pharaoh provide for a man of vnderstanding and wildome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoynt officers ouer the land, and take vp the fifth part of the land of Egypt in the feuen pleteuous yeeres.

35 Also let them gather all the fooode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for fooode, in the cities, and let them keepe it.

36 So the fooode shall be for the prouision of the land, against the feuen yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we find *sucha* man as this, in whom is the Spirit of God?

39 Then Pharaoh saide to Ioseph, Forasmuch as God hath shewed thee all this, there is no man of vnderstanding, or wisdom like vnto thee.

40 * Thou shalt be ouer mine house, and at thy word shall all my people be armed, only in the kings throne will I be about thee.

41 Moreover Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his * ring from his hand, and put it vpon Iosephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the best charer that

he had, saue one : and they cried before him, *m Abrech*, and placed him ouer all the lands of Egypt.

44 Again Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in the land of Egypt.

45 And Pharaoh called Iosephs name * Zaphnath-paaneah : and he gaue him to wife Asenath the daughter of Poti-pherah * Prince of On, then went Ioseph abroad in the land of Egypt.

46 * And Ioseph was thirty yeere old when he stood before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the feuen pleteuous yeeres the earth brought forth store.

48 And he gathered vp all the fooode in the feuen pleteuous yeeres, which were in the land of Egypt, and layde vp fooode in the cities: the fooode of the feld, that was round about *euery* citie, layd hee vp in the fame.

49 So Ioseph gathered wheate, like vnto the fande of the sea in multitude out of measure, vntill hee left numbring: for it was without number.

50 Now vnto Ioseph were borne * two sonnes (before the yeere of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasse: for God, *said he*, hath made me forget all my labour & all my * fathers household.

52 Also he called the name of the second, Ephraim: for God, *said he*, hath made me fruitful in the land of mine affliction.

53 ¶ So the feuen yeeres of the plentie that was in the land of Egypt were ended.

54 * Then began the feuen yeeres of famine to come, according as Ioseph had sayd : and the famine was in all landes, but in all the land of Egypt was * bread.

55 At the length all the land of Egypt was afflicted, and the people cried vnto Pharaoh for bread. And Pharaoh saide vnto all the Egyptians, Goe to Ioseph : what he saith to you, doe ye.

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

57 And all the countries came to Egypt to buy corne of Ioseph, because the famine was fore in all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 Hie kneweth them, and cryeth them. 24 Simon is put in prison. 34 The other goe to fetch Benjamin.

¶ Then * Iaakob saue that there was * fooode in Egypt, & Iaakob said vnto his sonnes, Why gaze ye one vpon an other?

2 And he said, Behold, I haue heard that there is fooode in Egypt. * Get you down thither, & buy vs fooode, that we may liue and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Iosephs brother, would not Iaakob send with his brethren: for he said, Least death should befall him.

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

m In figure of honour, which word some expound, tender father, or father of the king, or hutele downe. * Or, the expound. * Or, the father.

n His age is mentioned both to shew that his authority came of God, and also that he suffered imprisonment and exile twelve yeeres and more. * Ebr. was for gathering.

* Chap. 46. 20. 48. 49. 51.

o Notwithstanding that his fathers house was the true Church of God, yet the company of the wicked and profane caused him to forget it. * Or, foode.

* Or, come to Egypt to Ioseph.

a This story sheweth plainly that all things are gouerned by Gods providence, for the profit of his Church. * Or, corne. * As men delitue of counsell. * Ahs 7. 12.

† Ebr. should we be.

† Ebr. morgan. *†* Ebr. the inward part.

h Both his dreames send to one end.

* Or, abundance and fertility.

* Or, they shall remember to store the plentie.

i The office of a wise Prophet, is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honour, that have no gifts of God meete for the same.

* Psal. 105. 21.

2. Me. 2. 53.

Ahs 7. 10.

† Ebr. mouth.

† Some read, the people shall kine thy mouth, that is, shall obey thee in all things.

* Or, he saith.

† Ebr. I shall be.

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

7 And when Ioseph saw his brethren, hee knewe them, and e made himselfe strange to ward them, and spake to them roughly, and sayd vnto them, Whence come ye? Who answered, Out of the land of Canaan, to buy vitaille.

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

9 And Ioseph remembered the dreames, which he dreamed of them) & he said vnto them, Ye are spies, and are come to see the weaknes of $\frac{1}{2}$ land.

10 But they sayd vnto him, Nay, my lord, but to buy vitaille thy seruants are come,

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

12 But hee sayd vnto them, Nay, but ye are come to see the weaknes of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan; and beholde, the yongest is this day with our father, and one is not.

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

15 Hereby ye shall be proued: by the life of Pharaoh, ye shall not go hence, except your yongest brother come hither.

16 Send one of you which may set your brother, and ye shall be kept in prison, that your words may be proued, whether there be truth in you, or els by the life of Pharaoh ye shall be spies.

17 So he put them in ward three dayes.

18 Then Ioseph sayd vnto them the third day, This doe, and liue: for I feare God,

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

20 * But bring your yonger brother vnto me, that your words may be tried, and that ye dye not: and they did so.

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

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

23 (And they were not aware that Ioseph vnderstood them: for he $\frac{1}{2}$ spake vnto them by an interpreter.)

24 Then he turned from them, and $\frac{1}{2}$ wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sakes with wheate, and I put euery mans money againe in his sacke, and I gaue them vitaille for the iourney: and thus did he vnto them.

26 And they yed their vitaille vpon their asses, and departed thence.

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

28 Then hee sayd vnto his brethren, My money is restored for lo, it is euen in my sacke. And

their heart $\frac{1}{2}$ fayled them, and they were astonished, and sayd one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iacob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man $\frac{1}{2}$ is lord of the land, spake roughly to vs, & put vs in prison is spies of the country.

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

32 We be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the country sayd vnto vs, Hereby shall I knowe if ye be true men: Let one of your brethren with me, and take food for the famine of your houses, and depart,

34 And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde; euery mans bundle of money was in his sacke: and when they and their father saw the bundles of their money, they were afraid.

36 Then Iacob their father sayd to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Benjamin: all these things are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee: I will giue him to thee againe, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye go, then ye shall bring my gray head with sorrow vnto the grave.

CHAP. XLIII.

1 Iacob $\frac{1}{2}$ suffereth Benjamin to depart with his children, 28 Simeon is delivered out of prison. 30 Ioseph goeth aside and weepeth.

Now great a famine was in the land, 2 And when they had eaten vp the vitaille, which they had brought from Egypt, their father said vnto them, Turne againe, & buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an oathe, saying, * Neuer fee my face, except your brother be with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee food.

5 But if thou wilt not send him, wee will not goe downe: for the man said vnto vs, * Locke mee not in the face, except your brother be with you.

6 And Iudah said, Wherefore deale ye so euill with me, as to tell the man, whether ye had yet a brother or not?

7 And they answered, The man asked strictly of our seines & of our kindred, saying Is your father yet aliue? haue ye any brother? And we tolde him vs, according to these words: can we know certainly if he would buy, being your brother downe?

8 Then sayd Iudah, For this father, send the boy with me, that wee may see him, and gon, and that we may liue, and not dye, as he hath said, and our children.

9 I will be suretie for him of mine hand, that thou require him. * If I be not him not to thee, and for him before thee, * then let me be suretie to thee.

c This differencing is not to be followed, nor any particular fact of the fathers not approved by Gods word.

* Chap. 37. 5.

† Ebr. mak desell. or, sell him.

¶ Or, is dead.

d The Egyptians which were idolaters, were to be licenced by their king: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smellth of their fornications?

e And therefore am true and iust.

* Chap. 35. 5.

f Affliction maketh men to acknowledge their faults, which otherwise they would denie.

* Chap. 37. 21.

g God will take vengeance vpon vs, and meane vs with our owne meane.

† Ebr. an interpreter between them.

h Though hee shed his blood righteous, yet his brotherly affection remained.

† Ebr. more out. because their conscience censured them of their sinne, they thought God would haue brought them to reuenge by this money.

¶ Or, cannot be found.

¶ Or, fight up & vs. for they seemed not to be touched with any love toward their brethren, which interested him: follow: and partly as appeareth, he suspected them for spies.

a This was given tentation to Iacob to suffer so great famine in that land where God had promised to be to him.

* Chap. 42. 22.

* Chap. 42. 22.

Or, of our estate and condition. † Ebr. to the men of these words: that is, that thing which hee had

* Chap. 44. 32.

† Ebr. I will paye to thee.

the blame for ener.

10 For except we had made this taryngs, doubtlesse by this we had returned the second time.

11 Then their father Israel said vnto them, If it must neede be for now, doe this: take of the best frutes of the land in your vessels, and bring the man a present, a little rosen, and a little hony, spices and myrrhe, nuttes, and almonds:

12 And take double money in your hand, and the money, that was brought againe in your sackes mouthes: carry it againe in your hand, least it were come ouerlight.

13 Take also your brother and arise, and goe againe to the man.

14 And God almightie giue you mercy in the sight of the man, that hee may deliuer you your other brother, and Benjamin: but I shall be robbed of my child, as I haue bene,

15 Thus the men tooke this present, and tooke twice so much money in their hand with Benjamin, and rose vp, and went downe to Egypt, and tooke before Ioseph.

16 And when Ioseph sawe Benjamin with them, he sayd ¶ to his steward, Bring these men home and kill meate, and make ready: for the men shall eate with me at none.

17 And the men did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were afraid, & sayd, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he may picke a querele against vs, and lay false thing to our charge, and bring vs in bondage and our aises.

19 Therefore came they to Iosephs steward, and communed with him at the doore of J house,

20 And said, Oh sir, we came indeed downe hither at the first time to buy foode,

21 And as we came to an Inne and opened our sackes, behold, euery mans money was in his sackes mouth, even our money in full weight, but we haue brought it in our hands.

22 Also other money haue we brought in our hands to buy foode, but we cannot tell, who put our money in our sackes.

23 And he said, ¶ Pence be vnto you, feare not: for your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feet, and gaue their aises pender.

25 And they made ready their present against Ioseph came at none, (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, & bowed down to the ground before him.

27 And hee asked them of their prosperitie, and sayd, Is your father the olde man, of whom ye tolde me, in good health: is he yet alie?

28 Who answered, Thy seruant our father is in good health: is he yet alie: and they bowed downe, and made obediency.

29 And he sitting vpon his eyes, beheld his brother Benjamin, his brothers sonne, and sayd, Is this your yonger brother of whom ye tolde me? And he said, God be mercifull vnto thee, my son.

30 And Ioseph made haste (for his affection was

inflamed toward his brother, and fought where to weepe) and entred into his chamber & wept there.

31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on t meate.

32 And they prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because the Egyptians might not eate bread with the Hebrews: for that was an abomination vnto the Egyptians.

33 So they fate before him: the eldest according vnto his age, and the yongest according vnto his youth: & the men maruelled among themselves.

34 And they tooke meates from before him, and sent to them: but Beniamins meate was five times so much as any of theirs: and they drank, and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph asketh his brother of list. 33 Iudah offerth himselfe to be fowant for Benjamin.

Afterward he commanded his steward, saying, Fill the mens sackes with foode, as much as they can carry, and put euery mans money in his sackes mouth.

2 And I put my cup, I meane, the siluer cup, in the sackes mouth of the yongest, and his corne money. And he did according to the commendement that Ioseph gaue him.

3 And in the 7 morning the men were sent away, they, and their aises.

4 And when they went out of the cite not farre off, Ioseph said to his steward, Vp, follow after the men: and when thou dost overtake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not the cuppe, wherein my Lord drinketh, and in the which he doeth diuine and prophetic: ye haue done euill in so doing.

6 And when hee overtake them, he sayd these wordes vnto them.

7 And they answered him, Wherefore sayth my lord such wordes? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canan: how then should we steale out of thy lords house siluer or golde?

9 With whomsoever of thy seruants it be found, let him die, & we also will be my lords bondmen.

10 And he sayd, Now then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shall be blamelesse.

11 Then at once euery man tooke downe his sacke to the ground, & euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest: and the cuppe was found in Beniamins sacke.

13 Then they rent their clothes, and laded euery man his asse, and went againe into the cite.

14 So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What aile is this, which ye haue done? know ye not that such a man as I, can diuine and prophetic?

16 Then said Iudah, What shall we say vnto my lord: that shall we speake and how can we iustifie our selues: a God hath found out the wickednes of thy seruants: beholde, wee are seruants to my lord, both we, and he, with whom the cup is found.

¶ Or, fawnter.

b When we are in receiue of danger, God forbid: death not to see all honest meanes better our estate and condition.
c Our estate must ought to be in God, and not in worldly meanes.
d He speaketh these words not for much of despise, as to make his sonnes more careful to bring againe their brother.

¶ Or, to the ruler
*) as before.

e So the iudgement of God preiudged their conscience.
f He saith him, Ioseph vs.
g He, as he him- selfe vs.

* Chap. 42. 3.

¶ Or, ven are well.
i Notwithstanding the compassions of the count Ioseph.
k Iosephs house to Iosephs house.

† Ebr. great.

g For they were one.
h we were one of kind.

† Ebr. beuile.

† Ebr. bread.
h To signifie his dignitie.

i The nature of the superfluous is to condemn all othe in respect of themselves.
k Sometime this word Ioseph is to be downe, but here it is meane, that they had enough, and dranke of the best wine.

l We may not by this example vte any vnlawfull practices, sining God hath commanded vs to walke in simplicity.

† Ebr. the meraning stone.

m Because the people thought he could diuine, he attributed to himselfe that know- ledge: or els he saith that he consulted with soothsayers for that which simulation is worthy to bee reprooued.

† Ebr. innermost.

n To signifie how greatly the thing displeased them, and how foule they were for it.

o If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs vnuly for our sinnes.

17 But he answered, God forbid, that I should doe so, *but* the man, with whom the cuppe is founde, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, and saide, O my Lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And wee answered my lord, Wee haue a father that is old, & a young † childe, *which he begate in his age*; & his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now thou faidest vnto thy seruants, Bring him vnto me, that I may † see mine eye vpon him.

22 And we answered my lord, The childe can not depart from his father: for if he leaue his father, *his father would die*.

23 Then faidest thou vnto thy seruants, * Except your younger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little foode.

26 Then we answered, Wee cannot go downe, *but if our youngest brother † go with vs*, then will we goe downe: for we may not see the mans face, except our youngest brother be with vs.

27 Then thy seruant my father faide vnto vs, Ye know that my wife bare me two *sonnes*.

28 And the one went out from mee, and I faide, Of a furety he is torne in * pieces, & I saw him not since.

29 Now ye take this also away from mee: if death take him, then ye shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the child be not with vs, (seeing that his † life dependeth on the *childes* life.)

31 Then when he shall see that the childe is not come, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became furety for the childe to my father, and, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant abide for the child, as a seruant to my lord, and let the childe goe up with his brethren.

34 For how can I goe up to my father: if the childe be not with me, *vnlesse I would see the enill that shall come on my father*.

CHAP. XLV.

1 Ioseph maketh himself known to his brethren. 2 He sheweth that all was done by Gods providence. 3 Pharaoh commandeth him to find his father. 4 Ioseph exhorteth his brethren to concord.

¶ Then Ioseph could not reſtaine himselfe before all that stood by him, but hee cryed, * Haue forth every man from me. And there cried not one with him, while Ioseph vntured himselfe vnto his brethren.

2 And he wept, and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Io-

seph: doeth my father yet liue? But his brethren could not anſwere him, for they were astonied at his preſence.

4 Again, Ioseph said to his brethren, Come nere, I pray you, to mee. And they came nere. And he saide, * I am Ioseph your brother, whom * *AN. 17. 15.* ye fold into Egypt.

5 Now therefore let not be said, neither grieved with your felices, that ye fold me hither: * For God did send me before you for your preservation.

6 For now two yeeres of famine haue bene through the land, and five yeeres are behinde, wherein neither shall be eating nor haueſt.

7 Wherefore God sent me before you to prepare your posteritie in this land, and to save you alive by a great deliuerance.

8 Now then you ſhall not mee hither, but * God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Haste you & goe up to my father, and tell him, Thus saith thy ſonne Ioseph, God hath made me lord of all Egypt: come downe to me, *very* not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, & thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou haſt.

11 Also I will nourish thee there (for yet remaine five yeeres of famine) least thou periſh through pouerty, thou and thy household, and all that thou haſt.

12 And behold your ciees doe see, and the ciees of my brother Benjamin, that *4* my mouth speake to you.

13 Therefore tell my father of all mine honor in Egypt, and of all that ye haue ſeene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kiſſed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came to Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said to Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, go to the land of Canaan.

18 And take your father, and your household, and come to me, & I will giue you the * best of the land of Egypt. Scye also eate of the † fat of ye land.

19 And I commaund thee, Thus doe ye, take your charets out of the land of Egypt for your children, and for your wives, and bring your father and come.

20 Also regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so; and Ioseph gaue them charets according to the commaundement of Pharaoh: hee gaue them vitalls also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Benjamin hee gaue three hundred pieces of silver, and five suites of raiment.

23 And vnto his father he likewise he sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they departed;

2 ¶ I will in authority, or, I will vnto the king.

* Chap. 42. 13. 16.

† Eie, child of his old age.

¶ Or, that I may see him.

* Chap. 43. 3.

† Eie, be with vs.

¶ I shall bare to Iacob, Ioseph and Benjamin.

* Chap. 37. 11.

¶ Ye shall cause me to die for sorrow.

† Eie, his fault is bound to his fault.

* Chap. 43. 9.

h Meaning, hee had with him their prisoners, then to requite and see his father in heauens.

g Northache was named of his kindred, but that he would count his brethren fault.

b This example teacheth that we must by all means comfort them, which are truly humbled, and wounded for their fault.

* Chap. 50. 20.

c Askeit God desire him, yet hee turneth mens wickednesse to lenue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

† Eie, vnto vs.

e The most plentiful ground.

f The chiefest fruites, and commodities.

† Eie, let not your eyes be here yet.

g Scye, send as much to me, as I desire.

g Seeing he had remitted the fault done toward him, he would not thinke they should accuse one another.

h As one between hope and feare,

parted : and he sayd vnto them, & Fall not out by the way.

25 ¶ Then they went vp from Egypt, & came vnto the land of Canaan, vnto Iakob, their father.

26 And told him, saying, Ioseph is yet aliue, & he also is gouernour ouer all the land of Egypt, & Iakob, heart failed, for he beleeued them not.

27 And they told him all the words of Ioseph, which he had said vnto them: but when he saw the charers, which Ioseph had sent to cary him, then the spirit of Iakob took his father remiued.

28 And Irael said, I haue enough: Ioseph my sonne is yet aliue: I will go & see him yea I die,

CHAP. XLVI.

2 God affoord Iakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He testifieth his love vnto his brethren to Pharaoh.

a Whereby he both glorified that he worshipped the true God, and also that he kept in his heart the possession of that land from whence present necessity drew him.

Then Irael tooke his iourney with all that he had, and came to Beer-sheba, and offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Irael in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then hee sayd, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will bring thee downe with thee into Egypt, and I will also bring thee vp againe, and Ioseph shall put his hand vpon thine eyes.

5 Then Iakob rose vp from Beer-sheba: and the sonnes of Irael caried Iakob, their father, and their children, and their wives in the charers, which Pharaoh had sent to cary him.

6 And they tocke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, both Iakob and all his feede with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his feede brought he with him into Egypt.

8 ¶ And these are the names of the children of Irael, which came into Egypt, euen Iakob and his sonnes: * Reuben Iakobs first borne.

9 And the sonnes of Reuben, were: Hanoeh, and Phallu, and Hebron, and Carmi.

10 ¶ And the sonnes of * Simeon, Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of * Iudah, Eli, and Oan, and Shelah, and Pharez, and Zerah: (but Er and On died in the land of Canaan.) And the sonnes of Pharez were Hezron, and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuaah, and Ieb, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Icheel.

15 These be the sonnes of Leah, which shee bore vnto Iakob in Padan Aram, with his daughter Dinah. All the ij foules of his sonnes and his daughters were thirte and three.

16 Also the sonnes of Gad: Zaphion, and Haggi, Shuni, and Ebron, Eri, and Arochi, and Aeni.

17 ¶ Also the sonnes of * Acher: Ithamar, and Ithuth, and Ithui, and Beriah, and I Serah their sister. And the sonnes of Beriah: and Heber, Melchiel.

18 These are the children of Zilpah, whom

Laban gave to Leah his daughter: and these she bare vnto Iakob, euen sixteene foules.

19 The sonnes of Rahel Iakobs wife were Ioseph, and Benjamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pher, prince of On bare vnto him.

21 ¶ Also the sonnes of * Benjamin: Belih, and Becher, and Ashbeel, and Gera, Naaman, Ehi, and Rodi, Muppin, and Huppin, and Aid.

22 These are the sonnes of Rahel, which were borne vnto Iakob, fouereene foules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Nephthali: Iahzeel, and Guni, Iezer, and Shilem.

25 These are the sonnes of Bilhah, which Laban gave vnto Rahel his daughter, and these bare shee to Iakob, in all fouen foules.

26 All the * foules, that came with Iakob into Egypt, which came out of his * loines (beside Iakobs sonnes wives) were in the whole, thre-score and fixe foules,

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two foules: so that all the foules of the house of Iakob, which came into Egypt, are fouentie.

28 ¶ Then hee sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph made ready his charer, and went vp to Goshen to meet Irael his father, and presented himselfe vnto him, and fell on his necke and wept vpon his necke a good while.

30 And Irael said vnto Ioseph. Now let me die, since I haue seene thy face, & y thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go vp and inew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men are * sheepeherdes, and because they are sheepeherdes, they haue brought their sheepe & their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we & our fathers: that ye may dwell in the land of Goshen: for euery sheepper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Iakob cometh before Pharaoh, and telld him his age. 11 The land of Goshen is giuen him. 22 The sheldons profit haue king of the King. 28 Iakobs age when he died.

Then came Ioseph and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph took part of his brethren, euen a five men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are sheepearde, both we and our fathers.

4 They said moreover vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for their sheep, for soe is * famine in the land of Canaan. Now therefore, we pray thee.

* Chap. 45. 10.

* Chr. 7. 6, and 8. 1.

* Deut. 10. 22, & Ebr. higher.

¶ Or, to prepare him a place. † Ebr. bound his charer.

† Ebr. yet, or full.

e He was not ashamed of his father, and kinted, though they were of base condition.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

b Conducing thee by my power. c In thy power, e. d Shall thou thinke eyes when thou dost: which appointed vnto him that was most desired, of chief of the kinted.

* Ios. 24. 4. Pal. 105. 23. 14. 5. 4.

* Exod. 1. 5. & 6. 26. num. 26. 5. 1 Chr. 5. 1.

* Exod. 6. 15. 1. Chr. 4. 24.

* 1. Chr. 6. 1.

* 1. Chr. 2. 3. and 4. 21. 2 Chr. 38. 5.

* 1. Chr. 7. 1.

¶ Or, person.

* 2. Chr. 7. 20.

thee, let thy seruants dwell in the land of Goshen.

Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: & if thou knowest that there be men of actiuite among them, make them rulers ouer my cattell.

Ioseph also brought Iakob his father, and set him before Pharaoh. And Iakob [†] saluted Pharaoh.

Then Pharaoh said vnto Iakob, [†] How olde art thou?

And Iakob said vnto Pharaoh, The whole time of my [†] pilgrimage is an hundred and thirtie yeeres: few & euill haue the daies of my life been, and I haue not attained vnto the yeeres of the life of my fathers, in the daies of their pilgrimages.

Ioseph also brought Iakob his father, and departed from the presence of Pharaoh.

Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, [†] *even* in the land of Rameses, as Pharaoh had commanded.

And Ioseph nourished his father, and his brethren, and all his fathers household with bread, [†] *even* to the young children.

Now there was no bread in all the land: for the famine [†] was exceeding fore: so that the land of Egypt, and the land of Canaan were [†] famished by reason of the famine.

And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and Ioseph layd vp the money in Pharaohs house.

So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we dye before thee: for our money is spent.

Then sayd Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

So they brought their cattell vnto Ioseph, & Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the herdes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

But when the yeere was ended, they came vnto him the next yeere, & sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herdes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

Why shall we perish in thy sight, both we and our land: buy vs & our land for bread, and we & our land will be bound to Pharaoh: therefore giue vs seede, that we may liue and not dye, and that the land goe not to waste.

So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his ground, because the famine was fore vpon them: so the land became Pharaohs.

And he removed the people vnto the cities, [†] from one side of Egypt [†] *even* to the other.

Onely the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground,

Then Ioseph sayd vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, [†] *herein* seede for you: sowe therefore the ground.

And of the increase ye shall giue the fifth part vnto Pharaoh, and four parts shall be yours for the seede of the field, and for your meate, and for them of your households, and for your children to eate.

Then they answered & how hast thou said our lines: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, he except the land of the Priests only, which was not Pharaohs.

And Israel dwelt in the land of Egypt, in the countrey of Goshen: & they had their possessions therein, and grew and multiplied exceedingly.

Moreover, Iakob liued in the land of Egypt seuentene yeeres, so that the whole age of Iakob was an hundred fourtie & seuen yeeres.

Now when the time drew nere that Israel must die, he called his sonnes Ioseph, and said vnto him, If I haue now found grace in thy sight,

put thine hand now vnder my thigh, and deale mercifully and truly with me: burie me not, I pray thee, in Egypt.

But when I shall sleepe with my fathers, thou shalt carie me out of Egypt, and burie me in their buriall. And hee answered, I will doe as thou hast sayd.

Then he sayd, Swear vnto mee. And hee sware vnto him. And Israel worshipped towards the beds head.

CHAP. XLVIII.

Ioseph with his two sonnes visiteth his fader, Iakob receiuieth Gods promise, Simeon and Iosephs sonnes are, 19

Gaineth after this, one sayd to Ioseph, Loe, thy father is sicke: then he tooke with him his two sonnes, Manasseh and Ephraim.

Also one tolde Iakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon his bed.

Then Iakob sayd vnto Ioseph, God Almighty appeared vnto me at Luz in the land of Canaan, and blessed me.

And hee sayd vnto me, Behold, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an euermouring possession.

And now thy [†] two sonnes, Manasseh and Ephraim, which be borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine as Reuben and Simeon be mine.

But thy lineage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

Now when I came from Pagan, Rachel died vpon mine hand in the land of Canaan, by the way, where I was with her: and yes I raney of ground to come to Ephraim: and I buyed her there in the way to Ephraim: the same is Beth-Jehem.

Then Israel beheld Iosephs sonnes and sayd, Whose are these?

Iosephs great modestie appeareth in that he would enterpise nothing without the kings commandement.

† Eke blessed.

† Eke, how many daies are the yeeres of thy life?

* Hebr. 11. 21. & 13

† Eke, if I did.

e Which was a city in the countrey of Goshen, Exod. 1. 11

d Some read, that he fed them as little babes, because they could not provide for themselves against that famine. † Eke, brought an euerlasting, Or at his death.

e Wherein he both declared his fidelity to his King, and his minde free from covetousnes.

f For except the land should be sold & leuen, it perishest, and is as it were dead.

g By this changing they signified that they had nothing of their owne, but received all of the kings liberality. † Eke, end of the world.

h Pharaohs providing for Idolatry, priests shall be condemned to sell them which neglect the true minde of Gods word.

* Chap. 24. 1. e Eke, by the promise that he died in the faith of his fathers, reaching his children to hope for the promised land. h Hee receiued that Ioseph had promised him, & seeing himselfe vpon his pillow, praised God. Reader, 1. 20, 21, 10

a Ioseph more cleemeth that his children should be received into Iakobs family, which was the Church of God, then to enjoy the life of this world.

† Or, all his sons.

* Chap. 28. 13.

b which seeme in the carnall first vnto the coming of Christ, and in the spiritual for ever. * Cl. 2. 14. 10.

* Chap. 35. 19.

c The faithfull acknowledge all benefits come of Gods free mercies.

9 And Ioseph sayd vnto his father, They are my sonnes, which God hath giuen mee here. Then he sayd, I pray thee bring them to me, that I may bleſſe them :

10 (For the eyes of Israel were dim for age, so that he could not well see.) Then he caused them to come to him, and he kiſſed them and embraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue ſeene thy face: yet loe, God hath ſhewed me alſo thy face.

g Ele. his ſon to the ground.

12 And Ioseph tooke them away from his knees, & did reuerence to downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, & Manuſſeh in his left hand toward Israels right hand, ſo he brought them vnto him.

d Gods indgement is to ſometimes contrary to mans, and hee preferreth that, which man deſpiſeth. * Hebr. 11. 17.

14 But Ioseph ſtretched out his right hand, and layde it on Ephraims head, which was yonger, on his left hand vpon Manuſſehs head (directing his hand of purpose) for Manuſſeh was the elder.

15 * Alſo he bleſſed Ioseph, and sayd, The God, before whom my fathers, Abraham and Iſhak did walke, the God, which hath fed mee all my life long, vnto this day, bleſſe thee.

e This Angel muſt be vnderſtoode of Chriſt, as Chap. 23. 13. & 24. 1. ſ. let them be taken as my children.

16 The Angel, which hath deliuered mee from all euill, bleſſe the children, & let my name be named vpon them, and the name of my fathers Abraham and Iſhak, that they may grow as fiſh into a multitude in the middes of the earth.

g Ioseph ſaileth in binding Gods grace to the order of nature.

17 But when Ioseph ſaw that his father layd his right hand vpon the head of Ephraim, it diſpleaſed him: and he ſtaied his fathers hand to remooue it from Ephraims head to Manuſſehs head.

18 And Ioseph sayd vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father reſuſed, and ſayd, I know wel, my ſonne, I know wel: he ſhalbe alſo a people, and he ſhalbe great likewiſe: but his yonger brother ſhalbe greater then he, and his ſeed ſhall be full of numbers.

h In whom Gods grace ſhould manifeſtly appeare.

20 So he bleſſed them that day, and ſayd, In thee Israel ſhall bleſſe, and ſay, God make thee as h Ephraim and as Manuſſeh, and hee ſer Ephraim before Manuſſeh.

i Which they had by ſuch in the promiſe. k by thy children whom God giued to thy ſake. * Cap. 24. 25.

21 Then Ioseph ſayd vnto Ioseph, Beholde, I die, and God ſhalbe with you, and bring you againe vnto the land of thy fathers.

22 Moreover, I haue giuen vnto thee one portion above thy brethren, which I gaue out of the hand of thy Amorite by my sword & by my bow.

CHAP. XLIX.

1 Iſhak ſhall ſay all his ſonnes by name. 20 He telleth them that Chriſt ſhall come out of Iuda. 29 He telleth what ſhall befall his ſonnes. 38 He dieth.

a When God ſhall bring you out of Egypt, and becauſe thou ſhalt be ſeaſoned of the bleſſing, the nature is the law: dayes b Begotten in my youth. c I ſhall haue not ſon thy birthright by my ſervice. * Cap. 35. 22. d Chriſt. e I ſhall die to be my ſed.

Then Iſakob called his ſonnes, and ſayd, Gather your ſelues together, that I may tell you what ſhall come to you in the laſt dayes.

2 Gather your ſelues together, and heare, yee ſonnes of Iſakob, and hearken vnto Iſrael your father.

3 I Reuben mine eldeſt ſonne, thou art my birthright, & the beginning of my ſtrength, & the excellency of dignity, & the excellency of power:

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou wenteſt vp to thy fathers bed: it then diddeſt thou deſile my bed, thy dignity is gone,

5 Simeon and Lewi, brethren in euill, & the instruments of crueltie are in their habitations.

6 Into their ſecret let not my ſoule come: my glory be not thou ioyned with their assembly: for in their wrath they ſlew a man, and in their ſeuſewill they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will ſ diuide them in Iſakob, and ſcatter them in Iſrael.

8 I Thou Iudah, thy brethren ſhall praife thee: thine hand ſhalbe in the necke of thine enemies: thy fathers ſonne ſhall bow downe vnto thee.

9 Iudah as a Lions whelp: ſhalt thou come vp from the ſpoile, my ſonne. He ſhall lye downe and couch a Lyon, and as a Lioneſſe: who ſhall ſtirre him vp?

10 Theſt Scepter ſhall not depart from Iudah, nor a Lawgiuer from betwene his feete, vntill Shiloh come, & the people ſhalbe gathered vnto him.

11 He ſhall binde his Aſſe foale vnto the vine, and his aſſes colte vnto the beſt vine. Hee ſhall walke with his garment in wine, and his cloake in the blood of grapes.

12 His eyes ſhalbe wet with wine, and his teeth white with milke.

13 Zebulun ſhall dwell by the ſea ſide, and hee ſhalbe an haue for ſhippes: and his border ſhalbe vnto Zidon.

14 Iſſachar ſhalbe a ſtrong aſſe, couching downe betwene two burdens:

15 And he ſhall fee that reſt is good, and that the land is pleaſant, & he ſhall bow his ſhoulder to beare, and ſhall be ſubiect vnto tribute.

16 Dan ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhalbe a ſerpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

18 O Lord, I haue waited for thy ſaluation.

19 Gad, an hoſte of men ſhall overcome him, but he ſhall overcome at the laſt.

20 Concerning Aſſer, his bread ſhalbe fat, and he ſhall giue pleaſures for a king.

21 Naphtali ſhalbe a hinde let goe, giuing goodly wordes.

22 Ioseph ſhalbe a fruitful bough, euen a fruitful bough by the wild ſide: the ſtall boughs ſhall runne vpon the wall.

23 And the archers grieved him, and ſhotte againſt him, and hated him.

24 But his bowe abode ſtrong, and the hands of his armes were ſtrengthened, by the handes of the mightie God of Iſakob, of whom was the feeder appointed, by the ſtone of Iſrael.

25 Euen by the God of thy father, who ſhall helpe thee, and by the almightie, who ſhall bleſſe thee with heavenly bleſſings from aboue, with bleſſings of the deepe that lieth beneath, with bleſſings of the braecies, and of the wombe.

26 The bleſſings of thy father ſhalbe ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the world they ſhall bee on the head of Ioseph, and on the toppes of the head of him that was ſeparated from his brethren.

27 Benjamin ſhall raine as a wolfe: in the morning he ſhall denoure the praye, and at night he ſhall diuide the ſpoyle.

28 All theſe are the twelve tribes of Iſrael, and thus their father ſpoke vnto them, and bleſſed

Orbi. ſervile in v. instruments of violence. d Or, tongue: meaning that their cruelty conferred to them in word nor thought. e The Schemites Chap. 34. 26. f For Levi had no part, and Simeon was vnder Iudah. Ioh. 8. 12. will God giue them the place of the Amalekites. i Chro. 4. 13. g As was verified in David and Chriſt. h His enemies: I will to ſeare him. j Or, Kingdom. k Which is Chriſt the Meſſias, the giuer of poſperitie: who ſhall call the Gentiles to ſalvation. l A countrey more abundant with wine and paſtures is promiſed him. m Ebr. an affoe of great bowes. n His force ſhalbe great, but he ſhall want courage to ſubdue his enemies, in ſhall haue the honour of a tribe. o That is, full of ſubtilty. p Seeing the miſeries that his proximity ſhould fall into, he buſieſh out in prayer to God to remedy. q He ſhall abound in corne and pleaſant fruites. r Concerning more by ſay: wordethen by force. s Ebr. a ſonne of an oracle. t Ebr. daughters. u As his brethren when they were his enemies, Peiſah and others. v That is, God. w As much as he was more nee a co the accompliſhment of the promiſe, and it ſhall be more often conſidered. x Either in dignity, or when he was ſold from his brethren.

led them: every one of them blessed lee with a severall blessing.

29 And he charged them, and sayd vnto them, I am ready to be gathered vnto my people: * burie mee with my fathers in the caue, that is in the fildes of Ephron the Hittite,

30 In the caue that is in the field of Machpelah, besides Mamre, in the land of Canaan: which caue Abraham bought with the feldes of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the caue that is therein, was bought of the children of Heth.

33 Thus Iakob made an end of giuing charge to his sons, and * plucked his fecte into y bed, and gaue vp the ghost, & was gathered to his people.

CHAP. L.

13 Iakob is buried. 19 Ioseph forgiveth his brethren. 23 He seeth his children. 25 He dyeth.

Then Ioseph fell vpon his fathers face, and wept vpon him, and kissed him,

2 And Ioseph commanded his seruants the physicians to embalme his father, and the physicians embalmed Israel.

3 So forty daies were accomplished (for so long did y dayes of them that were embalmed last) and the Egyptians bewailed him b seuentie dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, I speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me * sweare, saying, Loe, I die, burie mee in my graue, which I haue made in the land of Canaan, now therefore let mee go, I pray thee, & bury my father, & I will come again.

6 Then Pharaoh said, Go vp and bury thy father, as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants off Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their cattell, left they in the land of Goshen.

9 And there went vp with him both charets and horsemen: and they were an exceeding great company.

10 And they came to y Goren Atad, which is beyond Iorden, and there they made a great and exceeding frow lamentation: and he mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants

of the land sawe the mourning in Goren Atad, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called Abel Mizraim, which is beyond Iorden.

12 So his Iannes did vnto him, according as hee had commanded them:

13 ¶ For his Iannes carried him into the land of Canaan, and buried him in the caue of the fildes of Machpelah, which caue * Abraham bought with the feldes, to be a place to bury in, of Ephron the Hittite besides Mamre.

14 ¶ Then Ioseph returned I into Egypt, lee and his brethren, and all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, ¶ It may be that Ioseph will hate vs, and will pay vs againe all the euill which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall y say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. ¶ And now, we pray thee, forgine the trespass of the seruants of thy fathers: * God. And Ioseph wept when ¶ they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, wee be thy seruants.

19 To whom Ioseph said, ¶ Feare not: for ¶ am not I vnder ¶ God?

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people alife.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake t kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph lived an hundredth and tenne yeeres.

23 ¶ And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasse were brought vpon Iosephs knees.

24 And Ioseph said vnto his brethren, ¶ I am readie to die, and God wil surely visite you, and bring you out of this land, vnto the land which hee Iware vnto Abraham, vnto Izhak, and vnto Iakob.

25 And Ioseph tooke an oathe of the children of Israel, saying, ¶ God wil surely visite you, and ye shall carrie my bones hence.

26 So Ioseph died, when he was an hundredth and tenne yeeres old: and they embalmed him, and put him in a chest in Egypt.

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGUMENT.

AFTER that Iakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundredth yeeres, and off seuentie persons grevve to an infinite number, so that the King and the country grudget and entreuened both by tyranny and cruell slavery to suppress them: the Lord according to his promise Gen. 15. 14. had compassion off his Church, and deliuered them, but plagued their enemies in most strange and sundry sort. And ¶ the more that the tyrannie of the wicked enraged against his Church, the more did his heavy iudgements increase against them, till Pharaoh and his army were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods & wonderfull benefite: and altho he had giuen them the Passouer to be a signe & memoriall of the same, yet

they fell to distrust, and tempted God with sundrie murmuring and grudging against him and his ministers sometime moved with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his correction they might leaue to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with new benefites laboured to overcome their malice: for he still governed them and gave them his word and Law, both concerning the manner of serving him, and also the forme of judgement and civill policy: to the intent that they should not serve God after their owne inventions, but according to that order, which his heavenly wisdome had appointed.

CHAP. I.

2 The children of Israel that came into Egypt. 8 The new lawes appointed unto them. 12 The promise of God toward them. 15 The Kings commandments to the midwives. 17 The promise of the Egyptians are commanded to be kept unto the time.



Ow these are the names of the children of Israel, which came into Egypt: Every man & his household came thither with Iacob, 2 Reuben, Simeon, Levi, & Judah,

3 1. Gad, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Asher. 5 So all the 11 sonnes, that came out of the loines of Iacob, were 12 leuety sonnes: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 And the 12 children of Israel brought forth fruit, and increased in abundance and were multiplied, and were exceeding mighty, to that the land was full of them.

8 Then there rose up a new King in Egypt, who knew not Ioseph.

9 And he said unto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, leaue they multiplye, and it come to passe, that if there be warre, they ioyned themselves also vnto our enemies, and fight against vs, and 11 get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Rameses for the 12 treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caught the children of Israel to serue.

14 Thus they made them weery of their lines by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, 15 which they laid vpon them most cruely.

16 Moreover the King of Egypt commanded the midwives of the Hebrew women (of which the ones name was 17 Shiphrah, and the name of the other Puah.)

16 And said, * When ye doe the office of a midwife to the women of the Hebrews, & see them on their knees, as if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God; and did not as the King of Egypt commanded them, but preferred aloue the men children.

18 Then the King of Egypt called for the midwives, and said vnto them, Why haue yee done thus, & haue preferred aloue the men children?

19 And the midwives answered Pharaoh, Because the Hebrew women are not as the women of Egypt: for they are lively, and are delivered yet the midwives come at them.

20 God therefore prospered the midwives, and the people multiplied, and were very mighty.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man-child that is borne, I cast ye into the river, but reuerse every maid-child aloue.

CHAP. II.

1 Moles is borne and cast into the fluge. 5 He is taken up of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marryeth a wife. 23 The Israelites come into the land.

Then there went 12 man of the house of Levi, and tooke to wife a daughter of Levi.

2 And the woman conceived and bare a son: and when she saw that he was faire, she hid him three months.

3 But when she could no longer hide him, she tooke for him an arke made of reed, and daubed it with slime and with pitch, and 4 laid the child therein, and put it among the bulrushes by the rivers brinke.

4 Now his sister stood asafare off, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the river, and her maidens walked by the rivers side: and when she saw the arke among the bulrushes, she sent her maide to fetch it.

6 Then he opened it, and saw it was a child, and beheld, the babe wept: so she had compassion on it, and said, This is one of the Hebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I go and call vnto thee a nurse of the Hebrew woman to nurse thee the child?

8 And Pharaohs daughter said to her, Go. So the maide went and called the 9 child's mother.

9 To whom Pharaohs daughter said, Take this childe away, and nurse it for mee, and I will reward thee. Then the woman tooke the childe, and nursed him.

10 Now the child grew, and the brought him vnto Pharaohs daughter, and he was as her sonne, and the called his name Moles, because, said she, I drew him out of the water.

11 And in those dayes, when Moles was 12 grownen, he went forth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Hebrew one of his brethren.

12 And he looked round about, and when he saw no man, he slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and beheld two Hebrews stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy fellow?

1 Their disobedience here was lawful, but their disobeying the law of God in the killing of the Egyptian was not lawful.

2 When Tyrants can not please by craft, they burst forth into open rage.

3 This Leuie was called Amram, who married Jochebed, chap. 6. 20.

4 Or, 23. 13. Act. 7. 20. Heb. 11. 23. b Committing him to the providence of God, whom he could not keepe from the rage of the tyrant.

c Moyses could not hinder that which God hath determined shall come to passe.

d That is, was forty years old, Act. 7. 23.

e He was assured that God had appointed him to deliver the Israelites, Act. 7. 23.

* Gen. 22. 8. 2 Moles describeth the wonderful order that God obserueth in performing his promise to Abraham, Gen. 15. 14.

|| Or, proferre. * Gen. 26. 27. Deut. 10. 12.

* Acts 7. 17. || Or, did growe.

b Hee meaneth the country of Goshen, which he considered how hard God had pitied Egypt for Iosephs sake.

d Into Canaan, and so we shall see out of the Lord.

e The more that God blest him, the more doth the wicked envie them.

f Ele means with the sword the affliction of them by the law.

|| Or, for a more upon the face in Israel.

Though by his
fear he feared his
infinitivity, yet faith
covered it,
Hebr. 11. 27.

Or, yriaw.

Ere faued them.

Or, grandfather.

Wherein he de-
clared aha, keful
mind, which would
recompence the
benefit done vnto
him.

Chap. 13. 3.

God humbleth his
by afflictions, that
they should cry vnto
him, and receive the
fruit of his promise
He iudgeth their
enemies of acknow-
ledged them to be
his.

Or, sheweth
his power.

It was called
after the law was
giuen.

Called also Sinai.

After 7. 30.

This signifieth
that the Church is
not consumed by
the fire of affliction,

because God is in
the midst thereof.

Whom he called
the Angel, ver. 2.

Rebapt thy self
vnto me. Ruth. 4. 7.

101. 7. 15.

Because of my
presence.

Mat. 22. 32.

After 7. 32.

For time cometh
man to see the
glorie of his
justice.

Whole cruelty
was intolerable.

Most plentiful
of all things.

14 And he answered, Who made thee a man of
authoritie, and a iudge ouer vs? Thinkest thou to
kill me, s thou killedst \S Egypt? Then Moses
feared and said, Certainly this thing is known.

15 Now Pharaoh heard this matter, and sought
to slay Moses: therefore Moses fled from Pharaoh,
and dwelt in the land of Midian, and he bare downe
by a well.

16 And the Priest of Midian had seven daugh-
ters, which came and drew water, and filled the
troughs, for to water their fathers sheepe.

17 Then the shepherds came, and droue them
away: but Moses rose vp, and defended them,
and watered their sheepe.

18 And when they came to Reuel their fa-
ther, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered
vs from the hand of the shepherds, and also drew
vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where
is he? why haue ye left the man? \S call him
that he may eate bread.

21 And Moses agreed to dwell with the man:
who gaue vnto Moses Zipporah his daughter:

22 And she bare a sonne, \S whose name he cal-
led Gershom: for he said, I haue bene a stranger
in a strange land.

23 Then in processe of time, the King of E-
gypt died, and the children of Israel sighed for
the bondage, and cried: & their cry for the bon-
dage came vp vnto God.

24 Then God heard their moane, and God re-
membered his couenant with Abraham, Izhak, and
Iakob,

25 So God looked vpon the children of Israel,
and God \ast had respect vnto them.

CHAP. III.

2 Moses heareth Iehoua, and God appeareth vnto him in a bush.
130 Ioe send him to afflicte the children of Israel. 14 The
name of God.

WHEN Moses kept the sheepe of Iethro his fa-
ther in law, Priest of Midian, and droue the
flocke to th \circ backside of the desert, and came to
the Mountaine of God, \circ Horeb.

2 Then the Angel of the Lord appeared vnto
him \ast in a flame of fire, out of the midst of a bush:
and he looked, and beheld, the bush burned with
fire, and the bush was not consumed.

3 Therefore Moses said, I will turne aside now,
and seee this great sight, why the bush burneth not.

4 And when the Lord sawe that he turned
aside to see, God called vnto him out of the midst
of the bush, and said, Moses, Moses. And hee an-
swered, I am here.

5 Then hee said, Come not hither, \ast put thy
shoes off thy feete: for the place whereon thou
standest is holy ground.

6 Moreover he layd, I am the God of thy fa-
ther, the God of Abraham, the God of Izhak, and
the God of Iakob. Then Moses hid his face: for
he was afraid to looke vpon God.

7 Then the Lord said, I haue surely seene
the trouble of my people, which is in Egypt, and
haue heard their cry, because of their taskma-
sters: for I know their sorowes.

8 Therefore I am come downe to deliuer them
out of the hand of the Egyptians, and to bring
them out of that land into a good land and a large,
into a land that floweth with milke and hodie,

and into the place of the Canaanites, and the Hi-
tites, and the Amorites, and the Perizzites, and the
Hittites, and the Iebusites.

9 And now lo, the cry of the children of Is-
rael is come vnto me, & I haue also seene the op-
pression wherewith the Egyptians oppresse thee,
but now he would
revenge it.

10 Come now therefore, and I will send thee
vnto Pharaoh, that thou mayest bring my people
the children of Israel out of Egypt.

11 But Moses said vnto God, Who am I, I
that I should go vnto Pharaoh, and that I should
bring the children of Israel out of Egypt?

12 And he answered, \ast Certainly I will bee
with thee: and this shall bee a token vnto thee,
that I haue sent thee, After that thou hast brought
the people out of Egypt, ye shall serue God vpon
this mountaine.

13 Then Moses said vnto God, Behold, when
I shall come vnto the children of Israel, and shall
say vnto them, The God of your fathers hath sent
me vnto you: if they say vnto mee, What is his
Name? what shall I say vnto them?

14 And God answered Moses, I AM THAT I AM. The God which
I shall come vnto the children of Israel, and shall
say vnto them, The God of your fathers hath sent
me vnto you: if they say vnto mee, What is his
Name? what shall I say vnto them?

15 And God spake further vnto Moses, Thus
saith the Lord God of Israel, The Lord God of
your fathers, the God of Abraham,
the God of Izhak, and the God of Iakob hath
sent me vnto you; this is my Name for euer, and
this is my memoriall vnto all ages.

16 Go and gather the Elders of Israel together,
& thou shalt say vnto them, The Lord God of your
fathers, the God of Abraham, Izhak, and Iakob
appeared vnto me, and said, I haue surely remem-
bered you, & that which is done to you in Egypt.

17 Therefore I will say, I will bring you out of
the affliction of Egypt vnto the land of the Cana-
nites, and the Hittites, and the Amorites, and the
Perizzites, and the Hittites, and the Iebusites,
vnto a land that floweth with milke and hodie.

18 Then shall they obey my voyce, & thou and
thy Elders of Israel shall go vnto \S King of Egypt:
and say vnto him, The Lord God of the Ebrewes
hath \S met with vs: we pray thee now therefore,
let vs goe three dayes iourney in the wilderness,
that we may \ast sacrifice vnto the Lord our God.

19 But I know, that the King of Egypt will
not let you goe, but y \circ strong hand.

20 Therefore will I stretch out mine hand
and smite Egypt with all my wonders, which I
will doe in the midst thereof: and after that shall
he let you goe.

21 And I will make this people to bee fauoured
of the Egyptians: so that when ye goe ye shall
not goe empty.

22 For every woman shall aske of her neigh-
bour, and of her sister, that she loaneth in her house,
jewels of silver, and jewels of gold, and raiment: & ye
shall put them on your sonnes, and on your daugh-
ters, and shall spoile the Egyptians.

CHAP. IIIII.

3 Moses vs is turned into a serpent. 4 His hand is leprous.
5 The multitude of them is turned into blood. 14 Aaron is giuen
to be Moses. 20 Gosharden. 26 Pharaoh. 25 Moses wife
is named Zipporah.

THEN Moses answered, and said, But Ioe, they
will not beleue me, nor hearken vnto my
voyce: for they will say, The Lord hath not ap-
peared

2 God beareth with
a sole doubting,
because he was
altogether without
faith.

a The more truely
that spakes sage,
the more is Gods
help of Moles and
Aaron.

9 * Lay more worke vpon the men, and caufe
them to doe it, & let them not regard vaine words.
10 ¶ Then went the taskmasters of the peo-
ple, and their officers out, and tolde the people,
faying, Thus faith Pharaoh, I will giue you no
more strawe.

11 Goe your felues, get ye strawe where ye
can finde it, yett shall nothing of your labour be
diminished.

12 Then were the people scattered abroad
throughout all the land of Egypt, for to gather
stubble instead of strawe.

13 And the taskmasters hasted them, faying,
Finish your dayes worke & euery dayes taske, as
ye did when ye had straw.

14 And the officers of the children of Israel,
which Pharaohs taskmasters had let oute them,
were beaten, and demaunde, Wherefore haue ye
not fulfilled your taske in making bricke yeller-
day and to day, as in times past.

15 ¶ Then the officers of the children of Is-
rael came and cried vnto Pharaoh, faying, Where-
fore distressed thou thus with thy seruants?

16 There is no strawe giuen to thy seru-
ants, and they lay vnto vs, Make bricke, & loe: thy
seruants are beaten, and if thy people is blamed.

17 But he said, Ye are to much idle: therefore
ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there
shall no strawe be giuen you, yett shall ye deliuer
the whole tale of bricke.

19 Then the officers of the children of Israel
sawe themselves in an euill case, because it was
sayd, Ye shall diminish nothing of your bricke, nor
of euery dayes taske.

20 ¶ And they met Moles and Aaron, which
stood in their way as they came out from Pharaoh.

21 To whom they said, The Lord looke vpon
you and iudge: for ye haue made our seruour to
sinke before Pharaoh and before his seruants, in
that ye haue s put a sword in their hand to slay vs.

22 Wherefore Moles returned to the Lord,
and said, Lord, why hast thou afflicted this peo-
ple: wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in
thy name, he hath vexed this people, and yett thou
hast not deliuered thy people.

CHAP. VI.

3 God remembreth promise of iustification of the Israelites. 4 Mo-
ses speakes to the Israelites, but they refuse him not. 10 Moles
and Aaron are sent againe vnto Pharaoh.

T Hen the Lord sayd vnto Moles, Now shalt
thou see, what I will doe vnto Pharaoh: for
by a strong hand shall he let them goe, and euery
thing be confirmed to drive them out of his land.

2 Moreover God spake vnto Moles, and said
vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to
Iacob by the Name of Almighty God, but by
my Name Iehouah was I not known vnto them.

4 Furthermore as I made my Couenant with
them to give them the land of Canaan, the land of
their pilgrimage, wherein they were strangers.

5 So I haue also heard the groining of the
children of Israel, whom the Egyptians keepe in
bondage, and haue remembered my couenant.

6 Wherefore say thou vnto the children of
Israel, I am the Lord, and I will bring you out from

the burdens of the Egyptians, & will deliuer you
out of their bond ge, & will redeeme you in a
stretched out arme, and in great indignements.

7 Also I will make you for my people, and
will be your God: then ye shall know that I the
Lord your God bring you out from the burdens
of the Egyptians.

8 And I will bring you into the land which I
swaue that I would giue to Abraham, and to Izh-
hak, and to Iacob, and I will giue it vnto you
for a possession: I am the Lord.

9 ¶ So Moles tolde the children of Israel thus:
but they hardened & not vnto Moles, for anguish
of spirit and for cruell bondage.

10 Then the Lord spake vnto Moles, faying,
Go speake to Pharaoh King of Egypt, that
he let the children of Israel goe out of his land.

12 But Moles spake before the Lord, faying,
Behold, the children of Israel hearken not vnto
me, how then shall Pharaoh heare me, which am
of a vncircumcised lippe?

13 Then the Lord spake vnto Moles and vnto
Aaron, and charged them to go to the children
of Israel and to Pharaoh King of Egypt, to bring the
children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers hou-
ses: the s sonnes of Reuben the first borne of Is-
rael are Henoch and Pallu, Hezron and Carmi:
these are the families of Reuben.

15 ¶ Also the sonnes of Simeon: Iemuel and
Iamin, and Ohid, and Ischion, and Zoor, and Shaul
the sonne of a Canaanitish woman: these are the
families of Simeon.

16 ¶ These also are the names of the sonnes
of Levi in their generations, Gerson and Kohath
and Merari (So the yeeeres of the life of Levi were
an hundred thirty and seuen yeeeres.)

17 The sonnes of Gerson were Libni and
Shimi by their families.

18 ¶ And the sonnes of Kohath, Amram and
Izhak, and Hebron, and Vzziel, (and Kohath liued
an hundred thirty and three yeeeres.)

19 Also s sonnes of Merari were Mahali & Mu-
shi: these are the families of Levi by their kindreds.

20 And Amram tooke Iochebe his fathers
sister to his wife, and shee bare him Aaron and
Moses (and Amram liued an hundred thirty and
seuen yeeeres.)

21 ¶ Also the sonnes of Izhak: h Korah, and
Nephegand Zechri.

22 And the sonnes of Vzziel: Michael, and
Elzaphan, and Sukri.

23 And Aaron tooke Elisheba daughter of
Amminadab, sister of Nahshon to his wife, which
bare him Nadab, and Abihu, Eleazar and
Ithamar.

24 Also the sonnes of Korah: Affir, and Elka-
nah, and Abisaph: these are the families of the
Korhies.

25 And Eleazar Aarons sonne tooke him one
of the daughters of Putiel to his wife, which bare
him Phineas: these are the principall fathers of
the Leuites throughout their families.

26 These are Aaron and Moles to whom the
Lord said, Bring the children of Israel out of the
land of Egypt, according to their families.

27 These are the names of Moles, and Aaron,
which spake to Pharaoh King of Egypt, that they might
bring the children of Israel out of Egypt.

b Or, pharaoh.
c Or, he that touch-
ing the out-
ward voca-
tion, the
dignity whereof
they lost after-
ward by their rebelli-
on: but as for ele-
tion of life and iustifi-
cation, it is immu-
table.
d Or, life vs-
and.
e So hard is
it to be true
obedience vnder
this croffe.

a Or, he that touch-
ing the out-
ward voca-
tion, the
dignity whereof
they lost after-
ward by their rebelli-
on: but as for ele-
tion of life and iustifi-
cation, it is immu-
table.
b Or, he that touch-
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tion of life and iustifi-
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table.
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cation, it is immu-
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tion of life and iustifi-
cation, it is immu-
table.
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ward by their rebelli-
on: but as for ele-
tion of life and iustifi-
cation, it is immu-
table.
f Or, he that touch-
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cation, it is immu-
table.
g Or, he that touch-
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tion of life and iustifi-
cation, it is immu-
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cation, it is immu-
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cation, it is immu-
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j Or, he that touch-
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tion of life and iustifi-
cation, it is immu-
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k Or, he that touch-
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l Or, he that touch-
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cation, it is immu-
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r Or, he that touch-
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cation, it is immu-
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cation, it is immu-
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tion of life and iustifi-
cation, it is immu-
table.
x Or, he that touch-
ing the out-
ward voca-
tion, the
dignity whereof
they lost after-
ward by their rebelli-
on: but as for ele-
tion of life and iustifi-
cation, it is immu-
table.
y Or, he that touch-
ing the out-
ward voca-
tion, the
dignity whereof
they lost after-
ward by their rebelli-
on: but as for ele-
tion of life and iustifi-
cation, it is immu-
table.
z Or, he that touch-
ing the out-
ward voca-
tion, the
dignity whereof
they lost after-
ward by their rebelli-
on: but as for ele-
tion of life and iustifi-
cation, it is immu-
table.

a Num. 3. 17. 1. Chr. 6. 1. 2. 3. 4.

b For he was 40.
yeeeres old when
he came into E-
gypt, and they 3.
and 4.

c Num. 26. 57.
1. Chr. 6. 1. 2. 3. 4.

d Chap. 2. 1.
Num. 26. 57.

e Which kind of
marriage was after
in the law forsoe-
den, Lemit. 18. 12.

f Moles and his
were his
children, whose
rebellion was
punished.

g Num. 16. 1.
1. Chr. 2. 3.

h Num. 25. 1.
1. Chr. 2. 3.

i Num. 25. 1.
1. Chr. 2. 3.

j Num. 25. 1.
1. Chr. 2. 3.

k Num. 25. 1.
1. Chr. 2. 3.

l Num. 25. 1.
1. Chr. 2. 3.

m Num. 25. 1.
1. Chr. 2. 3.

n Num. 25. 1.
1. Chr. 2. 3.

o Num. 25. 1.
1. Chr. 2. 3.

p Num. 25. 1.
1. Chr. 2. 3.

q Num. 25. 1.
1. Chr. 2. 3.

r Num. 25. 1.
1. Chr. 2. 3.

s Num. 25. 1.
1. Chr. 2. 3.

t Num. 25. 1.
1. Chr. 2. 3.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee.

30 Then Moses said before the Lord, Behold, I am of vncircumcised lips, and how shall Pharaoh heare mee?

CHAP. VII.

God hardeneth Pharaohs heart. 20 Moses and Aaron due the wonders of the serpent, and the blood: and Pharaohs foreriers doe the like.

¶ Then the Lord said to Moses, Behold, I haue made thee ¶ Pharaohs God, and Aaron thy brother shall be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles, & my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, & children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall knowe that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commaunded them, euen to did they.

7 (Now Moses was fourscore yeeres old, and Aaron fourscore and three, when they spake vnto Pharaoh.)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commaunded, and Aaron cast forth his rod before Pharaoh and before his seruants, & it was turned into a serpent.

11 Then Pharaoh also called for the wise men and foreriers: & those chameles also of Egypt did in like manner with their enchantments.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkned not to them, as the Lord said.

14 ¶ The Lord then sayd vnto Moses, Pharaohs heart is ¶ obstinate, heerefulness to let the people goe.

15 Go to Pharaoh in the morning, (loe, he will come forth vnto the water) and thou shalt stand and meete him by e the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe that they may serue mee in the wilderness: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt knowe that am the Lord, behold, I will smite with the rodde that is in mine hand vpon the water that is in the riuer, & it shall be turned into blood,

18 And the fish that is in the riuer shall die, and the riuer shall stinke, and it shall ¶ grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shall be blood, and their shall be blood throughout the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did euen as the Lord commaunded: & he lift vp the rodde, and smote the water that was in the riuer in the fight of Pharaoh, and in the fight of his seruants: and ¶ all the water that was in the riuer, was turned into blood.

21 And the ¶ fish that was in the riuer dyed, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout the land of Egypt.

22 ¶ And the enchanters of Egypt did ¶ likewise with their forceries: and the heart of Pharaoh was ¶ hardened: so that he did not hearken vnto them, as the Lord had sayd.

23 Then Pharaoh returned, and went againe into his house, ¶ neither did this yet enter into his heart.

24 All the Egyptians then digged rounde about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And ¶ thus ¶ continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the foreriers whoe mislead Gods people. 24 Egyptians plagued with noyous flies. 30 Moses prayeth for thee.

¶ Afterward the Lord said vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me.

2 And if thou wilt not let them go, behold, I will smite all thy countrey with a frogs:

3 And the riuer shall fill full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into the ouens, and ¶ into thy kneading troughts.

4 Yea, the frogs shall climb vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Allo the Lord said to Moses, Say vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp and couered the land of Egypt.

7 ¶ And the foreriers did likewise ¶ with their forceries, & brought frogs vp vpon ¶ the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, ¶ Pray ye vnto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, ¶ I will pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine house,

¶ Or, they shall weary, and shew to drinke.

¶ The fifth plague.

* Chap. 17. 5.

* Psal. 78. 44.

f To signify that it was a true miracle, and that God plagued them in this, which was most necessary for the preservation of life.

* Wild. 17. 7.

g In outward appearance, and after that the festers daies were ended, & Ebr. was made strong.

h Ebr. he ferueth: his heart at all their vnto.

i Or, seuen dayes accomplished.

1 The disobedience both of Moses and of the people, & how their delinquency came only of Gods free mercy.

1 ¶ In a God to Pharaoh I haue given thee power, and authorize to speake in my name, & to execute my iudgements vpon him. ¶ Or, shall speake for thee before Pharaoh.

h To strengthen Moses faith, God promitteth againe to punish most sharply the opposition of his Church.

c Moses lived in affliction and banishment foure yeeres before he enjoyed his office to deliuer Gods people.

¶ Or, dragon.

d It seemeth that these were linnets and lambees: eade 1. Tim. 3. so eue the wicked maliciously resist the word of God.

¶ Or, heavy and dull.

e The wit, the water holes.

a There is nothing so weak, that God can not cause to ouercome the greatest power of man.

b Or, vpon thy dough, or into thine ambities.

¶ The second plague.

b But God, when e Gods people dwell, was excepted.

* Wild. 17. 7.

c Not lone, but fierce cause the vnto y Infeet to seeke vnto God.

d Ebr. have this honour vnto me. ¶ Or, speake plaine vnto me.

† *Ere according to
thy word.*

ses, that they may remaine in the river onely.

10 Then he said, To morrow, And hee answered, Be it as thou hast said, that thou maiest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: cnelly they shall remaine in the river.

12 Then Moyses and Aaron went out from Pharaoh: and Moyses cried vnto the Lord concerning the frogs, which he had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moyses: So the frogs died in the houses, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh sawe that hee had reft *giuen him*, he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Again the Lord said vnto Moyses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assailed likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moyses, Rise vp early in the morning, and stand before Pharaoh (lo, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send swarms of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarms of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be free: wonderful in that day, so that no swarms of flies shall be there, that thou maiest know that I am the Lord in the middes of the earth.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: for there came great swarms of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarms of flies.

25 Then Pharaoh called for Moyses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moyses answered, It is not meete to do for, *for then we should offer vnto the Lord our God that, which is an abomination vnto the Egyptians.* Lo, can we sacrifice the abomination of the Egyptians before their eyes, & they not stone vs?

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but goe not farr away, pray for me.

29 And Moyses said, Behold, I will goe out from thee, and pray vnto the Lord, that the swarms of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth decrease no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moyses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moyses, and the swarms of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The wordes of bests. 2 The plague of blotches and sores. 3 The hornie scite, chancre, and lightning. 4 The land of Goshen was reserved. 5 Pharaoh sent forth his magicians. 6 He saith prophesie forth. 7 Yet he is obstinate.

Then the Lord said vnto Moyses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still.

3 Behold, the hand of the Lord is vpon thy flocke, which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattel, and vpon the sheepe shall be a mighty great moraine.

4 And the Lord shall doe wonderfully betweene the beastes of Israel, and the beastes of Egypt: so that there shall nothing die at all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrowe the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

8 ¶ And the Lord said to Moyses and to Aaron, Take your handfull of ashes of the furnace, and Moyses shall sprinkle them toward the heauen in the sight of Pharaoh.

9 And they shall bee turned to dust in all the land of Egypt, and it shall be as a scab breaking out into blisters vpon man, and vpon beast, therowout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moyses sprinkled them toward heaven, & there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the forerriers could not stand before Moyses, because of the scab for the scab was vpon the enchanters and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them: as the Lord had said vnto Moyses.

13 ¶ Also the Lord said vnto Moyses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

So the wicked preferreth vnto Gods messengers how farr they shall goe.

He could not judge his heart, but yet he charged him to doe this wickedly.

Where God giueth not faith, no miracles can be made.

The fifth plague.

He shall declare his hemently iudgment against his enemies, and his feare toward his children.

Into the land of Goshen, where the Israelites dwelled.

Or, inter.

The sixth plague.

Circa, etc.

And in things of this life God oft times heareth the prayers of the iust for the vngodly.

Or, made his heart heavy.

The third plague.

God confounded their wisdom, and inuention in a thing most vile. If they knewe, Iudge that this was done by Gods power, and not by sorcery, Luke 11, 20.

Or, multitude of vniuersall beasts. Or, beasts.

Or, I will spare.

Or, land of Egypt.

* W. 16, 1, 2. The fourth plague.

For the Egyptians worshipped diuines beastes, as the oxe, the sheepe and such like, which the Israelites offered in sacrifice, which thing the Egyptians abhorred to see.

Chap 9, 18.

e So that thine
owne confidence
shall condemne
thee of sanguine
and malice.

* Rom. 9. 17.

|| Or, for thee up.

¶ Or, to suffer thee.
d That is, that all
the world may
magnifie my power
in encountering
thee.

e Here were lie
though Gods
wrath be called,
yet there is a cer-
taine meety bewee
tweene his ene-
mies.

f Ebr. for not his
house is.

¶ The word of the
minister is called
the word of God.

¶ The feuenth
plague.

¶ Ebr. fire made.

¶ Or, fire it was
made of.

g The wicked
confesse their finnes
to their condemna-
tion, but they can-
not beleeue to ob-
taine remission.

† Ebr. voyer of God.

* Psal. 24. 7.
h Meaning, that
when they haue
their request, they
are neuer the better,
though they make
many false promi-
ses, wherein we see
the practices of the
wicked.

¶ Or, late former.

14 For I will at this time fend my plagues
vpon c thine heart, & vpon thy seruants, and vpon
thy people, that thou mayest know that there is
none like mee in all the earth.

15 For now I will stretch out mine hand, that
I may smite thee and thy people with the pesti-
lence: and thou shalt perish from the earth.

16 And indeed, * for this cause haue I ap-
pointed thee, to shew my power in thee, and to
declare my name throughout all the world.

17 Yet thou exaltest thy selfe against my peo-
ple, and iustest them not goe.

18 Behold, to morrow this time I will cause
to raine a mighty great haile, such as was not in
Egypt since the foundation thereof was laid vnto
this time.

19 Send therefore nowe, and e gather the cat-
tell, and all that thou hast in the field: for vpon
all the men, and the beasts, which are found in
the field, and not brought home, the haile shall
fall vpon them, and they shall die.

20 Such then as feared the word of the Lord
among the seruants of Pharaoh, made his seruants
and his cattell flee into the houses.

21 But such as f regarded not the word of the
Lord, left his seruants, and his cattell in the field.

22 ¶ And the Lord said to Moses, stretch forth
thine hand toward heauen, that there may bee
haile in all the land of Egypt, vpon man, and vpon
beast, and vpon all the herbes of the field in the
land of Egypt.

23 Then Moses stretched out his rod toward
heauen, and the Lord sent thunder and ¶ haile, and
lightning vpon the ground: and the Lord caused
haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with
the haile, so grievous, as there was none through-
out all the land of Egypt, since ¶ it was a nation.

25 And the haile more throughout all the land
of Egypt all that was in the field, both man and
beast: also the haile smote all the trees of the field
and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the
children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses
and Aaron, and said vnto them, I ¶ haue now fin-
ned: the Lord is righteous, but I and my people
are wicked.

28 Pray ye vnto the Lord (for it is enough)
that there be no more ¶ mighty thunders, and
haile, and I will let you goe, and ye shall tary no
longer.

29 Then Moses sayd vnto him, As soone as I
am out of the cite, I will spread mine hands vnto
the Lord, and the thunder shall cease, neither
shall there be any more haile, that thou mayest
know that * the earth is the Lords.

30 As for these and thy seruants, I know h a-
ford I pray, yee will feare before the face of the
Lord God.

31 And the flax, and the barley were smiten:
for the barley was eared, and the flax was boyled.

32 But the wheat and the rie were not smit-
ten, for they were ¶ hid in the ground.)

33 Then Moses went out of the cite from
Pharaoh, and spread his hands to the Lord, and the
thunder and the haile ceased, neither rained it
vpon the earth.

34 And when Pharaoh sawe that the rayne

and the haile and the thunder were ceased, he fin-
ned againe, and hardned his heart, both hee, and
his seruants.

35 So the heart of Pharaoh was hardened: nei-
ther would he let the children of Israel goe, as the
Lord had said ¶ by Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart.
13 Grasshoppers infest the country. 16 Plagues confound
his people. 22 Darknes is sent.

A Gaine the Lord sayd vnto Moses, Goe to
Pharaoh: for * I haue hardened his heart, and
the heart of his seruants, that I might worke these
¶ my miracles in the midst of his realme.

2 And that thou mayest declare in the ¶ eares
of thy sonne, and of thy loones sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that ye may know that
I am the Lord.

3 Then came Moses and Aaron vnto Phara-
oh, and they sayd vnto him, Thus saith the Lord
God of the Ebreues, How long wilt thou refuse
to humble thy selfe before mee: Let my people
goe, that they may serue mee.

4 But if thou refuse to let my people goe, be-
hold, to morrow will I bring ¶ * grasshoppers into
thy coastes.

5 And they shall couer the face of the earth,
that a man cannot see the earth: and they shall
eate the residue which remaineth vnto you, and
bath escaped from the haile: and they shall eate
all your trees that bud in the field.

6 And they shall fill thine houses, and all thy
seruants houses, and the houses of all the Egyp-
tians, as neither thy fathers, nor thy fathers fathers
haue seene, since the time they were vpon the
earth vnto this day. So he returned, and went out
from Pharaoh.

7 Then Pharaohs seruants said vnto him, How
long shall he bejgn ¶ offence vnto vs? let the men
goe, that they may serue the Lord their God: wilt
thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe
vnto Pharaoh, and he said vnto them, Go, serue the
Lord your God, but who are they that shall goe?

9 And Moses answered, We will go with our
yong, and with our old, with our womes, and with
our daughters, with our sheepe, and with our cat-
telle will we goe: for we must celebrate a feast
vnto the Lord.

10 And he said vnto them, Let a the Lord lo
be with you, as I will let you goe and your chil-
dren: behold, for euill is before your face.

11 It shall not be so: now goe yee that are
men, and serue the Lord: for that was your de-
sire. Then they were thrust out from Pharaohs
presence.

12 ¶ After, the Lord said vnto Moses, Stretch
out thine hand vpon the land of Egypt for the
grasshoppers, that they may come vpon the land
of Egypt, and eate all the herbes of the land, euen
all that the haile had left.

13 Then Moses stretched forth his rod vpon
the land of Egypt: and the Lord brought an
East wind vpon the land all that day, and all that
night: and in the morning the East wind brought
the ¶ grasshoppers.

14 So the grasshoppers went vp vpon all the
land

† Ebr. by the hand
of Moses.

* Chap. 12. 2

¶ Or, in his presence
or among them.
e The multitude
should be so great,
that they should be
spoken of for euill
where also we see
the duty of patience
toward their chil-
dren.

b The end of ef-
fusions is, to humi-
ble our selues with
true repentance vnto
the hand of
God.

¶ Or, together.

Wid. 10. 9.

¶ Or, haue.
e Meaning, the oc-
casion of all these
euils: to see the
godly ones charged,
in what way by
Ahab.

d That is, I would
the Lord were no
more affectioned
toward you, then I
am minded to let
you goe.

e Punishment is
prepared for you.
Some read, Ne in-
deed some mis-
chiefe.

¶ The eight plague.

f O v. b. confid
them to remain,

land of Egypt, and remained in all quarters of Egypt: for grievous Grasshoppers, like to these were never before, neither after them shalbe such.

15 For they covered all the face of the earth, so that the land was duke: & they did eate all the herbes of the land, and all the fruites of the trees, which the hülle had left, so y there was no greene thing left vpon the trees, nor among the herbes of the helde throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and sayde, I haue sinned against the Lord your God, and against you.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and praised vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grasshoppers, and violently cast them into the red Sea, so that there remained not one grasshopper in all the land of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 Again the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darkenes in all the land of Egypt three dayes.

23 No man saw another, neither rove vp from the place where he was for three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Go serue the Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that wee may doe sacrifice vnto the Lord our God.

26 Therefore our cattell also shall go with vs: there shall not an hooft bee left, forther of fruit we take to serue the Lord our God: neither doe we know how we shall serue the Lord, vntill wee come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promitteth it is departure. 2 He willk them to leave up
their neighbours wells. 3 Moses was shewing all full
Pharaoh.

NOW the Lord had said vnto Moses, yet will I bring one plague more vpon Pharaoh, and vpon Egypt: for that he will let you goe hence: when he leteeth you goe, he shall at once chafe you hence.

2 Speake thou now to the people, that every man require of his neighbour, & every woman of her neighbor, Jewels of silver, & Jewels of gold.

3 And the Lord gaue the people favour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people,

4 And Moses said, Thus saith the Lord, * About midnight will I go out into the middes of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of beestes.

6 Then there shalbe a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yemay know that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all these thy seruants shall come down vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you: 4 that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the Passover. 2 The fathers must teach
their children the myserie thereof. 3 The first borne are slaine.
4 The Israelites are driven out of the land. 5 The Egyptians
are spoiled. 6 The number dead is mentioned of Egypt.

T HEN the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This * month shalbe vnto you the beginning of monthes: it shalbe to you the first month of the yeere.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth of this month let every man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household bee too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euerie one of you, according to his deating shall make your count for the lambe.

5 Your lambe shalbe without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe it vntill the foureteenth day of this month: then * all the multitude of the congregation of Israel shall kill it * at even.

7 After, they shall take of the blood, and strike it on the two posts, and on the vpper doore post of the houses where they shall eat it.

8 And they shall eate the flesh that is flame night, roste with fire, and vnleuened bread: with lowe herbes they shall eate it.

9 Eate not thereof rawe, boyled nor foddin in water, but roste with fire, both his head, his feete, and his purtenance.

10 And ye shall referue nothing of it vnto the morning: but that, which remaineth of it vnto the morrow shall ye burne with fire.

11 And this shall ye eate it, Your loines girded, your shooes on your feete, and your staves in your handes, and ye shall eate it in haste: for it is the Lords Passover.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne

* Chap. 12. 29.

* Wj. 2. 18. 17.

b From the highest
to the lowest.

c That is, vnder thy
power and govern-
ment.

d God hardened the
heart of the
reprobate, darchis
glory thereby
might be the more
fest to his, Rom. 9.
17.

e Called Passover,
containing p. 1. et
2. et 3. et 4. et 5. et
6. et 7. et 8. et 9. et
10. et 11. et 12. et 13. et 14. et 15. et 16. et 17. et 18. et 19. et 20. et 21. et 22. et 23. et 24. et 25. et 26. et 27. et 28. et 29. et 30. et 31. et 32. et 33. et 34. et 35. et 36. et 37. et 38. et 39. et 40. et 41. et 42. et 43. et 44. et 45. et 46. et 47. et 48. et 49. et 50. et 51. et 52. et 53. et 54. et 55. et 56. et 57. et 58. et 59. et 60. et 61. et 62. et 63. et 64. et 65. et 66. et 67. et 68. et 69. et 70. et 71. et 72. et 73. et 74. et 75. et 76. et 77. et 78. et 79. et 80. et 81. et 82. et 83. et 84. et 85. et 86. et 87. et 88. et 89. et 90. et 91. et 92. et 93. et 94. et 95. et 96. et 97. et 98. et 99. et 100. et 101. et 102. et 103. et 104. et 105. et 106. et 107. et 108. et 109. et 110. et 111. et 112. et 113. et 114. et 115. et 116. et 117. et 118. et 119. et 120. et 121. et 122. et 123. et 124. et 125. et 126. et 127. et 128. et 129. et 130. et 131. et 132. et 133. et 134. et 135. et 136. et 137. et 138. et 139. et 140. et 141. et 142. et 143. et 144. et 145. et 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f He shall take
for money as are
used to eat the lamb.

e Every one his
house.

f Ele. betweene
the two euerie
of each gate.

g That is, all that
may be eaten.

h The lambe was
not the Passover,
but girded it. 35
faciments are
the things it selfe,
which they doe
present, but girded
it.

f The wicked in
their miseries
seek to God: mi-
nistries for helpe, al-
beir they hate and
despise them.

g The water be-
meddled, becau-
se the find or granu-
lar is red: the Ebreues
call it the Sea of
bulwider.

h Because it was so
thick.

i The ninth plague.
* Wj. 2. 17. 2.

* Wj. 2. 18. 1.

j The ministers of
God ought not to
yeelde ane more to
the wicked, as touch-
ing their charge.
k The life with
what beastes, or
how many.

l Though before
he confessed Moses
just, yet against his
owne confidence he
threateneth to put
him to death.

a without any
condition, but with
haste and violence.

f Or, before.
* Chap. 3. 32. and
33.

* Ezech. 43. 1.

borne in the land of Egypt, both man and beast, and I will execute judgement vpon all the gods of Egypt. *I am the Lord.*

13 And the blood shall be a token for you vpon the houses where ye are so: when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keep it an holie feast vnto the Lord, throughout your generations: ye shall keepe it holie by an ordinance for euer.

15 Seven dayes shall ye eate unleavened bread, and in any calu ye shall put away leauen the first day out of your houses: for whosoever eateth leavened bread from the first day vntill the seuenth day, that person shall be cut off from Israel.

16 And in the first day shall be an holie assembly: also in the seuenth day shall be an holie assembly vnto you: no worke shall be done in them, save about that which euery man must eate: that onely may ye doe.

17 Ye shall keepe also the feast of vneleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first month and the fourteenth day of the month at euen, yee shall eate vneleavened bread vnto the one and twentieth day of the month at euen.

19 Seven dayes shall no leauen be founde in your houses: for whosoever eateth leaened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leaened bread: but in all your habitations shall ye eate vneleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and sayd vnto them, Chooſe out and take you for euer of your households a lambe, and kill the Passouer.

22 And take ¶ a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintell, and the doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of the house, vntill the morning.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing as an ordinance, both for thee and thy sonnes for euer.

25 And when ye shall come into the land, which the Lord will giue you, as he hath promised, then ye shall keepe this seruice.

26 ¶ And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preferred our houses. Then the people shall bowe themselves and worshipping.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne,

unto the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and he was a great crye in Egypt: for there was no to house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe ierue the Lord as ye hme said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and blesse me also.

33 And the Egyptians did force the people, because they would fend them out of the land in haste: for they said, We die all.

34 Therefore the peopleooke their dough before it was leaunened, when their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians shewels of silver, & shewels of gold, & raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they ¶ granted their request: so they spoiled the Egyptians.

37 Then the children of Israel tooke their journey from Ramesses to Succoth about fixe hundred thousand men of soore, beside children.

38 And ¶ a great multitude of sundry foides of people went out with them, and sheepe, and beehes, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made vneleavened cakes: for it was not leaunened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselves vitales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was ¶ foure hundred and thirtie yeeres.

41 And when the foure hundred and thirtie yeeres were expired, euen selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to bee kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Law of the Passouer: ¶ no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eat thereof.

46 ¶ In one house shall it be eaten: thou shalt carie none of the flesh out of the house, ¶ neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the passouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One Law shall bee to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the

¶ Or, printer, or scribes.

h Of the beastes received for your delinquence.

i That is, vntill cheires comming: for then chemen had an end.

¶ Or, calling together of the people to see God.

* Levit. 23. 5. Num. 28. 19. ¶ For in old time to they counted, beginning the day at euen let all the next day at the same time.

¶ Hier. 1. 18. ¶ Or, transform, or apperour poss. ¶ Or, two, side poss.

¶ The Angel sent of God to kill the first borne.

in The land of Canaan.

¶ Or, seruants.

¶ They gave God thanks for his great benediction.

* Chap. 11. 1. ¶ The death of the

* Wisd. 18. 5. ¶ Of those houses, where in any first borne was, either to men or beasts,

¶ Pray for mee.

* Chap. 3. 12. &c. 11. 1.

¶ Or, lent them.

* Num. 33. 3. Isa. 24. 6. ¶ Which was a certain Goshen, Gen. 47. 1. ¶ There were strangers, and not borne of the Israelites.

* Gen. 15. 13. &c. 7. 6. &c. 17. ¶ From Abrahams departing from vs in Chaldeas vnto the departing of the children of Israel from Egypt at 430. yeeres.

¶ Except he be circumcised, and onely profess your religion.

* Num. 9. 12. ¶ Iohn. 29. 36.

¶ They that are of the household of God, must be all ioued in one faith and religion.

Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 2 The memoriall of their deliverance. 3 The institution of the Paffouer. 4 An exhortation to teach their children to remember this deliverance. 5 Why they are led by the wilderness. 6 The bones of Ioseph. 7 The pillar of the cloud and of the fire.

And the Lord spake vnto Moses, saying,

2 * Sanctifie vnto me all the first borne: that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 1 Then Moses said vnto the people, * Remember this day in the which ye came out of Egypt, out of the house of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come yee out in the month of A Abib.

5 Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites, (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou shalt keepe this seruice in this month.

6 Seuen dayes shalt thou eate unleavened bread, and the 7 seuenth day shalt be the feast of the Lord.

7 Unleavened bread shall be eaten seuen dayes, and there shall no leavened bread be seene with thee, nor yet leaven be seene with thee in all thy quarters.

8 1 And thou shalt shew thy sonne * in that day, saying, *This is done*, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee upon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a mightie hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yere to yere.

11 1 And when the Lord shall bring thee into the land of the Canaanites, as hee sware vnto thee and to thy fathers, and shall giue it thee,

12 1 Then shalt thou set apart vnto the Lord all that first openeth the wombe: also every thing that first doeth open the wombe, and cometh forth of thy beast: the males shall be the Lords.

13 But every 1 first foale of an 6 asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then shalt thou breake his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 1 And when thy sonne shall aske thee 11 to morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my sonnes I redeeme,

16 And it shall be as a token vpon thine hand, and as 1 frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 1 Now when Pharaoh had let the people goe, God caried them by the waye of the Philistims country, 11 though it were nearer: (for God said, Least the people repent when they see warre, and tume againe to Egypt.)

18 But God made the people to goe about by the waye of the wilderness of the red sea: and the children of Israel went vp 1 armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you.)

20 1 * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 1 * And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIV.

1 Pharaohs heart is hardened, and he pursueth the Israelites. 2 The Israelites stricken with fiste, murmure against Moses. 3 Moses doth encourage them. 4 He divideth the Sea. 5 The Egyptians followe and are drowned.

Then the Lord spake vnto Moses, saying,

2 1 Speake to the children of Israel, that they 1 returne and campe before 2 Pi-hahiroth, betweene Migdol and the Sea, ouer against 3 Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that hee shall follow after you: so I will 6 get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 1 Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruice?

6 And he made ready his chargets, and tooke his people with him,

7 And tooke sixe hundreth chofen charets, and all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an high hand.)

9 * And the Egyptians pursued after them, and all the horses and chariots of Pharaoh, and his horsemen and his host 11 overtook them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marcht after them, and they were sore afraid: wherefore the children of Israel cried vnto the Lord.

* Chap. 12. 19. and 30. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Exod. 23. 23.

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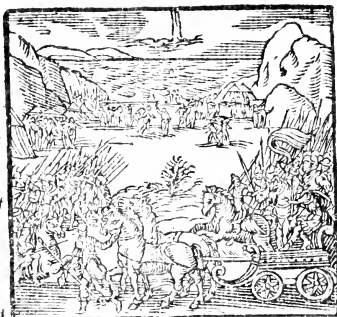
* Exod. 23. 23.

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W this figure
four chief
points are to be
considered.
First, that the
Church of God
is ever subject
in this world to
the Croake, and
to be afflicted
after one sort
or other. The
second, that
the members of
God following
their carnation,
be the usual
spoken of, and
mis-named
quakers, even
of them that
pretend the
same cause and
religion that
they do. The thirdly, that God deliveth not his Church incontinent out of danger,
but to exercise their faith and patience with their troubles, yet & deliver
them from them, as the Israelites were now in little hope of their lives, then was
they were in Egypt. The fourth point is, that when the dangers are most great,
then Gods help is most ready to succour: for the Israelites had no other life
of their, huge rocks and mountains, before them (as behind them most cruel en-
mies) so that there was no way left to escape to mans judgement.



11 And they said unto Moses, Haft thou brought vs to die in the wilderness, because there were no graves in Egypt? wherefore hast thou ferued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had bene better for vs to serue the Egyptians, then that wee should die in the wilderness.

13 Then Moses said to the people, Feare ye not, stand still, and behold i the saluation of the Lord which he will thee to you this day. For the Egyptians whom ye haue seene this day, ye shall neuer see them againe.

14 The Lord hath fight for you: therefore hold you your peace.

15 ¶ An the Lord said vnto Moses, Wherefore cryest thou vnto mee: speake vnto the children of Israel, that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea and divide it and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, & vpon all his hoste, vpon his chariots, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten mee honour vpon Pharaoh, vpon his chariots, and vpon his horsemen.

19 And the Angel of God, which went before the hoste of Israel, remoued, and went behind them: also the pillar of the cloud went from before them, and stood behind them.

20 And came between the campe of the Egyptians, and the campe of Israel: it was both a cloud, and darkened it, yet gave it light by night, so that all the night long the one came not at the other.)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to ryme backe by a strong East wind all the night, and made the Sea dry land: for the waters were diuided,

22 Then the children of Israel went through the mids of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, & euery Pharaohs horse, his chariots, and his horsemen.

24 Now in the morning watch, when the Lord looked vnto the hoste of the Egyptians, out of the fierie and cloudy pillar, he strooke the hoste of the Egyptians with feare,

25 For he tooke off their chariet wheels, and they drave them with a much adoe: so that the Egyptians euery one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their chariots and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians Red againe it: but the Lord murthered the Egyptians in the mids of the Sea.

28 So the water returned and couered the chariots and the horsemen, euery all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie land thorow the mids of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saved Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the Sea binke.

31 And Israel saw the mightie power, which the Lord did vpon the Egyptians: to the people feared the Lord, and beleued the Lord, and his seruant Moses.

CHAP. XV.

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

Then sang Moses and the children of Israel this song vnto the Lord, and said in this manner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord is my strength, and I praise, and he is become my saluation. He is my God, and I will prepare him a tabernacle: he is my fathers God, and I will exalt him.

3 The Lord is a man of warre, his Name is Iehouah.

4 Pharaohs chariots and his hoste hath he cast into the sea: his chosen captains also were drowned in the red Sea.

5 The depths haue couered them, they sinke to the bottom as a stone.

6 Thy right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemy.

7 And in thy great glory thou hast ouerthrowen them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrils the waters were gathered, the floods stood still as an heap, the

* Psal. 78. 13.
1. Cor. 10. 1.
Hebr. 11. 29.

1 Which was about the three last hours of the night,

8 Or, readily.

m So the Lord by the waters saved his, and by the water drowned his enemies,

† Elv. land. n That is the doctrine which he taught them to the Name of the Lord.

a Praising God for the overthrow of his enemies, and their deliueance. b Psal. 110. 10.

c Or, destruction. d To worship him therein.

e In battell he overcometh enemies. f Ever constant in his promise.

g Or, power.

h These, that are enemies to Gods people, are his enemies.

g Such is the impetuosity of the reu, that it cannot obide Gods appointed time.

h Or, deliueance.

i Onely put your trust in God with-
out yeaung or doubting.
d Thus intent-
vnto their faith fight-
ing with the rebe,
and with with
inward greunings
to the Lord.

k The cloud threw
light to the Is-
raelites, but to the
Egyptians it was
darknesse, so that
they could not see
each others faces.
m Is. 40. 5.
Psal. 114. 3.

CHAP. XVI.

¶ Or in the depth of the sea.

¶ Eie, my faine shall be fied.

¶ For so oftentimes the Scripture calleth the mightie men of the world.
¶ Which ought to be praised with feare and reverence.
¶ That is, into the land of Canaan: or into mount Zion.

* Deut. 1. 45. is. f. 2. p. 1.
¶ Or, forty great power.

¶ Which was mount Zion, where afterward the Temple was build.

¶ Signifying their great joy: which came the Jewes obtained in certaine solemnities, Iudg. 5. 34. & 1. 1. 1. but it ought not to be a cloke to cover our wanton dances.
¶ By fingling the like song of thanksgiving.
¶ In which was called Erham, Num. 33. 8.
¶ Or, thierne.

¶ That is, God, or Moses in Gods name.

¶ Which is, to doo that onely that God commanded.

* Num. 33. 9.
¶ Or, dore tree,

the depths congealed together in the heart of the Sea.

9 The enemy sayd, I will pursue, I will overtake them, I will diuide the spoyle, & my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blowest with thy winde, the sea covered them, they ranke as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the gods? Who is like thee so glorious in holinesse, & fauour in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraid: for row fall come vpon the inhabitants of Palestina.

15 When the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 ¶ Feare and dread shall fall vpon them: because of the greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs hories went with his charrets and horsemen into the sea, and the Lord brought the waters of the sea vpon them: but the children of Israel went on drier land in the mids of the sea.

20 ¶ And Miriam the Prophetsesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrells and dances.

21 And Miriam answered the men, Sing yee vnto the Lord: for hee hath triumphed gloriously: the horse and his rider hath hee ouerthrowen in the sea.

22 Then Moses brought Israel from the red sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cryed vnto the Lord, and the Lord shewed him a tree, which when hee had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there hee procured them.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt do that which is right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelue fountaines of water, and seuentie palm trees, and they camped there by the waters,

1 The Israelites came to the desert of Sin, and murmured against Moses and Aaron. 2 The Lord sent the Quiales and Manna. 3 The Sabbath is sanctified vnto the Lord. 4 The seventh day Manna could not be found. 5 The first fruits for a remembrance to the posteritie.

A Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of a Sin, (which is betweene Elim and Sinai) the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses, and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we were by the fleishs pots, when we were bread our bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

4 ¶ Then layd the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall go out, and gather that that is sufficient for euery day, that I may proue them, whether they will waite in my law or no.

5 But the first day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather daily.

6 Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glory of the Lord: & for he hath heard your grudging against the Lord: and what are we that yee haue murmured against vs?

8 Again, Moses said, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmured against him: for what are we? your murmurings are not against vs, but against the Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw nere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 ¶ I haue heard the murmurings of the children of Israel: tell them therefore, and say, At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.)

13 And (as euen the quiales came and covered the camp: and in the morning the dew lay round about the hoatt.

14 ¶ And when the dew that was fallen was ascended, behold, a small round thing was vpon the face of the wildeynes, small as the hoare frost vpon the earth.

15 And when the children of Israel saw it, they said one to another, It is Manna, for they wist not what it was. And Moses said vnto them, ¶ This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath

1 This is the eight place wherein they had camped: there is another place called Sin, which was the 33 place wherein they camped: and is also called Nadeb, Num 33. 38.

b Sobad a thing is to be red, not to murmur against God when the belly is full.

¶ The portion of a day in an. c. 10. galle, that they would partly depend vpon Gods providence from day to day.

d Hegeue them not Manna because they murmured, but for his promise sake.

e Hee that commandeth Gods ministers, commandeth God himselfe.

* Chap. 13. 4. 2

* Eze. 45. 4. 8 Or, in the morning.

* Num. 11. 32

* Num. 11. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

f Which signifies a part, portion, as gill: also measure prepared.

Job 4. 31. 1 Cor. 10. 3.

g Which containeth about a pottle of our measure, f Ebr. favan bread.

* 1 Cor. 8. 15. In God is a rich feeder of all, and none can be truly complaine.

f No creature is so pure, but being abused it turneth to our damnation.

k Which person should feast for the Sabbath and this day before.

g God cooks away the Manna from their labour, so signifie how holie he would haue the Sabbath kept.

m This is delicate waste is great, that they did especially in Gods commandment.

n In forme and figure, but not in colour, Num. 11. 7.

o Of this we fell aside Job. 7. 4.

p That is, the Ake of the covenant, to wit, after that Ake was made. f Job. 1. 12. made.

q Which manifeft contained about 40 pottels.

commanded: gather of it euery man according to his eating. § an omer for ¶ a man according to the number of your persons: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an omer, * he that had gathered much, had nothing ouer, & he that had gathered little, had no lacke: so euery man gathered according to his eating.

19 Moyses then said vnto them, Let no man reuele thereof till morning.

20 Notwithstanding, they obeyed not Moyses: but some of them refused of it till morning, and it was full of wormes, and it stanke: therefore Moyses was angry with them.

21 And they gathered it euery morning, euerie man according to his eating: for when the heat of the sunne came, it was melted.

22 ¶ And the first day they gathered ¶ twice so much bread, two omers for one man: then all the rulers of the Congregation came and told Moyses.

23 And he answered them, This is that which the Lord hath said: To morrow is the rest of the holy Sabbath vnto the Lord: bake that to day which ye will bake, and seethe that which ye will seethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layde it vp till the morning, as Moyses bade, and it stanke not, neither was there any worme therein.

25 Then Moyses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Sixe dayes shall ye gather it, but in the seuenth day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moyses, How long refuse ye to keepe my commandments, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the sixt day bread for two dayes: that therefore euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it M A N, and it was like * to coriander seed, but white: and the taste of it was like vnto wafers made with honie.

32 And Moyses said, This is that which the Lord hath commanded, Fill an omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wilderness, when I brought you out of the land of Egypt.

33 Moyses also said to Aaron, Take a pot and put an omer full of M A N therein, & set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moyses, so Aaron laid it vp before the Testimonie to be kept.

35 And the children of Israel did eate M A N forty yeeres, vntill they came vnto a land inhabited: they did eate M A N vntill they came to the borders of the land of Canaan.

36 The omer is the tenth part of the Ephah.

CHAP. XVII.

¶ The Israelites came into Rephidim, and grudge for water, & Moses held up his rod, & water came out of the rocke: at Moses holdeth up his

rod, and they durst not the Amalekites. 15 Moses buildeth an altar to the Lord.

And all the Congregation of the children of Israel departed from the wilderness of Sin, by their youneyes at the ¶ commandment of the Lord, and camped in Rephidim, where was no water for the people to drinke.

2 ¶ Wherefore the people contended with Moyses, & said, Giue vs water, that we may drinke. And Moyses said vnto them, Why contend ye with me? wherefore doe ye tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moyses, and said, Wherefore hast thou thus brought vs out of Egypt, to kill vs, and our children, and our cattell with thirst?

4 And Moyses cryed vnto the Lord, saying, What shall I doe to this people? for they be almost ready to a stone me.

5 And the Lord answered to Moyses, Goe before the people, and take with thee of the Elders of Israel: and thy rod wherewith thou ¶ smitest the riuier, take in thine hand, and goe.

6 ¶ Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moyses did so in the sight of the Elders of Israel.

7 And he called the name of the place ¶ Massah and ¶ Meribah, because of the contention of the children of Israel, & because they had tempted the Lord, saying, Is the Lord among vs, or no?

8 ¶ Then came ¶ Amalek and fought with Israel in Rephidim.

9 And Moyses said to Ioshua, Chuse vs our men, and goe fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Ioshua did as Moyses had bid him, and fought with Amalek: and Moyses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moyses held vp his hand, Israel preuailed: but when he let his hand downe, Amalek preuailed.

12 Now Moyses hands were heauie: therefore they tooke a stone and put it vnder him, and hee late vpon it: and Aaron and Hur stayed y his hands, the one on the one side, and the other on the other side: so his hands were steadie vntill the going downe of the sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moyses, Write this for a remembrance in the booke, and rehearse it to Ioshua: for ¶ I will utterly put out the remembrance of Amalek from vnder heauen.

15 (And Moyses built an altar, and called the name of it I Chahab-nissi.)

16 Also he said, ¶ The Lord hath sworn, that he will haue ware with Amalek from generation to generation.

CHAP. XVIII.

¶ Iethro cometh to see Moyses his sonne in law. 8 Moyses sheweth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifice to God. 11 What manner of men officers are, and sudgets ought to be. 14 Moyses sheweth Iethro counsel in appointing officers.

When Iethro the ¶ Priest of Midian, Moyses father in law, heard all that God had done for

¶ Ebr. at the mount. ¶ A Moles here no teth not euery place, whers they camped, as Numb. 13. but only those places where some notable thing was done.

* Num. 20. 4. b Why distrust you God? why looke ye not for succour of him without murmuring against vs?

¶ How ready the people are out their owne matters to slay the true prophet, and how flow they are to reuenge Gods cause against his enemies and false Prophets.

¶ Chap. 7. 30. ¶ Num. 21. 9. ¶ Ioshua 11. 4. ¶ Psal. 78. 15. ¶ 105. 41. 106. 4.

¶ Or, strife.

¶ When in a desire to be infinite, then we neglect his promise, and make him a liar.

* Deut. 35. 17. ¶ Ioshua 11. 3. ¶ Who came of Eliphaz, some of Esau, Gen. 36. 12. ¶ That is, Horeb, which is also called Sinai.

¶ So that were we how dangerous a thing it is to stand in prayer.

¶ In the booke of the law.

¶ Ebr. put in the booke of Ioshua.

* Num. 14. 20. ¶ 1 Sam. 15. 23.

¶ That is, the Lord set my banner as he declared by holding up his rod and his hands. ¶ Ebr. the hand of the Lord upon the throne.

* Chap. 1. 16.

for Moyses, and for Israel his people, and how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moyses, tooke Zipporah Moyses wife, (after hee had ¹ sent her away.)

3 And her two sonnes, (whereof the one was called * Gerihon: for he said, I have bene an affiant in a strange land;

4 And the name of the other was Eliczer: for the God of my father, said he, was mine helpe, and delivered me from the sword of Pharaoh.)

5 And Iethro Moyses father in law came with his two sonnes, and his wife vnto Moyses into the wilderness, where he camped by the mount of God.

6 And he ² said to Moyses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 * And Moyses went out to meete his father in law, and did obyeinance, and killed him, &c each asked other of his ³ welfare: and they came into the tent.

8 Then Moyses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trouble that had come vnto him by the way, and how the Lord deliuered them.

9 And Iethro reioycied at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they haue dealt * proudly with them, so are they ⁴ reuenged.

12 Then Iethro Moyses father in law tooke burnt offerings and sacrifices, to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moyses father in law before God.

13 * Now on the morrow, when Moyses late to iudge the people, the people stood about Moyses from morning vnto euen.

14 And when Moyses father in law saw all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moyses said vnto his father in law, Because the people come vnto me to seeke ⁵ God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinance of God, and his lawes.

17 But Moyses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both ⁶ weariest thy selfe greatly, and this people that is with thee: for the thing ⁷ is too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my ⁸ voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to ⁹ Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances, and of the lawes, and shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people ¹⁰ men of courage, fearing God, men dis-

ling truly, hating contumelie: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tentes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: to shall it be easier for thee, when they shall beare the bur-

den with thee.

23 If thou doe this thing, (and God ¹¹ command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moyses ¹² obeyed the voyce of his father in law, and did all that he had said:

25 And Moyses choose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tentes.

26 And they iudged the people at all seasons: but they brought the hard causes to Moyses: for they iudged all small matters themselves.

27 Afterward Moyses let his father in law depart, and he went into his country.

CHAP. XIX.

1 The Israelites come to Sinai. 2 Israel is chosen from among all other nations. 3 The people promise to obey God. 4 He that toucheth the hill, dieth. 5 God appeared vnto Moyses vpon the mount in thunder and lightning.

IN the third moneth, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: then there Israel camped before the mount.

3 * But Moyses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of ¹ Iakob, and tell the children of Israel.

4 * Yee haue seene what I did vnto the Egyptians, and how I carried you vpon eagles wings, and haue brought you ynto me.

5 Now therefore * if yee will heare my voyce in deed, and keepe my covenant, then yee shall be my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of * Priests, and an holy nation. These are the words which thou shalt speake vnto the children of Israel.

7 * Moyses then came and called for the Elders of the people, and propoed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and sayd, * All that the Lord hath commanded, wee will doe. And Moyses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moyses, Lo, I come vnto thee in a thicke cloude, that the people may heare whyles I talke with thee, and that they may also beleeue thee for euer. (For Moyses had tolde the wordes of the people vnto the Lord.)

10 Moreouer the Lord said vnto Moyses, Goe to the people, and * sanctifie them to day and to morrow, and let them wash their clothes,

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai.

12 And thou shalt tell them thus vnto the people round about, saying, Take heede to your selves,

1 I may seeme that he sent her backe for a time to her father for her impetuosity, lest she should be a let to his vocation, which was to dangerous, chap. 4. 25.

* Chap. 1. 12.

2 Heere is called the mount of God, because God wrought many miracles there. Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time. 2. Pet. 1. 18. c That is, he sent messengers to say vnto him.

† Ex. of peace.

4 Whereby it is evident that he worshipped the true God, and therefore Moyses refused not to marry his daughter. * Gen. 31. 10, 16, 22 and 31. and 14. 8. For they that despised the children of the Isaac, perished themselves by water. c They are in that place, where the sacrifice was offered: for put was burnt, and the reit eaten.

g That is, to know Gods will, and to haue iustice executed.

4 Else, thou wilt faint and fall.

* Deut. 1. 2.

† Or, exhort. Iudge thou in hard causes, which cannot be decided but by consulting with God. 1 What manner of men ought to be chosen to beare office.

k Godly counsell ought euer to be obeyed, though it come of an enemy, for to such God often times giveth wisdom to humble them that are exalted, and to declare that one meane hath neede of another. I Reade the occasion, Num. 10. 29.

2 Which was in the beginning of the moneth Sinan, concerning part of May, and part of Iune.

b They departed from Rephidim.

c Gen. 31. 8. c God called Iacob, Iacob: the house of Iacob and the people of Israel signify onely Gods people.

d Deut. 32. 2. d For the Eagle by winging him, is out of danger, and by carrying her bird, rather on her wings then in her talons declineth her fall.

e Deut. 33. 2. e Deut. 10. 16. p. 24. 1.

* Lev. 2. 2. reuel. 1. 6.

* Chap. 24. 3. deute 5. 22. and 25. 17. i Job. 12. 10.

e Teach them to keepe in heart, as they doe demonstrate outwardly cleane by walking.

that yee goe not vp to the mount, nor touch the border of it, whotoeuer toucheth the * mount, shall surely die.

13 No hand shall touch it, but he shall be flogged to death, or striken thorow with deatht: whotoeuer it be beaft or man, he shall not liue: when the * horne bloweth long, they shall come vp ¶ into the mountaine.

14 ¶ Then Moſes went downe from the mount vnto the people, and ſanctified the people, and they waſhed their cloathes.

15 And hee ſaid vnto the people, Be ready on the third day, and come not at your wifes.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloud vpon the mount, and the ſound of the trumpet exceeding loud, ſo that all the people that was in the campe was afraid.

17 Then Moſes brought the people out of the tents to meete with God, and they ſtood in the nether part of the mount.

18 ¶ And mount Sinai was all on ſmoake, becauſe the Lord came downe vpon it in fire, & the ſmoake thereof aſcended, as the ſmoake of a furnace, and all the mount trembled exceedingly.

19 And when the ſound of the trumpet blew long, and waxed louder and louder, Moſes ſpake, and God answered him by ¶ voyce,

20 ¶ For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moſes vp into the top of the mount, Moſes went vp.

21 Then the Lord ſayd vnto Moſes, Goe downe, charge the people, that they breake not their bounds, to goe vp to ¶ the Lord to gaze, leaſt many of them periſh.

22 And let the ¶ Priests alſo which come to the Lord be ſanctified, leaſt the Lord ¶ deſtroy them,

23 And Moſes ſaid vnto the Lord, The people can not come vp into the mount Sinai: for thou haſt charged vs, ſaying, Set marks on the mountaine, and ſanctifie it.

24 And the Lord ſaid vnto him, Goe, get thee downe, and come vp thott, and Aaron with thee: but let not the ¶ Priests and the people breake their bounds to come vp vnto the Lord, leaſt he deſtroy them.

25 So Moſes went downe vnto the people, and tolde them.

CHAP. XX.

¶ Then God ſpake all theſe wordes, ſaying,

2 ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

3 Thou ſhalt haue none other gods ¶ before me.

4 ¶ Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou ſhalt not ¶ bow downe to them, neither ſerue them: for I am the Lord thy God, a ¶ iealous God, viſiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me;

6 And ſhewing mercie vnto ¶ thouſands to them that loue mee, and keepe my commandements.

7 ¶ Thou ſhalt not take the Name of the Lord thy God in vaine, for the Lord will not holde him guiltleſſe that taketh his Name in vaine.

8 Remember the Sabbath day, ¶ to keepe it holy.

9 ¶ Sixe dayes ſhalt thou labour, and doe all thy worke.

10 But the ſeuenth day ¶ is the Sabbath of the Lord thy God: ¶ in it thou ſhalt not do any worke, thou, nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maid, nor thy beaſt, nor thy ſtranger: it is within thy ¶ gates.

11 ¶ For in ſixe dayes the Lord made the heauen and the earth, the ſea, and all that in them is, and reſted the ſeuenth day: therefore the Lord bleſſed the ſeuenth day, and hallowed it.

12 ¶ ¶ Honour thy ¶ father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 ¶ Thou ſhalt not kill.

14 Thou ſhalt not ¶ commit adulterie.

15 Thou ſhalt not ¶ ſteale.

16 Thou ſhalt not beare falſe ¶ witneſſe againſt thy neighbour.

17 ¶ Thou ſhalt not ¶ couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his man ſeruant, nor his maid, nor his oxe, nor his aſſe, neither any thing that is thy neighbour.

18 ¶ And all the people ¶ ſawe the thunders, and the ¶ lightnings, and the ſound of the trumpet, and the mountaine ſmoaking, and when the people ſaw it, they fled and ſtood aſſure off.

19 And ſaid vnto Moſes, ¶ Take thou with vs, and we will heare: but let not God talke with vs, leaſt we die.

20 Then Moſes ſaid vnto the people, Feare not: for God is come to ¶ proue you, and that his ear may be before you, that ye finne not.

21 So the people ſtood aſſure off, but Moſes drew nere vnto the darkeneſſe where God was.

22 ¶ And the Lord ſaid vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael, Ye haue ſene that I haue talked with you from heauen.

23 Ye ſhall not make ¶ therefore with me gods of ſiluer, nor gods of golde: you ſhall make ¶ you none.

24 ¶ An altar of earth ſhalt thou make vnto me, and thereon ſhalt offer thy burnt offerings, and thy ¶ peace offerings, thy ſheepe, and thine oxen: in all places, where I ſhall put the remembrance of my Name, I will come vnto thee, and bleſſe thee.

25 ¶ But if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewen ſtones: for if thou liſt vp thy tooke vpon them, thou haſt ¶ polluted ¶ them.

26 Neither ſhalt thou goe vp by ſteppes vnto mine altar, that thy ¶ ſhewleſſe be not diſcouered thereon.

CHAP. XXI.

¶ Thou ſhalt not kill a man, and thou ſhalt ſet ¶ before them:

2 ¶ If thou buy an Ebrew ſeruant, hee ſhall ſerue

¶ ſorely it be ſaker to blow meſſy then to puniſh.

¶ Lev. 19, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ 1. Which is by conſidering the ſpiritual ſenſe, by hearing Gods word, and ſetting forth the ſpiritual reaſons.

¶ 2. Which is by conſidering the ſpiritual ſenſe, by hearing Gods word, and ſetting forth the ſpiritual reaſons.

¶ 3. Which is by conſidering the ſpiritual ſenſe, by hearing Gods word, and ſetting forth the ſpiritual reaſons.

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¶ 14. Which is by conſidering the ſpiritual ſenſe, by hearing Gods word, and ſetting forth the ſpiritual reaſons.

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¶ 26. Which is by conſidering the ſpiritual ſenſe, by hearing Gods word, and ſetting forth the ſpiritual reaſons.

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¶ 29. Which is by conſidering the ſpiritual ſenſe, by hearing Gods word, and ſetting forth the ſpiritual reaſons.

¶ 30. Which is by conſidering the ſpiritual ſenſe, by hearing Gods word, and ſetting forth the ſpiritual reaſons.

¶ But give your ſelves to prayer and abſtinence, that you may at this time attend only vpon the Lord, 1 Cor. 7, 5.

¶ Dent. 4, 10.

¶ God viſed theſe fearful ſignes, that his law ſhould be had in greater reuerence, and his maieſty the more feared. ¶ He giveth authority to Moſes by nature word, that the people might ſtand him.

¶ Or, value. ¶ Or, break and open him.

¶ Neither dignity nor multitude here authority to paſſe the bounds that Gods word preſcribeth.

¶ When Moſes ſaid vnto the people, ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

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

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

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

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

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

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

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

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

serue fixe yeeres, and in the seventh hee shall goe out free for nothing.

3 If he came himselfe alone, he shall goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her matters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the Iudges, and set him to the doore, or to the poiste, and his master shall boere his eare through with an awle, and he shall serue him for ever.

7 Likewise if a man sell his daughter to be a seruant, shee shall not goe out as the men seruaunts doe.

8 If the please not her master, who hath betrothed her to himselfe, then shall hee come to buy her: hee shall haue no power to sell her to a strange people, seeing hee despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take him another wife, hee shall not diminish her fooode, her raiment, and recompence of her virginitye.

11 And if he doe not these three vnto her, then shall hee goe out free, paying no money.

12 * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 Also hee that smiteth his father or his mother, shall die the death.

16 And he that stealeth a man, and selleth him, if he be found with him, shall die the death.

17 * And he that curseth his father or his mother, shall die the death.

18 * When men also strue together, and one smite another with a stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe a quicke, sure othe he shall beare his charges for his resting, and shall pay for his healing.

20 * And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day or two dayes, hee shall not be punished: for hee is his money.

22 * Also if men strue and hurt a woman with childe, so that her childe depart from her, and death follow not, hee shall be surely punished, according as the womans husband shall appoint him, or he shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 * And if a man smite his seruant in the eye,

or his maide in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if he smite out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 * If an ox gore a man or woman that hee die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quicke.

29 If the ox were wont to push in times past, and it hath bene told his master, and hee hath not kept him, and after hee killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then hee shall pay the ransom of his life, whatsoeuer shall be layd vpon him.

31 Whether he hath gored a sonne, or gored a daughter, hee shall be iudged after the same manner.

32 If the ox gore a seruant or a maide, hee shall giue vnto their master thirty shekels of silver, and the ox shall be stoned.

33 * And when a man shall open a well, or when hee shall digge a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pit shall make it good, and giue money to the owner thereof, but the dead beast shall be his.

35 * And if a mans ox hurt his neighbours ox, that hee die, then they shall sell the liue ox, and diuide the money thereof, and the dead ox also they shall diuide.

36 Or if it be known that the ox hath vfed to push in times past, and his master hath not kept him, hee shall pay ox for ox, but the dead shall be his owne.

CHAP. XXII.

1 Of thefts. 2 Damage. 3 Lending. 4 Borrowing. 5 Keeping of maides. 6 Widdowes. 7 Leuitie. 8 Support of strangers, widowes, and fatherlesse. 9 Vnto. 10 Reuerence to Magistrates.

If a man steale an ox or a sheepe, and kill it, or sell it, hee shall restore five oxen for the ox, and foure sheepe for the sheepe.

2 * If a thief be found breaking vp, and be taken that hee die, no blood shall be shed for him.

3 But if it be in the day light, blood shall be shed for him: for he should make full restitution: if hee had not wherevnto, then should hee be sold for his theft.

4 If the theft be found with him alive, (whether it be ox, asse, or sheepe) hee shall restore the double.

5 * If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, hee shall recompence of the best of his owne field, and of the best of his owne vineyard.

6 * If fire breake out, and catch in the thornes, and the stacks of come, or the standing come, or the field be consumed, hee that kindled the fire shall make full restitution.

7 * If a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thief be found, hee shall pay the double.

8 If the thief be not found, then the master of the house shall be brought vnto the Iudges to foreiure, whether hee hath put his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be for

a Paying no money for liberty.
b Not having wife nor children.

c Tell her time of sterilitie was expected, which might be the seventh yeere of the sterilitie.

d Ex. Code.
e Where the Iudges sit.

f That is, to the yeere of Iubile, which was every fiftieth yeere.

g I am bounden either by power, or else to the iurats that the master should marry her.

h By giving another money to buy her of him.

i Or, as the Iudges say, hee shall give another money to buy her, not below her upon his sonne.

k Lev. 24. 17. I thought a man hee killed an unwarlike, yet it is Gods providence that he should be so.

l Ex. 10. 3. In the holiness of the place ought not to defend the numbers.

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

n Or, a King of his time.

o By the Church magistrate, but before God hee is a man, and of the meane or child.

p Or, a man.

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

r Gen. 2. 2. If it be the seventh yeere, much more shall the seventh year.

s Or, a King of his time.

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

u Reads Gen. 2. 2.

v This law forbiddeth not only not to hurt, but to be want least any be hurt.

w Either great beast of the herd, or a small beast of the flocks.

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

y Hee shall be put to death, then shall hee be sold for his theft.

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

aa That is, whether hee hath stolen.

oxen, for aſſe, for ſheepe, for raiment, or for any manner of loſt things, which another challenged to be his, the cauſe of both parties ſhall come before the Iudges, and whom the Iudges condemne, he ſhall pay the double vnto his neighbour.

10 If a man detaine vnto his neighbour to keepe aſſe, or ox, or ſheepe, or any beaſt, and it die, or be hurt, or taken away by enemies, and no man ſee it,

11 * An oath of the Lord ſhall be betwene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it ſhall take the oath, and he ſhall not make it good:

12 * But if it be ſtollen from him, he ſhall make reſtitution vnto the owner thereof.

13 If it be torne in pieces, he ſhall bring fre-cord, and ſhall not make that good, which is deuoured.

14 * And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he ſhall ſurely make it good.

15 If the owner thereof be by, hee ſhall not make it good: for if it be an hired thing, it came for his hire.

16 * * And if a man entice a mayd that is not betrothed, and lie with her, he ſhall endow her, and take her to his wife.

17 If her father reſuſe to giue her to him, hee ſhall pay money according to the dowry of virgins.

18 * Thou ſhalt not ſuffer a witch to liue.

19 Whoſoeuer lieth with a beaſt, ſhall die the death.

20 * * Hee that offereth vnto any gods, ſaue vnto the Lord onely, ſhall be ſlaine.

21 * * Moreouer, thou ſhalt not doe injury to a ſtranger, neither oppreſſe him: for ye were ſtrangers in the land of Egypt.

22 * * Yee ſhall not trouble any widow, nor fatherleſſe child.

23 If thou vex or trouble ſuch, and ſo he call and cry vnto me, I will ſurely heare his crye.

24 Then ſhall my wrath be kindled, and I will kill you with the ſword, and your wives ſhall be widows, and your children fatherleſſe.

25 * * If thou lend money to my people, that is, to the poore with thee, thou ſhalt not be as an vſurer vnto him: ye ſhall not oppreſſe him with vſurie.

26 If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe.

27 For that is his covering onely, and this is his garment for his ſkin: wherein ſhall he ſleepe therefore, when hee crieth vnto me, I will heare him: for I am mercifull.

28 * * Thou ſhalt not raille vpon the Iudges, neither ſpeake euill of the ruler of thy people.

29 * * Thine abundance and thy diſpouſal thou ſhalt not keepe ſecrete. * The firſt borne of thy fennes ſhalt thou giue me.

30 Likewise ſhalt thou doe with thine oxen and with thy ſheepe: ſeuē dayes it ſhall be with his dam, and the eight day thou ſhalt giue it me.

31 * * Ye ſhall be an holy people vnto me, neither ſhall ye eate any fleſh that is torne of beaſts in the field: ye ſhall caſt it to the dogge.

CHAP. XXIII.

1 Not to follow the multitude. 2 Not to make mention of the ſtrange gods. 3 The three ſolemne feaſts. 4 The Angel is promiſed to leade the people,

5 What God promiſeth if they obey him. 6 God will caſt out the Caldeans by little and little, and reſt.

7 Thou ſhalt not receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a falſe witneſſe.

8 Thou ſhalt not follow a multitude to doe euill, neither agree in a controuerſie, to decline after many, and overthrow the truth.

9 Thou ſhalt not eſteeme a poore man in his cauſe.

10 If thou meete thine enemies ox, or his aſſe going aſtray, thou ſhalt bring him to him againe.

11 If thou ſee thine enemies aſſe lying vnder his burden, wilt thou ceaſe to helpe him? thou ſhalt helpe him vp againe with it.

12 Thou ſhalt not overthrow the right of the poore in his ſuite.

13 Thou ſhalt keepe thee farre from a falſe matter, * thou ſhalt not ſlay the innocent and the righteous: for I will not iuſtifie a wicked man.

14 * Thou ſhalt take no gift: for the gift blindeth the eyes, and peruerteth the words of the righteous.

15 Thou ſhalt not oppreſſe a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

16 * Moreouer, ſix yeeres thou ſhalt ſowe thy land, and gather the fruits thereof.

17 But the ſeventh yeere thou ſhalt let it reſt, and lie ſtill, that the poore of thy people may eat, and what they leaue, the beaſtes of the field ſhall eate. In like manner thou ſhalt doe with thy vineyard, and with thine oliue trees.

18 * Sixe dayes thou ſhalt doe thy worke, and in the ſeventh day thou ſhalt reſt, that thine ox, and thine aſſe may reſt, and the ſonne of thy maide, and the ſtranger may be reſrefhed.

19 And ye ſhall take heede to all things that I haue ſaid vnto you: and ye ſhall make no mention of the name of other gods, neither ſhall it be heard out of thy mouth.

20 Three times ſhalt thou keepe a feaſt vnto me in the yeere.

21 Thou ſhalt keepe the feaſt of vnleavened bread: thou ſhalt eate vnleavened bread ſeuē dayes, as I commanded thee, in the ſeaſon of the month of Abib: for in it thou cameſt out of Egypt: and * none ſhall appeare before me empty.

22 The feaſt alſo of the harveſt of the firſt fruits of thy labours, which thou ſhalt ſow in the field: and the feaſt of gathering fruits in the end of the yeere, when thou haſt gathered in thy labours out of the field.

23 Theſe three times in the yeere ſhall all thy men children appeare before the Lord Iehouah.

24 Thou ſhalt not offer thy blood of my ſacrifice with leavened bread: neither ſhall the fat of my ſacrifice remaine vntill the morning.

25 * The firſt of the firſt fruits of thy land, thou ſhalt bring into the houſe of the Lord thy God: yet ſhalt thou not ſeech a kid in his mothers milke.

26 * Behold, I ſend an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

27 Beware of him, and heare his voyce, and prouoke him not: for he will not ſpare thy miſdeeds, becauſe my name is in him,

Or, report a falſe tale.

Or, truſt.
A lie, anſwer.
A doe that which is goodly, though few doe know it.

b If we be bound to doe good to our enemies, becauſe we owe them miſericordie.

c If God command to helpe vs, our enemies ſhall vnder his burden, will he ſuffer vs to caſt downe our enemies enemies?

d Whether thou be magnified or art commended by the magnific.

e Levitic. 25. 28.
f Ezech. 34. 16.
g For ſee that that he is a ſtranger, his heart is ſorrowfull enough.

h Levitic. 23. 3 and 26. 43. deut. 15. 14.

i Chap. 20. 8.
k deut. 15. 13.
l Levitic. 23. 14.
m ſpeaking of them, Phil. 1. 4. Eph. 3. 1.
n Chap. 23. 3. and 24. 18.

o That is, Eaſter, in remembrance that the Angel paſſed ouer and ſpared the iſraelites, when he ſlew the firſtborne of the Egyptians.

p deut. 16. 16.
q Levitic. 35. 4.
r Which is, in ſolennitie, in which time the Law was giuen so. 4. 14.

s They were depaſted from Egypt.

t This is the feaſt of Tabernacles, ſignifying that they dwelled 40. yeeres vnder the ſhadow of the Tabernacles in the wilderneſſe.

u No leuened bread ſhall be then in thine houſe.

v Chap. 34. 26. deut. 16. 22.

w Meaning, that no fruites it ſhould be taken from thine time: and hereby are bridled all euill and wanton appetites.

x Chap. 35. 2. deut. 7. 13.

y I will giue him mine vniuerſity, and he ſhall gouerne you in my name.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall goe before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hittites, and the Jebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but * vtterly ouerthrow them, and breake in peeces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy bread and thy water, and I will take all tickenick away from the midst of thee.

26 * There shall none cast their fruit, nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will send my pfeare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies * turne their backs vnto thee:

28 And I will send * homers before thee, which shall drive out the Hittites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeare, least the land grow to a wildeineffe, and the beasts of the field multiply against thee.

30 By little & little I will drive them out from thy face, until thou increase, and inherite the land.

31 And I will make thy coastes from the red sea vnto the sea of the Philistines, and from the desert vnto the E River: for I will deliuer the inhabitants of the land into your hand, and thou shalt drive them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, least they make thee sinne ag-ainst me: for if thou serue their gods, surely it shall be thy * destruction.

CHAP. XXIII.

3 The people promise to obey God. 4 Moses writeth the euill Lawes. 9, 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 28 Moses was forty dayes and forty nights in the mountaine.

Now hee had said vnto Moses, Come vp to the Lord, I, thou, and Aaron, Nadab, and Abihu, and tequenty of the Elders of Israel, and ye shall worship face off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 * Afterward Moses came and tolde the people all the wordes of the Lord, and all the Lawes: and all the people answered with one voyce, and sayd, * All the things which the Lord hath said, will we doe.

4 And Moses wrote all the wordes of the Lord, and rofe vp early, and set vp an * alt. * in the mountaine, and twelve pillars according to the twelue tribes of Israel.

5 And he sent yong * men of the children of Israel, which offered burnt offringes of beeces, and sacrificed pece offerings vnto the Lord.

6 Then Moses rofe halfe of the blood, and put it in basons, and halfe of the blood he sprinkled on the altar.

7 After, hee tooke the * booke of the con- nent, and read it in the audience of the people.

who sayd, All that the Lord hath sayd, we will do, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people, and sayd, Behold, the blood of the couenant, which the Lord hath made with you concerning all these things.

9 * Then went vp Moses, and Aaron, Nadab, and Abihu, and tequenty of the Elders of Israel.

10 And they * saue the God of Israel, and vnder his feete was as it were a * worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel hee * laide not his hand: also they saw God, and a * dide gate and drinke.

12 * And the Lord * said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee * tables of stone, and the Law, and the Commandement, which I haue written, for to teach * them.

13 Then Moses rose vp, and his minister Iosua: and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tarry vs here vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whosoever hath any matters, let him come to them.

15 Then Moses went vp to the mountaine, and the cloud covered the mountaine,

16 And the glory of the Lord abode vpon mount Sinai, and the cloud covered it six dayes: and the seventh day he called vnto Moses out of the middes of the cloud.

17 And the sight of the glory of the Lord was like a consuming fire on the toppes of the mountaine, in the eyes of the children of Israel.

18 And Moses entered into the middes of the cloud, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 12 The same of the Ark. 17 The Mercie-seate. 23 The Table. 31 The Canalicke. 42 Altinell be done according to the pattern.

Then the Lord spake vnto Moses, saying, 2 * Speake vnto the children of Israel that they receive an offering for me: of * euery man, whose heart giueth it freely, yee shall take the offering for me.

3 And this is the offering which yee shall take of them, gold, and silver, and brasse,

4 And * blue filke, and purple, and scarlet, and fine linnen, and goats haire,

5 And rammes skinnes coloured red, and the skinnies of badgers, and the weed * Shittim,

6 Oyle for the light, spices for a moynting oyle, and for the perfume of sweet sauour,

7 Onix stones, and flones to be set in the * Ephod, and in the * bretp lace

8 Also they shall make me a * Sanctuary, that I may dwell among them.

9 According to all that I shew thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 * They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and a halfe high:

11 And thou shalt overlay it with pure gold, with * tinia and without: thou shalt also overlay it, and make

* Chap. 32. 11.
Deut. 7. 21.
Leu. 24. 11.

* Deut. 7. 25.
n God comman-
deth his not onely
not to worship
idols, but to de-
stroy them.
o This is, all things
necessary for this
present life.

* Deut. 7. 14.
p I will make
them afraid at thy
comming, and
send mine Angel
to destroy them, as
Chap. 31. 1.
Leu. 24. 12.

q Called the Sea
of Syria.
r Of Arabia cal-
led desert.
s Ierusalem, Ephraim
* Chap. 34. 15.
Deut. 7. 2.
t Eor. signet or
seale.
* Deut. 7. 16.
Leu. 25. 12.

2 When he called
him vp to the
mountaine to giue
him the Lawes, he
glorified at the 30.
Chap. hitherto.

b When he had
received these
lawes, he mount
Sina.
c Eir judgments.
* Chap. 19. 8.

* Chap. 30. 14.
d Or, at the foot of
the mountaine.

e For as yet the
Priesthood was
not giuen to Leui.

f Or, hee looketh
on the Law.

* 1. Pt. 1. 2.
Job. 1. 2.
d. Wh. blood
signifieth that the
covenant between
cruor: hee is insured
without blood-
shed. p. 2.
e A Priestly
their enemies
could helpe his
misdeeds.

f Let vs be made.
g The more alien
not shed, nor pu-
ned them.
h Thirly, rejoy-
ce.
i The second
time.
j Signifying the
hardness of our
heart, except
God do write his
Lawes therein by
his Spirit, he
is not able.
k Cor.
10. 20.
l To a
people.

m The Lord appea-
reth, he decon-
sumeth all to con-
sume. But so them
that he draweth
with his Spirit.
he is like pleasant
Sapir.
* Cl. p. 34. 1.
Deut. 9. 4.

n After the meall
and drinketh Law
he giue them the
covenant, Law,
that nothing
is builded to
man in man.
* Chap. 33. 3.
o For the build-
ing and the cloud
Tabernacle.
p Or, 30. 10.
q Washing
thou shalt be a
kind of alms,
which will not
rotte.
r Ordained for
the 15. 10.
* Chap. 28. 4.
s Or, 28. 15.
t A place of
one, to be set,
to be the Law,
* Chap. 37. 1.

1 Or, a wife and

4 bars.

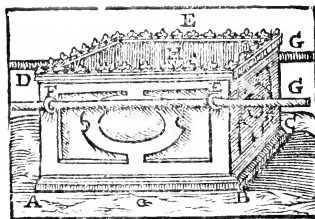
2 Or, four.

make vpon it a crowne of gold round about.
12 And thou shalt cast foure rings of golde for it, and put them in the foure corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites, and an halfe.

B C The breadth a cubite, and an halfe.

A D The height a cubite, and an halfe.

The golden

He that himself

shall be free

paying the hire

12 Or, 12, 1/2

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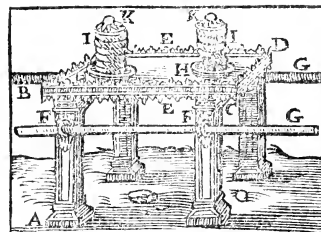
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thee, and from aboue the Mercie-seate * betwene * Num. 7. 17
the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

THE TABLE OF THE SHEW BREAD.



A B The height a cubite, and an halfe.

B C The length two cubites.

C D The breadth a cubite.

R A frame of gold above and beneath separated the one from the other by a border of an hand breadth thicke, which declarerh that the Table was an hand

breadth thicke.

F The four rings.

G The barres to carrie the Table, which were put through the rings.

H Differs between the Shewbread was put.

I The twelve cakes of manna called the Shewbread.

K The goblets or coverings the meate cups.

breadth thicke. F The four rings. G The barres to carrie the Table, which were put through the rings. H Differs between the Shewbread was put. I The twelve cakes of manna called the Shewbread. K The goblets or coverings the meate cups.

23 * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:

24 And thou shalt couer it with pure golde, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feete thereof:

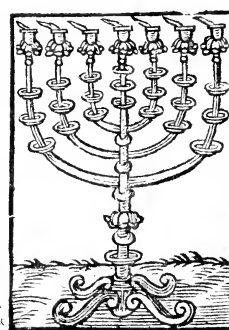
27 One aginst the border shall the rings be for places for barres to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them.

29 Thou shalt make also dishes for it, and incense cups for it, and coverings for it, and goblets, wherewith it shall be covered, even of fine gold shalt thou make them.

30 And thou shalt set vpon the Table Shew bread before me continually.

THE CANDELSTICKE.



Because the fashion of the Candlestick is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Onely to note, it is said in the 39 verse that there shall be foure bowls or cups in the Candlestick, a small be understood of the shaft or stalk: for there are but three for every one of the other branches.

Also the knobs of the Candlestick, are those which are vnder the branches, as thou shalt see of the staffe on either side.

1 The Rose table, the bed of Astarte, and Maana which were a testimonie of Gods presence

2 Or, mourning: 3 Propitiatory

4 Where God appeared mercifully vnto them: and this was a figure of Christ,

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17. 17.
Gilt shall be
molten, but be-
aten out of the
lumps of golde
with the hammer.

31 * Also thou shalt make a candlesticke of pure gold: of ¹ worke beaten out with the hammer shall the Candlesticke be made, his shaft, and his branches, his boules, his knops: and his floures shall be of the same,

32 Sixe branches also shall come out of the sides of it: three branches of the candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the ¹ shaft of the Candlesticke shall be foure boules like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches coming out of the Candlesticke.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure golde.

37 And thou shalt make the seuen lamps thereof: & the lamps thereof that thou put thereon, to giue light toward that is before it.

38 Also the snuffers and snuffdishes thereof shall be of pure golde.

39 Of a ¹ talent of fine gold shalt thou make it with all these instruments.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

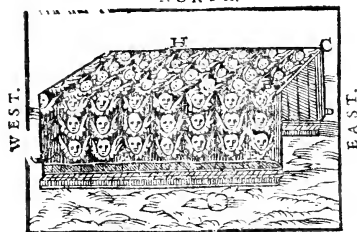
CHAP. XXVI.

* The forme of the Tabernacle, and the ornaments. 31 The place of the Arke, of the Merse-stone, of the Table, and of the Candlesticke.

A fterward thou shalt make the Tabernacle with tenne curtaynes of fine twined linnen and blew filke, and purple, and skarlet: and in them thou shalt make Cherubims of ¹ brodered worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.



SOUTH.

AB, CD The ten curtaynes which were eight and twenty cubits long of Cherubims worke. A E The breadth of a curtaine was foure cubites, and so the ten were forty cubits broad. E G Two curtaynes anken halfe: so that the whole layed together, declared that the Tabernacle was thirty cubits long, and twelue broad. F H Taches or hookes to tie the curtaynes.

2 The length of one curtaine shall be eight and twenty cubites, and the breadth of one curtaine foure cubites: every one of the curtaynes shall

haue one measure.

3 Five curtaynes shall be coupled one to another: and the other five curtaynes shall be coupled one to another.

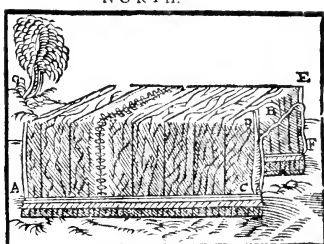
4 And thou shalt make stringes of blew filke vpon the edge of the one curtaine, which is in the selvedge of the coupling: and likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.

5 Fiftie stringes shalt thou make in one curtaine, and fiftie stringes shalt thou make in the edge of the curtaine, which is in the second coupling: the stringes shall be one right against another.

6 Thou shalt make also fiftie ¹ taches of gold, and couple the curtaynes one to another with the taches, and it shall be one ¹ Tabernacle.

THE CURTAINES OF GOATES HAIRE.

NORTH.



SOUTH.

These eleuen curtaynes of goats haire were put about the other tenne. A and the eleuen hung before the entry of the Tabernacle, looke B. These were also thirty cubits long, and the other but eight and twenty, and therefore on the South-side they were a cubite longer than the other, looke C. And also smaller on the Northside than the boards might be covered.

7 Also thou shalt make curtaynes of goats haire, to be a ¹ covering vpon the Tabernacle, wher thou shalt make them to the number of eleuen curtaynes, whether thou wilt.

8 The length of a curtaine shall be thirty cubites, and the breadth of a curtaine foure cubites: the eleuen curtaynes shall be of one measure.

9 And thou shalt couple fine curtaynes by themselves, and the sixe curtaynes by themselves: but thou shalt double the ¹ sixt curtaine vpon the forefront of the covering.

10 And thou shalt make fiftie stringes in the edge of one curtaine in the selvedge of the coupling, and fiftie stringes in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie ¹ taches of brasie, and fasten them on the stringes, and that couple the covering together that it may be one.

12 And the remnant that resteth in the curtaynes of the covering, euen the halfe curtaine that resteth, shall be left at the backe side of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaynes of ¹ covering may remaينه on either side of the Tabernacle to couer it.

14 Moreover, for that covering thou shalt make a covering of rammes skinned, dyedred, and a covering of ¹ badgers skinned above.

15 Also thou shalt make beards for the Tabernacle of Shittim, that thou shalt make them to

b On the side that the curtaynes might be tyed together.

c In tying together both the sides.

d Or, hookes.

10. partition

e That is, fine on the one side, and fine on the other, and the first string hanging out the Tabernacle.

f That is, fine on the one side, and fine on the other, and the first string hanging out the Tabernacle.

g Or, hookes.

h For these curtaynes were two cubites longer than the curtaynes of the Tabernacle, so that they were sides by a cubite on both sides.

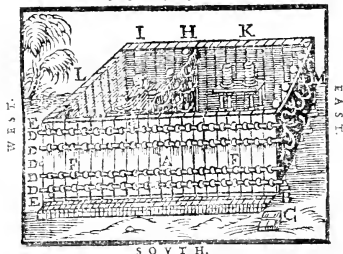
i To be put vpon the covering that was made of goats haire. This was the third covering of the Tabernacle.

16 Ten cubites *shall be* the length of board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shall be* in one board fet in order as the fete of a Ladder, one againſt another: thus ſhalt thou make for all the boards of the Tabernacle.

THE TABERNACLE.

NORTH.



A Twenty boards on the Southſide, and as many on the Northſide, which were of ten cubits in length, that is, from E to E. The breadth of each was a cubite and halfe, by reſon whereof, all joined together, made thirtee cubites, which was the length of the Tabernacle. Iophus writeth that each board was an hanſfull ſhake. B The weather part of the boards which was cut into two tenons. C The two tenons, for each tenon one, wrought in two pieces apart, & afterwards when the boards were put, they received the tenons, and held the boards up. D D D D D Signifie five barres to hold the boards in order: five paſſed without the boards, & throw rings: the middleſt went thorow the thickneſſe of the boards, wherein holes were made therefore. E E Two rings, one at the upper part, and another at the neather part of the boards, which joined the ſides of the Tabernacle. F F Two rings, one at the upper part, and another at the neather part of the boards, which joined the ſides of the Tabernacle. G H A vaile hanging on four pillars, and where thorow the barres paſſed. I The middleſt went thorow the thickneſſe of the boards, wherein holes were made therefore. J The middleſt went thorow the thickneſſe of the boards, wherein holes were made therefore. K The holy place, wherein on the Southſide the Candleſticke was placed, and on the Northſide againſt it, the Table of ſhewbread. L Eight boards that cloſe up the Tabernacle on the Weſt end, which was the uppermoſt end of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the Eaſt end, which was faſtened to hang at five pillars.

18 And thou ſhalt make boards for the Tabernacle, even twenty boards on the Southſide, even full South.

19 And thou ſhalt make forty ſockets of ſilver under the twenty boards, two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

20 In like manner on the other ſide of the Tabernacle toward the North ſide ſhall be twenty boards.

21 And their ſoutherly ſockets of ſilver, two ſockets under one board, and two ſockets under another board.

22 And on the ſide of the Tabernacle, toward the Weſt, ſhalt thou make fixe boards.

23 Alſo two boards ſhalt thou make in the corners of the Tabernacle in the two ſides.

24 Alſo they ſhall be joyned beneath, and likewise they ſhall be joyned above to a ring: thus ſhall it be for two; they ſhall be for two corners.

25 So they ſhall be eight boards having ſockets of ſilver, even ſixteen ſockets, that is, two ſockets under one board, and two ſockets under another board.

26 ¶ Then thou ſhalt make five barres of Shittim wood for the boards of one ſide of the Tabernacle.

27 And ſo ſhalt thou make for the boards of the other ſide of the Tabernacle, five barres of Shittim wood, which I will decree unto thee.

28 And the middle barre ſhall goe through the middles of the boards, from end to end.

29 And thou ſhalt cover the boards with gold, and make their rings of golde, for places for the barres, and thou ſhalt cover the barres with gold.

30 So thou ſhalt reare up the Tabernacle, according to the faſhion thereof, which was ſhewed thee in the Mount.

31 ¶ Moreover, thou ſhalt make a vaile of blew filke, and purple, and ſkarlet, and fine twined linnen: thou ſhalt make it of brodered worke with Cherubims.

32 And thou ſhalt hang it upon foure pillars of Shittim wood covered with golde, (whole hooks ſhall be of golde) ſtanding upon foure ſockets of ſilver.

33 ¶ Afterward thou ſhalt hang the vaile upon the hooks, that thou mayeſt bring in thither, that is, within the vaile, the Arke of the Teſtimonie: and the vaile ſhall make you a ſeparation betweene the Holy place, and the moſt holy place.

34 Alſo thou ſhalt put the Mercieseat upon the Arke of the Teſtimonie in the moſt holy place.

35 And thou ſhalt ſet the Table without the vaile, and the Candleſticke over againſt the Table on the Southſide of the Tabernacle, and thou ſhalt ſet the Table on the Northſide.

36 Alſo thou ſhalt make an hanging for the doore of the Tabernacle of blew filke, and purple, and ſkarlet, and fine twined linnen wrought with needles.

37 And thou ſhalt make for the hanging five pillars of Shittim, and cover them with gold: their heads ſhall be of gold, and thou ſhalt caſt five ſockets of braſe for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 2 The court of the Tabernacle.

3 The lamp continually burning.

4 The court of the Tabernacle.

5 The court of the Tabernacle.

6 The court of the Tabernacle.

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broad (the altar shall be foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it selfe, and thou shalt couer it with braffe.

3 Also thou shalt make his alt-painnes for his shies, and his besomes, and his batins, &c his fleshookes, and his censers: thou shalt make all the instruments thereof of braffe.

4 And thou shalt make vnto it a grate, like networke of braffe: also vpon that grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with braffe:

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the twofides of the altar to beare it.

8 Thou shalt make the altar hollow betwene the boards: as God beweth thee in the mount, so shalt hee make it.

9 Also thou shalt make the court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubites long, for one side,

10 And it shall haue twenty pillars, with their twenty fockets of braffe: the heads of the pillars, and their fillets shall be filuer.

11 Likewise on the Northside in length there shall be hangings of an hundred cubites long, and the twenty pillars thereof with their twenty fockets of braffe: the heads of the pillars and the fillets shall be filuer.

12 And the breadth of the court, on the Westside shall haue curtaines of fiftie cubites, with their ten pillars, and their ten fockets.

13 And the breadth of the court, Eastward full East, shall haue fiftie cubites.

14 Also hangings of fiftie cubites shall be on the one side with their three pillars and their three fockets.

15 Likewise on the other side shall be hangings of fiftie cubites, with their three pillars and their three fockets.

16 And in the gate of the court shall be a vaile of twenty cubites of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their foure fockets.

17 All the pillars of the court shall haue fillets of silver round about, with their heads of filuer, and their fockets of braffe.

18 The length of the court shall be an hundred cubites, and the breadth fiftie at either end, and the height fve cubites, and the hangings of fine twined linnen, and their fockets of braffe.

19 All the vessels of the Tabernacle for all manner seruice thereof, and all the pinnes thereof, and all the pinnes of the court shall be braffe.

20 And thou shalt command the children of Israel, that they bring vnto thee pure oyle olive a becan for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from eue-

ning to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron & his sonnes to the Priesthood. 2 Their garments. 3. 29. Aaron entred into the Sanctuary in the name of the children of Israel. 30 Veim and Thumom. 31 Aaron beareth the iniquity of the Israelites offerings.

ANd cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautiful.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that hee may serue mee in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod or epheod, which was like the cloth of gold, and was girded vnto him, whereon was the breast plate with the twelve stones, which was tied about with two chains to two Onix stones, and beneath with two laces.

B The robe which was vnto it vnder the Ephod, whereon were wrought the pomegranates and bells of gold.

C The tuniclet or breasted coat, which was vnder the robe and longer then it, and was also without sleeves.

4 Now these shall be the garments, which they shall make, a breastplate, and an Ephod, and a robe, and a broydered coat, a mitre, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue mee in the Priests office.

5 Therefore they shall take golde and blue silke, and purple, and scarlet, and fine linnen.

6 And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broydered worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shall it be closed.

8 And the embroidered girdle of the same Ephod, which shall be vpon him, shall be of the same fine worke and stuffe, euen of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets that worketh in graine in stone, and shalt make them to be set and embossed

b Of the same wood and matter not fastened vnto it.

c Or, five pinnes.

d Eke, net.

e That was the first entry into the Tabernacle, where the people stood.

f They were certain hoops or circles for to beautifie the pillars.

g Meaning, certain cubites of the doore of the court.

h Eke, fiftie in fiftie.

i Or, stakes, whereas the curtaines were fastened to the ground. In such as come with from the olive, when it is first pressed or beaten.

k Or, as of gold.

l As they were in age, so should they be given in order.

wards for¹ bosied in gold.

¹ That Aaron might remember the Israelites to Godward.

² Of the bones.

³ It was so called, because the high Priest could not give sentence in judgement without on his breast.

⁴ The description of the breastplate.

⁵ Or, Sardine.

⁶ Or, Emeraude.

⁷ Or, Carbuncle.

⁸ Or, Jasper.

⁹ Or, Turquoise.

¹⁰ Which are vpon toward the shoulder.

¹¹ Which are be-neath.

¹² Aaron shall not enter into his own name, but in the name of all the children of Israel. ¹³ Vm signifies Eight, and Thummim perfection: declaring that the stones of the breastplate were most cleare, and of perfect beauty: by Vm also is meant Knowledge, and Thummim holiness, shewing what vertues are required in the Priests.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,

14 And two chaines of fine golde at the end, of wretchen worke that thou make them, and shalt fasten the wretchen chaines vpon the bosses.

15 Also thou shalt make the breastplate of iudgement with broidered worke: like the worke of the Ephod that thou make it: of gold, blue filke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16 Fourleake it shall be and double, an hand breadth long and an hand breadth broad.

17 Then thou shalt set it full of places for stones, *even* foures rowes of stones: the order shall be this, a ¹ rubie, a topaze, and a ² carbuncle in the first row.

18 And in the second rowe thou shalt set a ³ emeraud, a saphir, and a ⁴ diamond.

19 And in the third row a turkeis, an achate, and an hematite.

20 And in the fourth row a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelue, according to their names, grauen in signets, every one after his name, and they shall be for the twelue tribes.

22 Then thou shalt make vpon the breastplate two chaines at the ends, of wretchen worke of pure gold.

23 Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on the two ends of the breastplate:

24 And thou shalt put the two wretchen chaines of golde in the two rings in the ends of the breastplate.

25 And the other two ends of the two wretchen chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod vpon the forside of it.

26 Also thou shalt make two rings of gold, which thou shalt put in the two other ends of the breastplate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it ouer against the coupling of it vpon the broidered gird of the Ephod.

28 Thus shall they bind the breastplate by his rings vpon the rings of the Ephod, with a lace of blue filke, that it may be fast vpon the broidered gird of the Ephod, and that the breastplate be not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 Also thou shalt put in the breastplate of iudgement, the ¹ Vrim and the Thummim, which shall be vpon Aarons heart, when hee goeth in before the Lord, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 And thou shalt make the robe of the Ephod altogether of blue filke.

32 And the hole for his head shall be in the middes of it, hauing an edge of wouer worke round about the collar of it: so shall it be as the collar of an habergion, that it rent not.

33 And beneath vpon the skirts thereof, thou shalt make pomegranates of blue filke, and purple, and scarlet round about the skirts thereof, and bells of gold betweene them round about:

34 That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So shall it be vpon Aaron, when hee ministereth, and his sound shalbe heard when he goeth into the holy place before the Lord, and when he cometh out, and hee shall not die.

36 Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, O HOLINES TO THE LORD.

37 And thou shalt put it on a blue filke lace, and it shall be vpon the miter, *even* vpon the forefront of the miter that it be.

38 So shall it be vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a gridle of neede worke.

40 Also thou shalt make for Aarons Iennes coats, and thou shalt make them girdles, and borders: thou shalt make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and fill their hands, and sanctifie them, that they may minister vnto mee in the priests office.

42 Thou shalt also make them linnen breeches to cover their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place, that they commit not iniquity, and so die. This shall be a law for euery vnto him, and to his seede after him.

CHAP. XXIX.

¹ The manner of consecrating the Priests. ² The continual sacrifice. ³ The Lord promitteth to dwell among the children of Israel.

1 His thing also shall thou do vnto them, when thou consecratest them to be my Priests, Take a young calfe, and two rammes without blemish,

2 And vneleavened bread, and cakes vneleavened tempered with oyle, and waters vneleavened, anoynted with oyle: (of fine wheat flowre shalt thou make them.)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod,

¹ Exodus. 28. 36.

² Holiness appertaineth to the Lord: such is most holy, and nothing vniholly may appeare before him. Their offerings could nor be to perfect, but were fault would be the ein: which sin the high Priest bare, and pacified God.

³ That is, Consecrate them, by giuing them things to offer, and thou shalt admit them to their office.

⁴ Or, of mince. ⁵ Nothing that they make themselves.

⁶ Levitic. 22. 27.

⁷ To offer them in sacrifice.

⁸ Which was not to be done the Ephod.

Ephod, and the Ephod, and the breastplate, and shalt close them to him with the broidered gird of the Ephod.

6 Then thou shalt put the mitre upon his head, and shalt put the holy * crowne upon the mitre.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coats vpon them.

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests' office shall be theirs for a perpetual law: thou * shalt also fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the congregation, * and Aaron and his sonnes shall c put their hands, vpon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, and shalt powre all the rest of the blood at the foote of the Altar.

13 * Also thou shalt take all the fat that couereth the inwards, and the call, that is on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the fesh of the calfe, and his skin, and his downe shalt thou burne with fire without the heaue: it is a sinne offering.

15 * Thou shalt also take one ramme, and Aaron and his sonnes shall put their hand vpon the head of the ramme.

16 Then shalt thou kill the ramme, & take his blood, and sprinkle it round about vpon the Altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord for a sweeter sauiour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his cloathes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that conereth the inwards, and the kail of the liver, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the 3 ramme of consecration.)

23 And one lofe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basker of unleauened bread that is before the Lord:

24 And thou shalt put all this in the hands of

Aaron, and the Altar, the hands of his sonnes, and shalt shake the wife thereof before the Lord.

25 And thou shalt receive them of their hands, and the garments vpon the Altar besides the burnt offering for a sweet sauiour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the best of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the best of the shew-bread offering, and the shoulder of the shew-bread offering, which was shaken to and fro, and which was heaved vp of the ramme of the consecration which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their peace offerings, euen their heaue offering to the Lord.

29 * And the holy garments which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrate therein.

30 That sonne that shall be Priest in his stead, shall put them on euen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 * Thou shalt take the ramme of the consecration, and seethe his fesh in the holy place.

32 * And Aaron and his sonnes shall eat the fesh of the ramme, & the bread that is in the basker, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, whereby their anoyntment was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now brought of the fesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commanded thee: euen dayes shalt thou consecrate them.

36 And shalt offer every day a calfe for a sinne offering for reconciliation: & thou shalt cleanse the Altar, when thou shalt offer vpon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seven dayes shalt thou cleanse the Altar and sanctifie it, so the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 * Now this is that which thou shalt present vpon the altar: euen two lambs of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flower mingled with the fourth part of an ephah of beaten oyle, and the fourth part of an ephah of wine for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweeter sauiour vnto the Lord.

42 This shall be a continual burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

* Chap 18. 16.
* Chap 30. 21.

* Chap 18. 4. 7.
A. C. or, consecrate them.

* Levitic 1. 6.
e. Signifying that the sacrifice was also offered for them, and that they did approve it.

* Levitic 3. 3.

* Levitic 3. 3.
5. 21.

* Or, a sacrifice of peace, which causeth the wrath of God to cease.

* Meaning the salt and neither part of the eare.

* Where with the Altar must be sprinkled.

* Which is offered for the consecration of the priests.

h. This being the offering of the peace offering, and the shoulder of the shew-bread offering, which was shaken to and fro, and which was heaved vp of the ramme of the consecration which was for Aaron, and which was for his sonnes.

k. Which were offerings of thanksgiving to God for his benefits.

* Levitic 9. 37.
and 14. 22.
Mat. 12. 4.

* Levitic 1. 17.
h. 21.
m. To appease God's wrath due to sin.

* Num. 18. 2.

n. That is, an offering, or a sacrifice.
o. Which is a tenth part of an ephah.

Or, declare my
affection.

recuse of my
glorious presence.

* Levitic 26 12
2. Cor. 6, 18

It is I the Lord,
that am their God.

Upon the which
the sweet perfume was burnt,
verse 36.

Of the same
wood and matter.

Or, as a sign and
warning.

13 I make appointment with thee, O Aaron, in the day of thy anointing: for Aaron shall be the high priest, and he shall be anointed with oil. 14 And I will sanctify the Tabernacle of the Congregation and the Altar: I will sanctify also Aaron and his sons to be my Priests, 15 And I will dwell among the children of Israel, and will be their God. 16 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

1 The Altar of incense. 2 The summe that the Israelites should pay to the Tabernacle. 3 The brazen laver. 33 The making of the perfume.

Furthermore thou shalt make an Altar for sweete perfume, of Shittim wood thou shalt make it.

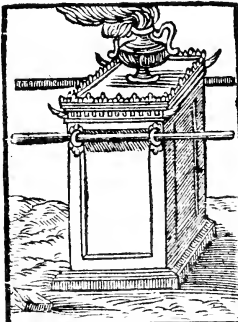
2 The length thereof of a cubite, and the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites: the hornes thereof shall be of the same.

3 And thou shalt overlay it with fine golde, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it a crown of golde round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shall thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

THE ALTAR OF SWEETE PERFUME.



This altar was
one cubite long
and one cubite
broad, and its
height was two cu-
bites: the vessels
thereon shall be
understood by
the former figures.

place: and
name, but
same.

use is, in the
Sanctuary, and not
in the holies of all.

A blessing, when
thee trimmest them,
and refresheth the
eye.

Otherwise made
then this, which
is described.

6 After thou shalt set it before the vail, that is neere the Arke of the Testimonie, before the Merciesite that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee dresseth the lamps thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vpon the lamps thereof, he shall burne incense, this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon,

nor burnt sacrifice, nor offering, neither powre any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (* a shekel is twenty gerals) the halfe shekel shall be an offering to the Lord.

14 All that are numbered from twenty yeeres olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lord, for the redemption of your liues.

THE LAVER OF BRASSE.



Because the
manner of this
figure is not
particularly
described, we
have put it in
this forme:
aswell for
that it agrees
with the
text, as also
it is after
this fashion
in other cop-
ies of sundry
languages.

17 The Lord spake vnto Moses, saying,

18 Thou shalt also make a Laver of brasse, and his foot of brasse so wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall wash their hands, and their feete thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister, and to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash with their hands & their feete that they die not: and this shall be to them an ordinance for euer, both vnto him and to his feede throughout their generations.

22 Also the Lord spake vnto Moses, saying, 23 Take thou also vnto thee principall spices: of the most pure myrrhe fue hundredth m shekels, of sweete cinnamon halfe so much, that is, two hundredth and fiftie, and of sweete calamus, two hundredth, and fiftie.

A signifying, that
he that cometh
to God, must be
washed from all
sinne and corrup-
tion.

So weighing 60
m. It is a kinde of
reede of a very
sweete saine
within, and it is
of 2 pounds
an m.

* Chap. 29. 40.

o All things which appertaine to the Tabernacle.

p Neither is their buriall nor other wile.

q Either a stranger or an Israelite, Isaac or the Priest. r In Hebrew, Shechem: which is a sweete kinde of gumme and chineke as the saile.

r Onely dedicate to the vse of the Tabernacle.

s I haue chosen and made meere, chap. 35. 30.

t This sheweth that handicrafts are the gifts of Gods spirit, and therefore ought to be esteemed.

u I haue inhabited them, and increased their knowledges. d So called, because of the cunning and art used therein, or because the whole was beaten out of one piece.

24 Also of Cassia tree hundredth, after the keell of the Sanctuarie, and of oyle oliue an * Hin.
25 So thou shalt make of it the oyle of holy oymnt, *euen* a most precious oymnt after the arte of the Apothicary: this shall be the oyle of holy oymnt.

26 And thou shalt amoynt the * Tabernacle of the Congregation therewith, and the Arke of the Testimonie;

27 Also the Table, and all the instruments thereof, and the Candlestick, with all the instruments thereof, and the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the Lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover thou shalt speake vnto the children of Israel, saying, This shall be an holy ointing oyle vnto me, throughout your generations.

32 None shall anoint p mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

33 Whofoener shall make the like oymnt, or whofoener shall put any of it vpon a stranger, euen he shall be cut off from my people.

34 And the Lord said vnto Moses, Take vnto thee these spices, pure myrrhe and c cleare gumme and galbanum, these odours with pure frankincense of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the apothicarie, mingled together, pure and holy.

36 And thou shalt beate it to powder, and shalt put it before the Arke of the Testimonie in the tabernacle of § congregatiõ, where I will make appointment with thee: it shall be vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the ¹ Lord.

38 Whofoener shall make like vnto that to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

1 God maketh Bezaleel and Aholiab meere for his worke 13 The Sabbath day is the signe of a four sanctification. 18 The Table written by the finger of God.

A Nd the Lord spake vnto Moses, saying,
2 Behold, I a haue called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

3 In whom I haue filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all b workmanship:

4 To find out curious workes to worke in golde, and in filiter, and in brasse,

5 Also in the art to set stones, and to carue in timber, and to worke in all manner of workmanship.

6 And behold, I haue ioyned him with Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of a: that are wise hearted, haue I put wisdom to make all § I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie-seate that shall be therevpon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the d pure Candlestick with all his instru-

ments, and the Altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, and the Lauer with his foote;

10 Also the garments of the ministratiõ, and the holy garment for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the a anoynting oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, f Notwithstanding keepe ye my Sabbaths: for it is a signe betwene mee and you in your generations, that ye may know that I the Lord do sanctifie you.

14 * Ye shall therefore keepe the g Sabbath: for it is holy vnto you: he that defleth it, shall die the death: therefore whofoener worketh therein, the same person shall be euen cut off from among his people.

15 Six dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whofoener doth any worke in the Sabbath day, shall die the death.

16 Wherefore § children of Israel shall keepe § Sabbath, that they may obserue it, § rest throughout their generations for an everlasting Covenant.

17 It is a signe betwene me and the childre of Israel for euer: * for in six dayes the Lord made the heauen and the earth, and in the seventh day h he ceased and rested.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * he gaue him two Tables i of the Testimonie, euen tables of stone, written with the finger of God.

CHAP. XXXII.

4 The Israelites impute their delinquencie to the calfe. 14 God is displeased w: Moses prayer. 19 Moses worketh the Table.

B Y then the people sawe, that Moses taried long, or he came downe from the mountaine, the people gathered themselues together against Aaron, and laid vnto him, Vp, a make vs gods to go before vs: for of this Moses (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron laid vnto them, b Plucke off the golden eareings, which are in the eares of your wiues, of your tonnes, and of your daughters, and bring them vnto mee.

3 Then all the people plucked from themselves the golden eareings, which were in their eares, and they brought, them vnto Aaron.

4 * Who receiued them at their hands, and fashioned it with the graining tooke, and made of it a molten calfe: the they said, * These be thy gods, O Israel, which brought thee out of § land of egypt.

5 When Aaron saw that, he made an Altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they role vp the next day in the morning, and offered burnt offerings, &c brought peace offerings: also * the people sat them downe to eate and drinke, and role vp to play.

7 ¶ Then the Lord said vnto Moses, * Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

e Which onely was to anoint the Priests & the instruments of the tabernacle, and not to burne.

f Though I command these workes to be done, yet will I not that you breake my Sabbath dayes.

* Chap. 30. 8, 12, 20, 12.

g God repeateth this point: because the whole keeping of the law standeth in the true vse of the Sabbath, which is to cease from out worke, and to obey the will of God.

h Or, Sabbath. * Gen. 2. 2, 3, 22. h. com creating his creature, but not from governing: as a p. creating them.

i Whereby he declared his will to his people.

a The root of idolatry is, when men thinke that God is not schied, except they see him carnally.

b They thought that they would rather forge idolatry, than to reigne their most precious iewels.

c Such is the rage of idolatry, that they spare no cost to satisfie their wicked desires.

* Bp. 106. 10. d They smelled of their leuene of Egypt, where they saw Calues, oxen and trequent worshipped.

* 1. King. 12. 28.

* 1. Cor. 10. 7.

* Dent. 8. 15.

* Whereby we see what necessity wee have to pray earnestly to God, to keep vs in his true obedience, and to lead vs good guides.

* 1 King. 12. 20.

* Chap. 33. 2.

Dint. 2. 11.

1. God is with thee the payers of the golden key his punishment.

* 1. 1. 1. 1.

* 1. 1. 1. 1.

1. 1. 1. 1.

g That is, the promise made to Abraham.

* Gen. 12. 7. and

13. 7. and 18. 14.

h All these repetitions are to show excellent a thing they detoured themselves of by their idolatry.

* 1. 1. 1. 1.

i Partly to shew them of their idolatry, and partly that they should have none occasion to remember it afterward.

j Both the desire of good labour, and occasion to shew answer to their will of their God.

8 They are soone turned out of the way, which I commanded them: for they have made them a molten calfe, and have worshipped it, and have offered thereto, saying, * These be thy gods, O Israel, which have brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, * I have seene this people, and behold, it is a stiffnecked people.

10 Now therefore let mee alone, that my wrath may waxe hote against thee, for I will consume thee: but I will make of thee a mighty people.

11 * But Moses praised vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mighty hand?

12 * Wherefore shall the Egyptians say, and say, He hath brought them out maliciously for to they them in the mountains, and to consume them from the earth: & turne from thy fierce wrath, & change thy mind from this euill toward thy people.

13 Remember & Abraham, Izhak, and I Israel thy servants, to whom thou swearst by thine owne selfe, and saydest vnto them, * I will multiply your feede, as the stires of heauen, and all this land, that I have spoken of, will I giue vnto your feede, and they shall inherite it for euer.

14 Then the Lord changed his mind from the euill, which he threatened to do vnto his people.

15 So Moses returned and went down from the mountaine with the two Tables of the Testimonie in his hand: the tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, he sayd vnto Moses, There is a noyse of warre in the hostes.

18 Who answered, It is not the noyse of them that have the victory, nor the noyse of them that are overcome: but I doe heare the noyse of singing.

19 Now, as soone as he came nere vnto the hostes, he saw the calfe, and the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in peeces beneath the mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are euen for on mischief.

23 And they sayd vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I sayd vnto them, Ye that haue golde, plucke it off: and they brought it mee, and I did cast it into the fire, and therof came this calfe.

25 Moses therefore saw that the people were naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stood in the gate of the camp, and said, Who pertained to the Lord? let him come to me. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel: Put every man his sword by his side, & goe to and fro, from gate to gate, through vs, & slay every man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day euen euery man vpon his fellowe, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grievous crime: but now I will go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare, but if thou wilt not, I pray thee, rade me out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against me, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visite their sinne vpon them.

35 So the Lord plagued the people, because they called Aaron to make y calfe: which he made.

CHAP. XXXIII.

1 God promitteth to send an Angel before his people. 2. That he will take the Lord's name in vnto him. 3. Moses talketh familiarly with God. 13. He prayeth for the people.

A Afterward the Lord said vnto Moses, Depart, & goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I swore vnto Abraham, to Izhak, and to Iakob, saying, * Vnto thy seed will I giue it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffnecked people, least I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, & no man put on his best raiment.

5 (For the Lord had said vnto Moses, Say vnto the childre of Israel, Ye are a stiffnecked people, I will come suddenly vpon thee & consume thee: therefore now put thy costly raiment from thee, that I may know what to doe vnto thee.)

6 So the children of Israel lay their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses took his tabernacle, and pitched it without the host far off from the hoste, and called it * Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the.

1 This fact did to please God, that he pardoned the crime of Iakob against Levi to a blessing, Dent. 33. 9

m Interpreting God's glory, we must have no respect to person, but put off all carnall affection.

n So much he esteemed the glory of God, that he preferred it euen to his owne liberation: so I will make it known that he was never predestinated in mine election, but he consented to life everlasting.

o This declareth how glorious a thing idolatry is, seeing that at Moses prayer God would not fully reuenge it.

p The land of Canaan was compassed with hill: so they that entered into it, must passe vp by the hills.

* Gen. 12. 7.

* Chap. 23. 17.

Ieffe. 24. 11.

Dint. 7. 22.

* Chap. 32. 9.

Dint. 9. 13.

q That either I pray thee to mercy, if thou repent, or else punish thy rebellion.

r That is the Tabernacle of the Congregation, so called, because the people gathered thither, when they should be instructed of the Lords will.

the Congregation, which was without the hoste.

8 And when Moses went vnto the Tabernacle, all the people rose vp, and stood every man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And asfoone as Moses was entred into the Tabernacle, the cloude pillar defended & stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people sawe the cloude pillar stand at the Tabernacle doore, all the people rose vp, & worshipped every man in his tent doore.

11 And the Lord spake vnto Moses, & face to face, as a man speaketh vnto his friend. After hee came againe into the hoste, but his seruant Iosua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto me, Lead this people forth, and thou hast not shewed me whom thou wilt send with mee: thou hast sayd moreover, I know thee by a name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe mee now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall go with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, we are not here.

16 And wherein now shall it be knowne, that I and thy people haue found fauour in thy sight: shall it not be when thou goest with vs? to I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord sayd vnto Moses, I will doe this also: that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he sayd, I beseech thee, shewe mee thy glory.

19 And he answered, I will make all my good go before thee, and I will proclaim the Name of the Lord before thee: for I will shew mercie to whom I will shew mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he sayd, Thou canst not see my face, for there shall no man see me, and I liue.

21 Alio the Lord said, Behold, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my backe parts: but my face shall not be seene.

CHAP. XXXIV.

¶ The Tables are covered. & The description of God. 1. All fellowship with idolaters is forbidden. 2. The first. 3. Moses is 40 dayes in the mount. 30 His fast, hunger, and thirst in the mount.

¶ And the Lord sayd vnto Moses, ¶ Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

¶ And be ready in the morning, that thou mayest come vp early vnto the mount of Sinai, and stand there for me in the top of the mount,

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede before thee.

4 ¶ Then Moses hewed ¶ two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commaunded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord:

6 So the Lord passed before his face, and cried, The Lord, the Lord, strong, mercifull, & gracious, slow to anger, and abundant in goodnesse and truth,

7 Relenting mercie for thousands, forgiving iniquitie, and transgression and sinne, & not making the wicked innocent. ¶ Visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (for it is a stiffnecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, ¶ I will make a covenant before all thy people, and will doe mercies, such as haue not bene done in all ¶ world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I command thee this day: Behold, I will call out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Jebusites.

12 ¶ Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they bee the cause of mine among you:

13 But yee shall overthrow their altars, and breake their images in pieces, and cut downe their grones,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is ¶ Ielous, is a ielous God.)

15 Least thou make a compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou care of his sacrifice.

16 And least thou take of thy daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of metall.

18 ¶ The feast of ¶ unleavened bread, that thou keepe: seven dayes shalt thou eat unleavened bread, as I commaunded thee, in the time of the ¶ month of Abib: for in the month of Abib thou comest out of Egypt.

19 ¶ Every male that first openeth the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned mine, both of beecies and sheepe.

20 But the first of ¶ ass thou shalt buy out with a lambe: and if thou redeeme him not, then thou

¶ This ought to be referred to the Lord, and not to Moses prebominating. at Chap. 31. verse 10. ¶ For a making remembrance. ¶ Dist. 5. a. letter. 32. 18

¶ Seeing the people are thus of name, the mites here need to call vpon God, that hee would sayes bee present with his spirit. ¶ Dist. 5. a.

¶ Dist. 7. a.

¶ If thou follow their wickednes, and pollute thy selfe with their idolatry. ¶ Which please place, they chuse for their idolatry. ¶ Chap. 32. 5

¶ Chap. 23. 25. ¶ Dist. 7. 2. 3

¶ 1 Cor 2. 10.

¶ 1 King 11. 2

¶ As gold, silver, stalle, or any thing that is molten: And breake it downe all manner of idoles, whatsoever they haue made out. ¶ Chap. 23. 25. ¶ Chap. 23. 2. and 22. 19. 22. 34. 35.

¶ Most plainly and familiarity of all others, Num. 12. 7. 8. den. 36. 10.

¶ I care for thee and will preserve thee in thine thy vacation.

¶ For face. Signifying that the Israelites should exalt through Gods fauour all other people, ver. 16.

¶ Thy face, thy substance, and thy mercy. ¶ My mercy and fatherly care. ¶ Read Chap. 34. ver. 6. 7. ¶ Rom. 15. ¶ For finding nothing in men that can deserve mercy, he will freely loue him. ¶ For Moses saue not his face in full meeknes, but as mans weaknesse could beare. ¶ In mount Horeb. ¶ So much of my glory as in this mortal life thou are able to see.

¶ Dist. 10. 1.

¶ For stand to me.

shalt breake thy necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * temple.

21 ¶ Six dayes shalt thou worke, and in the seventh day thou shalt rest: both in eareing time, and in the harvest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of weekes in the time of the first fruites, of wheate harvest, and the feast of gathering fruites in the end of the yeere.

23 ¶ Thrice in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee and enlarge thy coasts, so that no man shall desire thy land, when thou shalt come vp to appeare before the Lord thy God thrice in the yeere.

25 ¶ Thou shalt offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passouer be left vnto the morning.

26 The first ripe fruites of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not feede thy kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenor of * these words I haue made a couenent with thee & with Israel.

28 So he was there with the Lord * fourtie dayes & forty nights, and did neither eate bread nor drinke water, & he wrote in the Tables * the words of the couenent, *euery* the Ten commandments.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as hee descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that God had talked with him.)

30 And Aaron and all the children of Israel looked vpon Moses, and beheld, the skin of his face shone bright, and they were afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, * and he put a couering vpon his face.

34 But, when Moses came in before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright, therefore Moses put the couering vpon his face, vntill he went to speake with God.

CHAP. XXXV.

3 The Tabernacle, 5 The freewill offerings are required. 21 The reason why the people offer. 30 Bezalel and Aholiab are praised for their skill.

Then Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the wordes which the Lord hath commanded, that ye should doe them:

2 ¶ Six dayes thou shalt worke, but the seventh day thou shalt vnto the holy Sabbath of rest vnto the Lord, whoeuer doth any worke therein, shall die.

3 Ye shall kinde no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Again, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whoeuer is of a * willing heart, let him bring this offering to the Lord, *namely* golde, and silver, and brasse:

6 And blew filke, and purple, and skarlet, and fine linnen, and goats haire,

7 And rams skins died red, and badgers skins with Shittim wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onyx stones, and stones to be set in the Ephod, and in the breest plate.

10 And all the wife * hearted among you, shall come and make all that the Lord hath commanded:

11 That is, the * Tabernacle, the paullion thereof, and his couering, & his taches, and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof: the Mercie-seate, and the vail thereof: couereth it.

13 The Table, and the barres of it, and all the instruments thereof, and the shewbread:

14 Also the Candlestick of light & his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vail of the doore at the entering in of the Tabernacle,

16 The * Altar of burnt offering with his brazen grate, his barres and all his instruments, the lauer and his foote,

17 The hangings of the court, his pillars & his sockets, and the vail of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes.

19 The * ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart * encouraged him, & euery one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vases, and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought * taches & earerings, and rings, and bracelets, all *verre* jewels of gold: and euery one that offered an offering of gold vnto the Lord:

23 Euery man also, which had blew filke, and purple, and skarlet, and fine linnen and goats haire, and rammes skinnies died red, and badgers skins, brought them.

24 All that offered an oblation of silver and of brasse, brought the offering vnto the Lord: and euery one, that had Shittim wood for any manner worke of the ministration, brought it.

25 And all the women that were * wife hearted, did spin with their hands, and brought the spun worke, *euery* the blew filke, and the purple, the skarlet, and fine linnen.

* Chap. 13. 15.
Exodus. 35. 4.
Without offering something.
* Chap. 13. 18.
* Chap. 13. 16.

g Which was in September, when the sunne declined, which is the count of pollicell th. g they call it the end of the yeere.
* Deut. 16. 16.
Chap. 2. 14. 17.
h God promisseth to defend the nation and theirs, which obey his commandment.
* Chap. 23. 18.

i Read Chap. 33. 19.
Deut. 16. 21.
* Chap. 23. 18.
Deut. 9. 9.
k This miracle was to confirme the authority of the law, and ought no more to be followed than other miracles.
* Deut. 4. 23.
l Or, words.

Read 1. Cor. 3. 7.

* 1. Cor. 3. 13.
m Which was in the Tabernacle of the congregation.

* Chap. 15. 6.

b Read Chap. 23. 15.

* Chap. 26. 36.

e Which hanged before the Mercy-seate that it could not be seene

* Chap. 30. 11.

* Chap. 37. 17.

d Such as appertine to the seruice of the Tabernacle.

e Lev. lifted him up.

f Or, bookes.

† Elev. with whom were found.
g which were with 17 and excess

f That is, which were good spinners.

* Chap. 30. 23.

g Vnto Moses as a minister thereof.

h Chap. 31. 2.

Or, with the spirit of God,

h Delighting to grauing, or caruing, or such like.

* Chap. 26. 5.

g Sir, mispiten beate.

a By the Sanctuary he meaneth here all the Tabernacle.

b Meaning, the Israelites.

c A rare example and notable to see the people to ready to serue God with their goods,

26 Likewise all the women, whose hearts were moued with knowledge, spun goats haire.

27 And the rulers brought any stones, and stones to be set in the Ephod, &c in the breft plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the sweete perfume.

29 Euery man and woman of the children of Israel, whose heartes moued them willingly to bring for all the worke which the Lord had commanded them to make by the hand of Moses, brought a free offering vnto the Lord.

30 ¶ Then Moses sayde vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

31 And hath filled him ¶ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all manner worke,

32 To finde out curious worke, to worke in gold, and in siluer, and in brasse,

33 And in grauing stones to set them, and in caruing of wood, euen to make any manner of fine worke.

34 And he hath put in his heart that he may teach other: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisedome of heart to worke all manner of cunning * and broidred, and needle worke: in blewes silke, and in purple, in skarlet: and in fine linnen and weauing, euen to doe all manner of worke and subtil inventions.

CHAP. XXXVI.

1 The great residence of the people. 2 The curtains made, 3 The coverings. 4 The boards. 5 The pillars, and 6 The bases.

¶ Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lord gaue wisedome, &c vnderstanding, to know how to worke all manner of worke for the seruice of the * Sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also they brought still vnto him free gifts euery morning.

4 So all the wise men, that wrought all the holie worke, came euery man from his worke which they wrought.

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 ¶ All the cunning men therefore among the workmen, made for the Tabernacle ten curtains of fine twined linnen, and of blewes silke, and purple, and skarlet, Cherubims of broidred worke made they vpon them,

9 The length of one curtaine was twenty and eight cubits, and the breadth of one curtaine foure cubites: and the curtaines were all of one sile,

10 And hee coupled five curtaines together, and other five coupled he together.

11 And hee made string of blewes silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the other curtaine in the seluedge in the second coupling.

12 * Fifty string made he in the one curtaine, and ffty string made he in the edge of the other curtaine, which was in the second coupling: the stringes were let one against another.

13 After hee made fiftie taches of golde, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtaines of goats haire for the ¶ couering vpon the Tabernacle: he made ¶ of the number of eleuen curtaines.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one sile.

16 And hee coupled five curtaines by themselves, and fixe curtaines by themselves.

17 Also hee made fiftie stringes vpon the edge of one curtaine in the seluedge in the coupling, and fiftie stringes made he vpon the edge of the other curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And hee made a ¶ couering vpon the pavilion of rammes skinned red, and a couering of badgers skinned above.

20 ¶ Likewise hee made the boards for the Tabernacle, of Shittim wood to ¶ stand vp.

21 The length of a board was ten cubites, and the breadth of one board was a cubite &c an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie fockets of siluer made hee vnder the twentie boards, two fockets vnder one board for his two tenons, and two fockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North hee made twentie boards.

26 And they fourty fockets of siluer, two fockets vnder one board, and two fockets vnder another board.

27 Likewise toward the Westside of the Tabernacle he made fixe boards.

28 And two boardes made hee in the corners of the Tabernacle for either side,

29 And they were * ioynd beneath, and likewise were made fire above with a ring: thus hee did to both in both corners.

30 So there were eight boards, & their fixteene fockets of siluer, vnder euery board two fockets.

31 ¶ After hee made * barres of Shittim wood, five for the boards in the one side of the Tabernacle,

32 And five barres for the boards in the other side of the Tabernacle, and five bars for the boards of the Tabernacle on the side toward the West.

33 And hee made the midst barre to flouie through the boards, from the one end to the other.

34 He overlaid also the boards with gold, and made their rings of gold for places for the barres,

* Chap. 26. 10.

Or, hooks:

Or, girdles.

e These two were above the couering of goats haire,

f And to fasten up the curtains of the Tabernacle,

g Or, toward the Sea, which was the Sea called Mediterreneum Viewward from Ierusalem.

* Chap. 30. 24.

* Chap. 36. 38, and 30. 4. 5.

* Chap. 36. 3. 4. d which were little pictures with wings in the forme of children,

h. Which was be-
tweene the San-
ctuarie and the
Holiest of all.

¶ Or, braies.

¶ Which was be-
tweene the court
and the Sanctuary.

¶ Or, golden lor-
nets.

and covered the barres with golde.

35 ¶ Moreover he made a shail of blew filke
and purple, and of skarlet, and of fine twined linnē;
with Cherubims of broyered worke made he it:

36 And made thereunto foure pillars of Shit-
tim, & overlaid them with gold; whose hooks
were of gold, and hee caft for them foure
sockets of filver.

37 And he made an hanging for the Taber-
nacle doore, of blew filke, and purple, and skarlet,
and fine twined linnen and neede worke.

38 And the fūe pillars of it with their hookes,
and overlaid their chippers and their fillets with
golde, but their fūe sockets were of brasle.

CHAP. XXXVII.

1 The Arke. 6 The Merciate. 10 The Table. 17 The
Candlestick. 25 The altar of incense.

* Chap. 25. 10.

AFTER this, Bezaleel made the * Arke of Shit-
tim wood, two cubites and an halfe long, and
a cubite and an halfe broad, and a cubite and an
halfe high:

¶ Like battlements.

2 And overlaid it with fine golde within
and without, and made a crowne of gold to it
round about,

3 And caft for it foure rings of golde for the
four corners of it: that is, two rings for the one
side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and
covered them with golde,

5 And put the barres in the rings by the sides
of the Arke, to beare the Arke.

¶ Chap. 25. 17.

6 ¶ And he made the Merciate of pure gold:
two cubites and an halfe was the length thereof,
and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon
the two ends of the Merciate: even of worke
beaten with the hammer made he them.

8 One Cherub on the one end, y and another
Cherub on the other end: of the Merciate made
he the Cherubims, at the two ends thereof.

¶ Of the selfe same
matter that the
Merciate was.

9 And the Cherubims spread out their wings
on high, & covered the Merciate with their wings
and their faces were one towards another toward
the Merciate were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood;
two cubites was the length thereof, and a cubite
the breadth thereof, and a cubite and an halfe
the height of it.

11 And he overlaid it with fine golde, and
made thereto a crowne of gold round about.

¶ Or, foure fingers

12 Also he made thereto a border of an g hand
breadth round about, and made vpon the border
a crowne of gold round about.

13 And he caft for it foure rings of gold, and
put the rings in the four corners that were in
the foure feet thereof.

14 Against the border were the rings as places
for the bures to beare the Table.

15 And he made the barres of Shittim wood,
and covered them with gold to beare the Table.

¶ Chap. 25. 17.

16 ¶ Also he made the instruments for the Ta-
ble of pure gold: dishes for it, and incense cups
for it, and goblets for it, and coverings for it,
wherewith it should be covered.

17 ¶ Likewise he made the Candlestick of
pure gold: of worke beaten out with the hammer
made he the Candlestick: and his shaft, and his
branche, his bolles, his knops, & his floures were
of one piece.

18 And fixe branches came out of the sides
thereof: three branches of the Candlestick out
of the one side of it, and three branches of the
Candlestick out of the other side of it.

19 In one branch three bolles made like al-
monds, a knop and a floure; and in another branch
three bolles made like almonds, a knop and a
floure: and forthout the fixe branches that
proceeded out of the Candlestick.

20 And vpon the Candlestick were foure
bolles after the fission of almonds, the knoppes
thereof and the floures thereof.

21 This is, vnder euery two branches a knop
made thereof, & a knop vnder the second branch
thereof, & a knop vnder the third branch thereof,
according to the fixe branches coming out of it.

22 Their knops and their branches were of the
fame: it was all one * beaten worke of pure gold.

* Chap. 25. 35.

23 And he made for it seven lampes with the
snuffers, and snuffdishes thereof of pure gold.

24 Of a talent of pure gold made he it with
all the instruments thereof.

¶ Reade Chap. 25. 36.

25 ¶ Furthermore he made the * perfume altar
of Shittim wood: the length of it was a cubite, &
the breadth of it a cubite (it was square) and two
cubites high, & the horns thereof were of the same.

* Chap. 30. 1. 2. 3. 4.

26 And he covered it with pure gold, both the
top and the sides thereof round about, and the
horns of it, and made vnto it a crowne of golde
round about.

27 And he made two rings of gold for it, vnder
the crowne thereof in the two corners of the
two sides thereof, to put barres in for to beare it
therewith.

28 Also he made the barres of Shittim wood,
and overlaid them with golde.

29 And he made the holy * anoynting oyle, and
the sweet pure incense after the apothecaries art,

* Chap. 30. 33. 34.

CHAP. XXXVIII.

6 The altar of burnt offering. 8 The brasen Laver. 9 The
Court. 24 The summe of that the people offered.

ALSO he made the altar of the burnt offering * of
Shittim wood: fūe cubites was the length
thereof, and fūe cubites the breadth thereof: it
was square and three cubites high.

* Chap. 27. 1.

2 And he made vnto it hornes in the foure
corners thereof: the hornes thereof were of the
same, and he overlaid it with brasle.

3 Also he made all the instruments of the al-
tar: the fl ashpans, and the besoms and the basins,
the fleshhookes, and the censers: all the instru-
ments thereof made he of brasle.

¶ Or, fire-pans.

* Chap. 27. 3.

4 Moreover, he made a brasen grate wrought
like a net to the Altar, vnder the compasse of it
beneath in the middes of it.

5 And caft foure rings of brasle for the foure
endes of the grate to put barres in.

6 And he made the barres of Shittim wood,
and covered them with brasle.

7 The which barres he put into the rings on
the sides of the altar to beare it withall, and made
it * hollow within the boards.

8 ¶ Also he made the laver of brasle, and the
foote of it of brasle of the glafes of the women
that did assemble and came together at the doore
of the Tabernacle of the Congregation.

a so that the grid-
iron or grate was
halfe so high as the
altar, and stood
within it.

* Chap. 27. 8.

b R. Kimhi saith,

that the women

brought their look-
ing glasse, which

were of brasle or

fine metall, and

offered them freely

vnto theve of the

Tabernacle: which

was a bright thing

and of great make-
tise.

9 ¶ Finally, he made the court on the South
side full South: the hangings of the court were of
fine twined linnen, hauing an hundred cubites,

40 Their

10 Their pillars *uere* twentie, and their braſen ſockets twentie : the hookes of the pillars, and their fillets *uere* of filuer.

11 And on the Northſide the hangings *uere* an hundred cubites : their pillars twentie, and their ſockets of braſſe twentie, the hookes of the pillars and their fillets of filuer.

12 On the weſtſide alſo *uere* hangings of fiftie cubites, their ten pillars with their ten lockets : the hookes of the pillars and their fillets of filuer.

13 And toward the Eaſtſide, full Eaſt *uere* hangings of fiftie cubites.

14 The hangings of the one ſide *uere* fifteen cubites, their three pillars, and their three ſockets :

15 * And of the other ſide of the court gate on both ſides *uere* hangings of fifteen cubites, with their three pillars and their three ſockets.

16 All the hangings of the court round about *uere* of fine twined linnen.

17 But the ſockets of the pillars *uere* of braſſe : the hookes of the pillars and their fillets of filuer, and the couering of their chapters of filuer : and all the pillars of the court were hooped about with filuer.

18 He made alſo the hanging of the gate of the court of needleworke, blew ſilke, and purple, and ſkarlet, and fine twined linnen, euen twentie cubites long, and five cubites in height & breadth, & like the hangings of the court.

19 And their pillars *uere* four with their four ſockets of braſſe : their hooks of filuer, and the couering of the chapters, and their fillets of filuer.

20 But all the * pinnes of the Tabernacle and of the court round about were of braſſe.

21 ¶ Theſe are the parts of the Tabernacle, I mene, of the Tabernacle of the Teſtimonie, which was appointed by the commandement of Moſes for the office of the * Leuites, by the hand of Ithamar ſonne to Aaron the Priests.

22 So Bozaleel the ſonne of Uri, the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholi b ſonne of Aſhimach of the tribe of Dan, a cunning workman, and an embroiderer, and a worker of fine ſilke worke in blew ſilke, and in purple, and in ſkarlet, & in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents and ſeven hundred and thirtie ſhekels, according to the ſhekel of the Sanctuary.

25 But the filuer of them that were numbred in the Congregation, *was* an hundred talents, & a thouſand ſeven hundred ſeuentie and five ſhekels, ſier the ſhekel of the Sanctuary.

26 A portion for a man, *that is*, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twenty yeere old and above, among ſixe hundred thownd, and three thouſand, and five hundred and threſcore.

27 Moreover there were an hundred talents of filuer, to caſt the ſockets of the Sanctuary, and the ſockets of the vaile, an hundred ſockets of an hundred talents, a talent for a ſocket.

28 But he made the hookes for the pillars of a thouſand ſeven hundred and ſeuentie and five ſhekels, and overlaid their chapters, an made fillets about them.

29 And the braſſe of the offering *was* ſeuentie

talents, and two thouſand, and ſoure hundred & threſcore ſhekels.

30 Whereof he made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen gate which was for it, with all the inſtruments of the Altar.

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the * pinnes of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

The apparel of Aaron and his ſonnes. 32 All that the Lord commanded a man made, and finiſhed. 43 Moſes diſſeſſe the people.

MOREOVER they made * garments of miniſtration to miniſter in the Sanctuary of blew ſilke, and purple, and ſkarlet : they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So he made the Ephod of gold, blew ſilke and purple, and ſkarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, and cut it into wies, to worke it in blew ſilke and in the purple, and in the ſkarlet, and in the fine linnen, with broidered worke.

4 For the which they made thowndets to couple together : for it was cloied by the two edges thereof.

5 And the broidered gird of his Ephod that was vpon him, was of the ſame ſtuff : and of like worke : euen of gold, of blew ſilke, and purple, and ſkarlet, and fine twined linnen, as the Lord had commanded Moſes.

6 ¶ And they wrought * *twelve* Onyx ſtones cloied in ounces of golde, and grained, as b ſignets are grauen, with the names of the children of Iſrael.

7 And put them on the ſhoulders of the Ephod, as ſtones for * a remembrance of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo he made the breafplate of broidered worke like the worke of the Ephod : *twelve*, of gold, blew ſilke, and purple, and ſkarlet, and fine twined linnen.

9 They made the breafplate double, and it was ſquare, an hand breadth long, and an hand breadth broad : *it was alſo* double.

10 And they filled it with four rowes of ſtones. The order *was* thus, a Rubie, a Topaze, and a Carbuncle in the firſt rowe :

11 And in the ſecond rowe an Emerald, a Sa- phir, and a Diamond :

12 Alſo in the third rowe a Turkeis, an Achaete, and an Helioſtre :

13 Likewiſe in the fourth rowe a Chryſolite, an Onyx, and a Ialper, cloied and ſet in ounces of golde.

14 So the ſtones *uere* according to the names of the children of Iſrael, euen twelve, after their names, grauen like ſignets, eueny one after his name, according to the twelve tribes.

15 After they made vpon the breafplate chains at the ends, of fine linnen worke and pure gold.

16 They made alſo two bottles of oyle, and two good rings, and put the two rings in the two corners of the breafplate.

17 And they put the two wretched chains of gold in the two rings in the corners of the breafplate.

18 Alſo the two *other* ends of the two wretched

* Reſide the weight of a talent, Chap 35. 32.

* As concerning for the Aike, the Candie, the Aikite, and ſuch like, * Chap 3. 12. and 32. 29.

* Chap. 28. 9. b That is, of very fine and curious workmanſhip.

* Chap. 28. 12.

c Or a ſigure, which none authors write that is common : the ſtuff of the beſt called Lync.

d That is, eueny tribe had his name written in a ſtone.

* Chap. 35. 14.

* Ex. out againſt.

* Chap. 35. 17.

e That the Leuites might haue the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Num. 3. 4.

f As a grainer, or expenſer, Chap. 3. 4.

¶ Or, halfe a ſhekel.

then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod: beneath on the forefide of it, and ouer against his coupling about the broidered gard of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might be fast vpon the broidered gard of the Ephod, and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, he made the robe of the Ephod of women worke, altogether of blew silke.

23 And the hole of the robe was in the mids of it, as the collar of an hberigion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew silke & purple, and scarlet, and fine linnen twined.

25 They made also *bels of pure gold, and put the bels betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After, they made coates of fine linnen, of women worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

29 And the girdle of fine twined linnen, and of blew silke, and purple, and scarlet, *even* of needie worke, as the Lord had commanded Moses.

30 Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the graving of a signet, * H O L I N E S T O T H E L O R D.

31 And they tied vnto it a lace of blew silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 Thus was all the worke of the Tabernacle, *even* of the * Tabernacle of the Congregation finished; and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, & Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his lockets,

34 And the covering of rammes skintnes: died red, and the covering of badgers skintnes, and the covering vaile,

35 The Arke of the testimony, and the barres thereof, and the Mercie-seate.

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlestick, the lamps thereof, *even* the Lamps: set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar, and the anoynting oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brazen Altar with his grate of brasie, his barres and all his instruments, the Lauer and his foote,

40 The curtains of the court with his pillars, and his lockets, and the hanging to the court gate, and his cords, and his pines, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to every point that the Lord had commanded Moses, to the children of Israel made all the worke.

43 And Moses beheld all the worke, and beheld they had done it as the Lord had commanded: so had they done: And Moses blessed them.

CHAP. XL.

1 The Tabernacle with the apperences is reared up. 34 The glory of the Lord appeareth in the cloud covering the Tabernacle.

Then the Lord spake vnto Moses, saying,

2 In the *1st* day of the first month in the very first of the same month shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and cover the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lamps.

5 And thou shalt set the incense Altar of gold before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an altar most holy.

11 Also thou shalt anoint the Lauer, and his foore, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes & cloathe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto mee in the Priests office: for their anoynting shall bee a signe, that the Priesthood shall bee everlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he,

signifying that in Gods matters man may neither add, nor diminish. He praised God for the peoples diligence, and prayed for them,

After that Moses had beene 40 dayes, and 40 nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abad, which month containeth halfe March and halfe April.

Reside Chap. 24.

35 That is, the altar of perfume, or to burne incense on.

This hanging or vaile was betweene the Sanctuary & the court.

36 This hanging or vaile was betweene the Sanctuary & the court.

Which was put vnder the Ephod. Where he should put thorow his head.

* Chap. 28. 33.

* Chap. 28. 42.

* Chap. 28. 36.

* Chap. 27. 31.

So called, because it hanged before the Mercie-seate and covered it from sight, Chap. 25. 12.

In Or, which Aaron did and sanctified with oyle every morning, Chap. 30. 7.

It will both the Priesthood & the ceremonies should end, which was at Christs coming.

* Num. 7. 1.
 2 After they came
 out of Egypt,
 Num. 7. 1.

17 * This was the Tabernacle reared vp the first day of the first month in the second yeere.

18 Then Moses reared vp the Tabernacle and fastned his sockets, and set vp the boards thereof, and put in the barres of it, & reared vp his pillars.

19 And he spread the covering ouer the Tabernacle, & put the covering of that covering on high aboue it, as [¶] Lord had commanded Moses.

20 * And hee tooke and put the 7 Testimonie in the Arke, and put the barres in the rings of the Arke, & set the Mercy-seate on high vpon the Arke.

21 He brought also the Arke into the Tabernacle, & changed vp the * covering vaile, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 * Furthermore hee put the Table in the Tabernacle of the Congregation in the North-side of the Tabernacle, without the vaile,

23 And for the bread in order before the Lord, as the Lord had commanded Moses.

24 * Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And hee * lighted the lampes before the Lord, as the Lord had commanded Moses.

26 * Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 * Also hee hanged vp the vaile at the doore of the Tabernacle.

29 After, he set the burnt offering Altar with-

out the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering & the sacrifice thereon, as the Lord had commanded Moses.

30 * Likewise he set the Lauer between the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they walked, as the Lord had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle & the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 * Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 * So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

* Num. 9. 1.
 1. King. 8. 10.

In that the presence
 of God pictured
 and guided them
 night and day till
 they came to the
 land promised.

THE THIRD BOOKE OF MOSES, CALLED * LEVITICVS.

THE ARGVMENT.

AS God day by most singular benefites declareth himselfe to be mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporal things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordered diuers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Levites, their apperell, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreover, he declareth by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can bee no forgiveness of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what benefites they should offer and eate: what diseases were contagious and to be avoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that keepe his lawes, and threatened euill curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3 30 and 34 The manner of the burnt offerings as well of bullocks, as of sheepe and kidnes.

2 Hereby Moses declareth that hee caught nothing to the people but that which hee received of God.
 3 So they could offer of none other sort, but of those which were commanded.



Now the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,
 2 Speake vnto the children of Israel & thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of cattell, as of beeces and of the sheepe,

3 * If his sacrifice be a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, and it shall be accepted to the Lord, to be his atonement.

5 And he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

* Exod. 29. 30.

e Meaning, within the court of the Tabernacle.

d The Priest or Levite.

e Of the burnt offering, Exod. 29. 1.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the ſonnes of Aaron the Prieſt ſhall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Prieſts Aarons ſonnes ſhall lay the parts in order, the head and the ſhall vpon the wood that is in the fire which is vpon the altar.

9 But the inward parts and the legges thereof ſhall waſh in water, and the Prieſt ſhall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a ſweete ſauiour vnto the Lord.

10 ¶ And if his ſacrifice be the burnt offering be of the flocks (as of the ſheep, or of the goats) he ſhall offer a male without blemiſh.

11 ¶ And he ſhall kill it on the Northſide of the altar before the Lord, and the Prieſts Aarons ſonnes ſhall ſprinkle the blood thereof round about vpon the altar.

12 And he ſhall cut it in 7 pieces, ſeparating his head and his ſhall, and the Prieſt ſhall lay them in order vpon the wood that lyeth in the fire which is on the altar:

13 But he ſhall waſh the inward parts, and the legges with water, and the Prieſt ſhall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a ſweete ſauiour vnto the Lord.

14 ¶ And if his ſacrifice be a burnt offering to the Lord of the fowles, then ſhall he offer his ſacrifice of the turtle doves, or of the yong pigeons.

15 And the Prieſt ſhall bring it vnto the altar, and wryng the necke of it aſunder, and burne it on the altar: and the blood thereof ſhall be ſhed vpon the ſide of the altar.

16 And he ſhall plucke out his maw with his feathers, and caſt them before the altar on the left ſide in the place of the aſhes.

17 And he ſhall cleaue it with his wings, but not diuide it aſunder: and the Prieſt ſhall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a ſweete ſauiour vnto the Lord.

CHAP. II.

¶ The meate offering is after three ſortes of fine flour vnto him. 4 Of bread bakin.

And when any will offer a meate offering vnto the Lord, his offering ſhall be of fine flour, and he ſhall powre oyle vpon it, and put incenſe thereon.

2 And ſhall bring it vnto Aarons ſonnes the Prieſts, and he ſhall take thence his handfull of the flour, and of the oyle with all the incenſe, and the Prieſt ſhall burne it for a memoriall vpon the altar: for it is an offering made by fire for a ſweete ſauiour vnto the Lord.

3 ¶ But the remnant of the meate offering ſhall be Aaron and his ſonnes: for it is a moſt holy of the Lords offering made by fire.

4 ¶ If thou bring alſo a meate offering baken in the oven, it ſhall be an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anyointed with oyle.

5 ¶ But if thy meate offering be an oblation of the frying pan, it ſhall be of fine flour unleavened, mingled with oyle.

6 And thou ſhalt part it in pieces, and powre oyle thereon: for it is a meate offering.

7 ¶ And if thy meate offering be an oblation made in the caldron, it ſhall be made of fine flour with oyle.

8 After, thou ſhalt bring the meate offering (that is made of theſe things) vnto the Lord, and ſhalt preſent it vnto the Prieſt, and he ſhall bring it to the altar.

9 And the Prieſt ſhall take from the meate offering a memoriall of it, and ſhall burne it vpon the altar: for it is an oblation made by fire for a ſweete ſauiour vnto the Lord.

10 But that which is left of the meate offering, ſhall be Aarons and his ſonnes: for it is moſt holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye ſhall offer vnto the Lord, ſhall be made without leaſen: for ye ſhall neither burne leaſen nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the firſt fruites ye ſhall offer them vnto the Lord, but they ſhall not be burnt vpon the altar for a ſweete ſauiour.

13 ¶ All the meate offerings alſo ſhalt thou ſeaſon with ſalt, neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meate offering, but vpon all thine oblations thou ſhalt offer ſalt.

14 If then thou offer a meate offering of thy firſt fruites vnto the Lord, thou ſhalt offer for thy meate offering of thy firſt fruites: cares of come dried by the fire, and wheate beaten out of the Greene eares.

15 And, thou ſhalt put oyle vpon it, and lay incenſe thereon: for it is a meate offering.

16 And the Prieſt ſhall burne the memoriall of it, euen of that that is beaten, and of the oyle of it with all the incenſe thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

¶ The manner of peace offerings, and beaſtes for the ſame. 17 The ſacrifice may not ſuffer any marke.

Alſo if his oblation be a peace offering, if he will offer of the drone (whether it be male or female) he ſhall offer ſuch as is without blemiſh, before the Lord.

2 And ſhall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons ſonnes the Prieſt ſhall ſprinkle the blood vpon the altar round about.

3 So he ſhall offer part of the peace offering, as a ſacrifice made by fire vnto the Lord, euen the fat that couereth the inward parts, and all the fat that is vpon the inward parts.

4 He ſhall alſo take away the two kidneis, and the fat that is on them, and vpon the flanks, and the kail on the liuer with the kidneis.

5 And Aarons ſonnes ſhall burne it on the altar with the burnt offering, which is vpon the wood that is on the fire: this is a ſacrifice made by fire for a ſweete ſauiour vnto the Lord.

6 ¶ Alſo if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he ſhall offer it without blemiſh.

7 If he offer a Lamb of his oblation, then he ſhall bring it before the Lord.

8 And ſay hiſh and vpon the head of his offering, and ſhall kill it before the Tabernacle of the Congregation, and Aarons ſonnes ſhall ſprinkle the blood thereof round about vpon the altar.

9 After,

¶ The body of the beaſt, as the fat.

¶ Or a ſauiour of us, which paci- fic h the anger of the Lord.

¶ Read verſe 5. h Before the altar of the Lord.

¶ He ſhall bring it. ¶ Or ſide.

¶ The ſhew- bread ſignifieth to pinch off with the nail.

¶ Or, ſtrained, or ſifted.

¶ On the ſide of the court gate in the pannes which ſtood with wheate.

¶ Because the burnt offering could not be without the meate offering.

¶ The Prieſt. c To ſignify that God remembereth him that offereth.

¶ Eoia. 7. 31. d Therefore none could eate of it but the Prieſt.

¶ Which is a gift offered to God to ſatisfie him.

¶ That is, fruites, which were ſweete as honey, & may offer.

¶ Mark. 9. 49. h Which they were bound as by cove-

nant to vie all ſacrifices.

Num. 18. 12. ezek. 34. 24. or it meaneth a fine and pure conſecration.

¶ Chap. 23. 14. h On full eares: for the word ſignifieth the fruitfull field.

Leuit. 19. 9. 10. i ſide the beaſt.

¶ A ſacrifice of thankſgiving offered for peace and proſperity, either generally or particularly.

¶ One part was burnt, another was to the Prieſts, and the third to him that offerd.

¶ Eze. 40. 26. h Or, the ſide of the kidneis, or were the flanks.

¶ In the peace offering it was indiſ- creet to offer either male or female, but in the burnt offering only the male: ſo heie can be offered no oides, but in the burnt offering y

might all there was conſumed with fire, and in the peace offering but a part.

to keep, or the lost thing which he found,

5 Or for whatsoever he hath sworn falsely, he shall both restore it in the whole * summe, and shall add the fifth part more thereto, and give it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

6 Also he shall bring for his trespasse vnto the Lord, a ramme without blemish out of the * flock in the estimation *worth two shekels* for a trespasse offering vnto the Prielt.

7 And the Prielt shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done, and trespased therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar.)

10 And the Prielt shall put on his linnen garment, and shall put on his linnen breeches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After he shall p. off his garments, and put on other raiment, and carry the ashes forth without the hoate vnto a cleane place.

12 But the fire vpon the altar shall burne thereon, and neuer be put out: wherefore the Prielt shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euery burne vpon the altar, and neuer goe out.

14 ¶ Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 Hee shall euen take thence his handfull of fine flour of the meate offering, and of the oyle, and all the incense which is vpon the meate offering, and shall turne it vpon the altar for a sweete savour, as a memoriall therefore vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eate: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be baked with leauen: I haue given it for their portion of mine offering made by fire: for it is as the sinne offering, and as the trespasse offering.

18 All the males among the children of Aaron shall eate of it: *it shall be a statute for euer* in your generations concerning the offerings of the Lord made by fire: * whatsoever toucheth them, shall be holy.

19 ¶ Again the Lord spake vnto Moses, saying, 20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an Ephah of fine flour, for a meate offering, *in a paterne*, half of it in the morning, and half thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, and shalt offer the baked pieces of the meate offering for a sweete savour vnto the Lord.

22 And the Prielt that is anointed in his stead, among his sonnes shall offer it: *it is the Lords ordinance for euer*, it shall be burnt altogether,

23 For every meate offering of the Prielt shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Spake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offering, In the place where the burnt offering is kind, shall the sinne offering be kindled before the Lord, for it is most holy.

26 The Prielt that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: & when there doth drop of the blood thereof vpon a garment, thou shalt wash that whereon it doth drop in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a braten pot, it shall both be leuened and washed with water.

29 All the males among the Priestes shall eate thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, but shall be burnt with fire.

CHAP. VII.

1 The lawe of the trespasse offering. 2 Also of the peace offering. 3 The fat on the cloud may not be eaten.

1 Likewise this is the lawe of the trespasse offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespasse offering, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall he offer, the rumpe, and the fat that couered the inwards.

4 After, hee shall take away the two kidneis, with the fat that is on them and vpon the flanks, and the kail on the inner with the kidneis.

5 Then the Prielt shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priestes shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespasse offering, one law leueth for both: that wherewith the Prielt shall make atonement, shall be his.

8 Also the Prielt that offereth any mens burnt offering, shall haue the skinn of the burnt offering which he hath offered.

9 And all the meate offering that is baked in the oven, and that is dressed in the pan, and in the frying panne, shall be the Priests that offereth it.

10 And every meate offering mingled with oyle, and that is dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to give thanks, then he shall offer for his thanks offering, vnto the Lord cakes mingled with oyle, and unleuened waters anointed with oyle, & fine flour fried with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leuened bread, for his peace offerings, to give thanks.

14 And of all the sacrifice he shall offer one cake for an heave offering vnto the Lord, and

* Num. 5. 7.

* Chap. 5. 15.

d That is, the ceremonies which ought to be observed therein.

e Vpon his secretaries, Exod. 28. 43. f In the suburbs appointed for that use.

* Chap. 2. 7. Num. 15. 4.

* Chap. 2. 9.

g Or, knead with leauen and after baked.

* Exod. 29. 37.

* Exod. 26. 36. h So oft as the High Prielt shall be elected and anointed.

i Or, freed His sonne that shall succeed him.

k Meaning, the garment of the Priet.

l Which was in the Luee, Exod. 30. 18.

* Chap. 4. 5. hebr. 13. 11.

m Out of the camp, Chap. 4. 13.

a Which is for the smaller sinne, and such as are committed by ignorance. b At the court gate.

c The high Priet.

d The first were monies, notwithstanding, hath this word trespasse by nine leueth then leuene.

e Meaning, the vnt which of life and not burnt.

f Because it had no oyle nor leuene.

g Peace offerings containe a confession and thanksgiving for a benefit received, and also a vow, and free offering to receive a benefit.

it shall be the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall beare his iniquity.

19 The flesh also that toucheth any vncleane thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleanness vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleanness of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, Ye shall eate no fat of beeuies, nor of sheepe, nor of goates.

24 Yet the fat of the dead beast, and the fat of that, which is some vwith beaſt, shall be occupied to any vſe, but ye shall not eate of it.

25 For whoſoeuer eateth the fat of the beaſt, of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither shall ye eate any blood, either of foule, or of beaſt, in all your dwellings.

27 Every person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings.

30 His hands shall bring the offerings of the Lord made by fire: euen the fat with the breast shall he bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar, and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heave offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the

anoynting of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anoynting of Aaron, and his sonnes, with the sacrifice concerning the same.

Afterward the Lord spake vnto Moses, saying,

2 ¶ Take Aaron and his sonnes with him, and the garments, and the anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vneleuened bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses layd vnto the company, ¶ This is the thing which the Lord hath commanded to doe,

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broyded girdle of the Ephod, and bound it vnto him therewith.

8 After, he put the breastplate thereon, and put in the breastplate the Yrim and the Thummim.

9 Also he put the miter vpon his head, and put vpon the miter on the forehead the golden plate, and the holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anoynting oyle, and anoynted the Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seven times, and anoynted the altar and all his instruments, and the laver, and his foote, to sanctifie them.)

12 ¶ And hee powred of the anoynting oyle vpon Aarons head, and anoynted him to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 ¶ Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the horne of the Altar, round about with his finger, & purified the altar, & powred the rest of the blood at the foote of the altar: so he sanctified it to make reconciliation vpon it.

16 Then

o which sacrifice was offered when the Priests were consecrated, Exod. 29. 31.

* Exod. 28. 1-43
* Exod. 30. 1-10

* Exod. 29. 31.

* Exod. 28. 30.

a So called, because this superſcription, Holines to the Lord, was grauen in it.
b Thier, the Holines of all the Sanctuaries and the Court.

* Exod. 45. 15.
Exod. 133. 2.

* Exod. 29. 31.
chap. 9. 2.

c of the burnt offering.

d To offer for the sinnes of the people.

h If he make a vow to offer: for els the flesh of the peace offerings must be eaten the same day.

g The sinne wherefore he offered shall remaine.
h After it be sanctified.
i Of the peace offering that is cleane.
* Chap. 15. 3.

* Chap. 3. 17.

* Gen. 9. 4. 10p.
17. 14.

m And should not send it by another.
* Exod. 29. 24.

n That is, his priestly office, removed and deposition.

16 Then hee tooke all the fat that was vpon the inwardes, and the kalle of the liuer, and the two kidneis with their fat, which Moses burned vpon the altar

17 But the bullocke and his hide, and his feth, and his dung, hee burnt with fire without the hoale as the Lord had commanded Moses,

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme,

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: so Moses burnt the ramme euery whit vpon the Altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After he brought the other ramme, the ramme of confections, & Aaron and his sonnes layed their hands vpon the head of the ramme,

23 Which Moses fiewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbs of their right handes, and vpon the great toes of their right feete, and Moses sprinkled thereof the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was vpon the inwardes, and the kalle of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleavened bread, that was before the Lord, one vnleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put all in Aarons hands, and in his sons hands, & thook it to & fro before the Lord.

28 After Moses thook them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour, which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of confections, and shooke it to and fro before the Lord: for it was Moses portion, as the Lord hath commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses laid vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations bee at an end: for seven dayes, said the Lord, shall hee consecrate you,

34 As he hath done this day: so the Lord hath commanded to doe, to make an atonement for you, Therefore shall ye abide at the doore of the Tabernacle of the Congregation, day and night, seven dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

35 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses,

CHAP. IX.

1 The first offerings of Aaron. 23 Aaron liggeth the people. 24 The glory of the Lord is shewed. 25 The first month from the Lord.

And in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

2 ¶ Then hee said vnto Aaron, Take thee a yong calfe for a sinne offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goare for a sinne offering, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offering.

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew neere, & stood before the Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that ye should doe, & the glory of the Lord shall appeare vnto you.)

7 Then Moses laid vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the Altar.

10 But the fat and the kidneies, and the kalle of the liuer of the sinne offering, he burnt vpon the Altar, as the Lord had commanded Moses.

11 The feth also and the hide he burnt with fire without the hoofe.

12 After, he fiewe the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did with the inwardes and the legs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, and tooke a goate, which was the sinne offering for the people, & fiew it, & offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meate offering, and filled his hand thereof, and before the burnt sacrifice of the morning, he burnt this vpon the altar.

Or, as Isaac says.

By commission given to Moses,

After their consecration: for the seven dayes before, the Priests were consecrate.

Exod. 29. 1. Aaron enueth into the possession of the Priesthood: and offereth the four principall sacrifices, the burnt offering, the sinne offering, the peace offerings, and the meate offering.

Before the Alias where his glory appeared.

Reads for the vnderstanding of this place, Heb 5. 3. and 7. 17.

That is, he laid them in order, and so they were burnt when the Lord seat downe for.

All this number vnto the flood of the preparation of the sacrifice which were burnt alive, verse 24.

Exod. 29. 32.

In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skinne, Chap. 7. 9.

Exod. 29. 31.

If Moses did this because that the Priests were not yet established in their office,

Exod. 29. 31.

Exod. 29. 32.

At the doore of the court. Exod. 29. 32. Chap. 7. 9.

Exod. 29. 35. 1 Eiv. 30. 1. 2. 3.

13 Hee slew also the bullocke, and the ramme for the peace offrings, that was for the people, and Aarons sonnes brought vnto him § blood, which he sprinkled vpon the Altar round about.

14 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards, and the kidneis, and the kall of the liuer.

20 So they laied the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the 8 breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and ^b came downe from offering the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and ^a blessed the people, * and the glory of the Lord appeared toall the people.

24 * And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fette: which when all the people sawe, they ¶ gaue thanks, and fell on their faces.

C H A P. X.

^a Nadab and Abihu are burnt. ^b Israel moueth forthem, ^c The Priests are forbidden wine.

B Vt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censor, and put fire therein, and put incense there vpon, and offered ^a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee ^b sanctified in them, that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mihael and Elzaphan the sonnes of Yzziel, the vnclen of Aaron, and said vnto them, Come neere, carie your ¶ brethren from before the Sanctuarie out of the holte.

5 Then they went, and caried them in their coates out of the holte, as Moses had commanded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, ¶ Vncouer not your heads, neither rent your cloathes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation least ye die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandment.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ¶ strong drinke, thou nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, least ye die: ^{this is} an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholie, and betweene the cleane and the vnclene.

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the ¶ hand of Moses.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the of-

fings of the Lord made by fire, and eate it without: ien beside the altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offrings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heauie shoulder shall ye eate in a ¶ cleane place: thou, and thy sonnes, and thy daughters with thee: for they are given as thy duetie & thy sonnes duetie, of the peace offrings of the children of Israel.

15 The heauie shoulder, and the shaken breast shall they bring with the offrings made by fire of the fat, to shake it to and fro before the Lord, and it shalbe thine, and thy sonnes with thee by a law for euer, as the Lord hath commanded.

16 ¶ And Moses fought the goate that was offered for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were sleft ^{aliue}, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most Holy: and God had given it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

19 And Aaron said vnto Moses, Beholde, this day I haue they offered their sinne offering, and their burnt offering before the Lord, and such things as ^{thou knowest} are come vnto me. If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, he was ^b content.

C H A P. XI.

^a Of beasts, fishes and birds, which be cleane, and which be vnclene.

AFTER, the Lord spake to Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * There are the beastes which yee shall eate, among all the beastes that are on the earth.

3 Whatsoeuer parteth the ^b hoofe, and is cloven footed, and cheweth the cud, among the beastes, that shall ye eate:

4 But of them that chewe the cud, or diuide the hoofe onely, of them ye shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, he shall be vnclene vnto you.

5 Likewise the conie, because he cheweth the cud, and diuideth not the hoofe, hee shall be vnclene to you.

6 Also the hare, because he cheweth the cud, & diuideth not [¶] hoofe, hee shall be vnclene to you.

7 * And the Iwine, because hee parteth the hoofe and is cloven footed, but cheweth not the cud, hee shall be vnclene to you.

8 Of their ^c flesh shall ye not eate, and their carkeise shall ye not touch: for they shall be vnclene to you.

9 ¶ Their shall ye eate, of all that are in the waters: whatsoeuer hath finnes and scales in the waters, in the seas: or in the riuers, them shall ye eate.

10 But all that haue not finnes nor scales in the seas, or in the riuers, of all that 4 moutheth in the waters, and of all ^c liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you: come of genera-

* Lev. 22, 24.

¶ Or, where is no vnclene.

¶ For the breasts and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruit, the first borne, and the Easter lambe.

Reade chap. 22, 12.

13.

¶ Or, right or portion.

* 2. Mac. 2, 11.

¶ And not confirmed as Nadab and Abihu.

* Chap. 6, 26.

¶ That is, Nadab and Abihu.

¶ Moses bare with his infirmity, considering his great sorrow, but doth not leave an example to forgive them that maliciously transgresse the commandment of God.

* 2. Mac. 2, 11.

¶ And not confirmed as Nadab and Abihu.

* 2. Mac. 2, 11.

¶ And not confirmed as Nadab and Abihu.

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* 2. Mac. 2, 11.

¶ And not confirmed as Nadab and Abihu.

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* 2. Mac. 2, 11.

¶ And not confirmed as Nadab and Abihu.

* 2. Mac. 2, 11.

¶ And not confirmed as Nadab and Abihu.

* 2. Mac. 2, 11.

¶ And not confirmed as Nadab and Abihu.

g Of the bullocke and the ramme.

h Because the altar was neere the Sanctuarie, which was the upper end, therefore he is said to come downe.

i ¶ Payed for the people.

* 2. Mac. 2, 11.

* Gen. 4, 4.

* King. 12, 38.

* Chro. 7, 1.

* 2. Mac. 2, 10, 11.

¶ Or, gaue a show forth.

¶ Or, gaue a show forth.

* Num. 3, 4. and

26, 61.

* 2. Cor. 2, 2.

* A Not taken of the altar, which was sent from heauen, and endured till the captivity of Babylon.

b I will punish them, that serue me otherwise then I haue commanded, not sparing the childe, that the people may feare and pacify my indignments.

¶ Or, confus.

a As though ye imagined for them, preferring your small affection to Gods will.

Chap. 19, 18.

Deut. 10, 1.

d In detesting Nadab and Abihu the chiefe, and menacing the rest, except they repent.

¶ Or, drinke that which drinke

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ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatfoeuer hath nor finnes nor scales in the waters, that shall be abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten, for they are an abomination, the eagle, and the ¶ gofhauke, and the omyre :

14 Also the vultur, and the kite after his kind, 15 Also the rauen after their kinde.

16 The ostrich also, and the night-crow, and the ¶ seamaw, and the hawk after his kind :

17 The little owle also, and the cormorant, and the great owle :

18 Also the ¶ redbanke, and the pelican, and the swan :

19 The storke also, the heron after his kinde, and the lapwing and the bakke :

20 Also euery foule that creepeh and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeh, and goeth vpon all foure which ¶ haue their feet and legs all of one to leape withall vpon the earth.

22 Of them ye shall eate these, the grasbopper after his kind, and the ¶ folean after his kind, the hargol after his kind, & the hagab after his kind.

23 But all other foules that creepe and haue foure feet, they shall be abomination vnto you.

24 For by such ye shall be polluted; whofoeuer toucheth their carkeis, shall be vnclane vnto the euenig.

25 Whofoeuer also ¶ beareth of their carkeis, shall wash his clothes, & be vnclane vntill euen.

26 Euery beast that hath clawes diuided, and is ¶ not clouten footed, nor cheweth the cud, such shall be vnclane vnto you: euery one that toucheth them, shall be vnclane.

27 And whatfoeuer goeth vpon his pawes among all manner beasts that goeth on all foure, such shall be vnclane vnto you: who so doth touch their carkeis, shall be vnclane vntill the euen.

28 And hee that beareth their carkeis, shall wash his clothes, and be vnclane vntill the euen: for such shall be vnclane vnto you.

29 ¶ Also these shall be vnclane to you among the things that creepe & moone vpon the earth, the weasell, and the moule, and the ¶ frog, after his kinde :

30 Also the rat, and the lizard, and the chameleon, and the trello, and the melle.

31 These shall be vnclane to you among all that creepe : whofoeuer doeth touch them when they be dead, shall be vnclane vntill the euen.

32 Also whatfoeuer any of the dead carkeises of them doth fall vpon, shall be vnclane, whether it be vessell of wood, or rayment, or ¶ skinne, or sacke: whofoeuer vessell it be that is occupied, it shall be put in the water as vnclane vntill the euen, and so be purified.

33 But euery earthen vessell, wherein any of them falleth, whatfoeuer is within it shall be vnclane, and ¶ ye shall breake it.

34 All meate also that shall be eaten, if any such water come vpon it, shall be vnclane : and all drinke that shall be drinke in all such vessells shall be vnclane.

35 And euery thing that their carkeis fall vpon, shall be vnclane : the furnace or the pot shall be broken : for they are vnclane, and shall

be vnclane vnto you.

36 Yet the fountaines and welles where there is plentie of water shall be cleane : but that which ¶ toucheth their carkeis, shall be vnclane.

37 And if there fall of the dead carkeis vpon any feede, which vlteth to be fowen, it shall be vnclane.

38 But if any ¶ water be powred vpon the feede, and there fall of the dead carkeis thereon, it shall be vnclane vnto you.

39 If also any beast, whereof ye may eate, die, hee that toucheth the carkeis thereof, shall be vnclane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vnclane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vnclane vntill the euen.

41 Euery creeping thing therefore that creepeh vpon the earth, shall be an abomination, and not be eaten.

42 Whatfoeuer goeth vpon the broad, and whatfoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeh, neither make your selues vnclane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be ¶ holy, for I am holy, and defile not your selues with any creeping thing that creepeh vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeh vpon the earth :

47 That there may be a difference betwene the vnclane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

1. A law how women should be purged after their delictum.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth feede, and borne a man child, she shall be vnclane ¶ seven teen dayes, like as the is vnclane when she is pur apart for her ¶ disease.

3 ¶ And in the eighth day the foreskin of the childes flesh shall be circumcised.

4 And the shall continue in the blood of her purifying three ¶ and thirtie dayes: she shall touch no ¶ hallowed thing, nor come into the ¶ Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vnclane two ¶ weekes, as when she hath her disease: and shee shall continue in the blood of her purifying threecore and sixe dayes.

6 Now when the daues of her purifying are out (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doone for a sinne offering, vnto the doore of the ¶ Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood: this is the law for her that hath borne a male or female.

¶ So much of it as water as toucheth

¶ The flesh of feede that is lade to deepe before it be lowne.

¶ He be weaue why God did chide them to be his people, 1 Pet.

¶ So that hee had bond for that time could not relate to her.

¶ On flowers, ¶ Chap. 15, 150

¶ Luke 1, 26, 100, 7, 22.

¶ Besides the first seven dayes.

¶ As sacrifice, or flesh like.

¶ That is, into the court gate, till after fourte dayes.

¶ Twile so long, as if she bare a man-child.

¶ where the burnt offering were wont to be offered.

¶ Or, gophin, as it is in the Greekes.

¶ Or, tokem.

¶ Or, porphyris.

¶ Or, have no bowing on their feet.

¶ These were certaine kinds of grasboppers, which we now properly known.

¶ Out of the campe.

¶ Or, hath not life as a beast in law.

¶ The Greene frog that lieth on the sides.

¶ Or, crocodile.

¶ As a bottle or vessel.

¶ Chap. 6, 18.

4. *He, if he had
did not the mouth
of a leme.*
* Luke. 2. 24.

8 But if shee t be not able to bring a lambe, she shall bring two * turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

C H A P. XIII.

2 What consideration the Priest ought to haue in looking the leprosie. 20 The blacke spot, or scab. 27 And the leprosie of garment.

Moreouer, the Lord spake vnto Moses and to Aaron, saying..

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinn of his flesh it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sunnes the Priests,

3 And the Priest shall looke on the fore in the skin of his flesh: if the haire in the fore be turned into white, and the fore seeme to be lower then the skinn of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and t pronounce him vnclene.

4 But if the white spot be in the skinn of his flesh, and seeme not to be lower then the skinn, nor the haire thereof be turned into white, then the Priest shall shut vp him that hath the plague, seven dayes.

5 After, the Priest shall looke vpon him the seventh day: and if the plague seeme t to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seven dayes more.

6 Then the Priest shall looke on him againe the seventh day, and if the plague be darke, and the fore grow not in the skin, then the Priest shall t pronounce him cleane for it is a scab: therefore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest for to be purged, hee shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab t grow in the skin, then the Priest shall pronounce him vnclene: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vnclene, and shall not shut him vp for he is vnclene.

12 Also if the leprosie t breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, where soeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into whitenesse: so he shall be cleane.

14 But if there be raw flesh on him when he is seene, he shall be vnclene.

15 For the Priest shall see the raw flesh, and declare him to be vnclene: for the raw flesh is vnclene, therefore it is the leprosie.

16 Or if the raw flesh change and be turned into white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the fore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whole skin there is a bile, and is healed.

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinn, and the haire thereof be changed into white, the Priest then shall pronounce him vnclene: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seven dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vnclene: for it is a fore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hote burning, and the quicks flesh of the burning haire a white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vnclene: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seven dayes.

27 After, the Priest shall looke on him the seventh day: if it be grown abroad in the skinn, then the Priest shall pronounce him vnclene: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinn, but is darke, it is a rising of the burning: the Priest shall therefore declare him cleane: for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head or in the beard,

30 Then the Priest shall see the fore: and if it appeare lower then the skin, and there be in it a small yellow haire; then the Priest shall pronounce him vnclene: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the fore of the blacke spot, and if it seeme not lower then the skinn, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the fore of the blacke spot, seven dayes.

32 After, in the seventh day the Priest shall looke on the fore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then hee shall be thauan, but the place of the blacke spot shall be not thau: but the Priest shall shut vp him that hath the blacke spot, seven dayes more.

34 And the seventh day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinn, nor seeme lower then the other skin, then the Priest shall cleanse him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot grow in the skinn, the Priest shall not seeke for the yellow haire: for he is vnclene.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

g. None were encompassed, but if one Priest pronounced him vnclene, he was put out from among the people: as appeareth by 1. Mary the sopheresse, Num. 12. 14. and by King Zachary, 1 Chron. 24. 26.

h. If he haue a white spot in the place where the burning was, and was after healed,

i. Which was not went to there, or els smaller then in any other part of the body.

k. He shall not care whether the yellow haire be there or no.

1 That it may be suspected to be the leprosie.

b That is, thicke in, and be lower then the rest of the skinn.

c. Eie. shall pollute him.

d. Eie. in his eyes.

e. As having the skin drawn together, or blackish.

f. Eie. shall cleanse him.

g. Or, be spread abroad.

h. As touching his bodily disease: for his disease was not imported to him for sinne before God, though it were the punishment of sinne.

i. Or, bad.

k. For it is not that contagious leprosie that infecteth, but a kinde of scurfe, which hath not due flesh raw as the leprosie.

l. There is declaration that the flesh is not found, but is in danger to be seipous.

m. Or, impossible.

spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinned of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinned: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the haire on the forehead, and be balde before, he is cleane.

42 But if there be in his balde head, or in the balde forehead a white reddish fore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the fore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinned of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: *for the fore is in his head.*

45 The leper also in whom the plague is, shall haue his clothes *ment*, and his head bare, and shall put a covering vpon his *lips*, and shall cry, *I am vncleane, I am vncleane.*

46 As long as the disease *shall* vpon him, hee shall be polluted, *for he is vncleane*: he shall dwell alone, ** without the campe shall his habitation be.*

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen or of woollen, either in a skinned, or in any thing made of skinned,

49 And if the fore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of *skin*, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shall say *vp* *it that hath* the plague, seven dayes,

51 And shall looke on the plague the seventh day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinned, or in any thing that is made of skinned, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skinned, wherein the plague is: for it is a fretting leprosie, *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague *is* grow not in the garment, or in the woofe, or in whatsoeuer thing of skinned it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it *vp* seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, *for it is as yet inward*, ** whether the spot be in the bare place of the whole, or in part thereof.*

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinned, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment: or in

the warpe, or in the woofe, or in any thing made of skinned, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skinned it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skinned, to make it cleane or vncleane.

CHAP. XIV.

3 The cleansing of the leper. 34 And after howe that he is in.

And the Lord spake vnto Moses, saying,
2 * This is the law of the leper in the day of his cleansing: that is, hee shall be brought vnto the Priest.

3 And the Priest shall goe out of the campe, and the Priest shall consider *him*: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for him that is cleansed, two sparrows alive and cleane, and cedar wood and a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds ouer a pure water in an earthen vessel.

6 After, hee shall take the live sparrow with the cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the living sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, &c. cleanse him, and shall let goe the live sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and shall wash all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the host, and shall tarry without his tent seuen dayes.

9 So in the seventh day he shall shave off all his haire both his head and his beard, and his eye browes: euen all his haire that he shalle, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eighth day he shall take two hee lambs without blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flour for a meate offering, mingled with oyle, and a pinte of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and shall kee them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lappes of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle,

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

** Made 2, a mark, 1 40 why 11, 12. a Or the ceremony which shall be used in his purification.*

g Or, little birds, b Of birds which were permitted to be eaten.

c Running water, or of the fountain.

d Signifying, that he that was made cleane, was set at liberty, and referred to the company of others.

e Which hath no blemish in any member.

f This measure is a ewe, &c. contained in the eggs in measure.

** Exod. 29, 10*

** Chap 7, 7*

1 dyckenesse, or any oth or incon- stitute,

*in the sight of ser- uants and men- tionation. n either in token of mourning, or for least of in- fecting others. * Num. 5, 2. 8 King, 15, 2.*

o Whether it be garment, vessel, or instrument,

p But abide still in one place, as verse 37,

q Not remaine as it did before. r Or, whether it be in any bare place before, or outside,

† Ebr. the finger of his right hand.

† Ebr. upon the blood of the trespass offering.

† Ebr. his hand can make it. which is an Omer, reade Exod. 16. 16.

† Or, he shall offer them as the offering which is taken to and for.

† Ebr. into the palm of the Priests left hand.

† Or, mine for blood of the trespass offering was put, as verse 17.

† Whether of them he can get.

† Or, besides the meate offering.

† This order is appointed for the priests to offer the vvhale.

and powre it into the palme of his left hand,
16 And the Priest shall dip his † right finger in the oyle that is in his left hand, & sprinkle of the oyle with his finger seuen times before the Lord.
17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trespass offering was put.
18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.
19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleannesse: then after shall hee kill the burnt offering.
20 So the Priest shall offer the burnt offering and the meate offering vpon the Altar: and the Priest shall make an atonement for him: so hee shall be cleane.
21 But if he be poore, and not † able, then he shall bring one lambe for a trespass offering to be shaken, for his reconciliation, and a tenth deale of fine flowre mingled with oyle, for a meate offering, with a pinte of oyle.
22 Also two turtle doves, or two young pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.
23 And he shall bring them the eighth day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before † Lord.
24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall † shake them to and fro before the Lord.
25 And hee shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.
26 Also the Priest shall powre of the oyle into the palme of his owne † left hand.
27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.
28 Then the Priest shall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place † of the blood of the trespass offering.
29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.
30 Also hee shall present one of the turtle doves, or of the young pigeons, as he is able.
31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering, † with the meate offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.
32 This is the † Law of him which hath the plague of leprosie, who is not able in his cleansing to offer the vvhale.
33 ¶ The Lord also spake vnto Moses and to Aaron, saying,
34 When ye be come vnto the land of Cana-

an which I giue you in possession, if † I send the plague of leprosie in an house of the land of your possession,
35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.
36 Then the Priest shall command them to empty the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house.
37 And he shall marke the plague: and if the plague be in the wals of the house, and that there be † deepe spots, greenish or reddish, which seeme to be lower then the wall,
38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.
39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the wals of the house,
40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a † foule place without the citie.
41 Also hee shall cause to scrape the house within round about, and powre the dult, that they have pared off, without the city in † an vncleane place.
42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.
43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,
44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore vncleane.
45 And hee shall breake downe the house, with the stones of it, and the timber thereof, and all the † mortar of the house, and hee shall carie them out of the citie vnto an vncleane place.
46 Moreover hee that goeth into the house all the while that it is shut vp, hee shall be vncleane vntill the euen.
47 He also that sleepeeth in the house shall wash his clothes: hee likewise that eateth in the house, shall wash his clothes.
48 But if the Priest shall come and see, that the plague hath spread no farther in the house, after the house be plaistered, the Priest shall pronounce the house cleane, for the plague is healed.
49 Then shall he take to purifie the house, two sparrowes, and cedar wood, and † skarlet lace, and hylofe.
50 And hee shall kill one sparrowe oner pure water in an earthen vessel,
51 And shall take the cedar wood, and the hylofe, and the skarlet lace with the liue Sparrow, and dip them in the blood of the liue Sparrow, and in the pure water, and sprinkle the house seuen times:
52 So shall hee cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hylofe, and with the skarlet lace.
53 Afterward he shall let goe the liue sparrow out of the † towne into the † broad fieldes: so † shall hee make atonement for the house, and it shall be cleane,
†

† This declareth that no plague nor vncleannesse cometh to man without Gods prouidence and his standing.

† Or, like as hee shall followe the Priest.

† Or, polluted.

† m Where carions were cast, and other filth, that the people might not be therein infected.

† n That is, he shall command it to be pulled downe, as verse 40.

† Or, dye.

† o It seemeth that this was a lace or string to binde the hylof to the wood, and so was made as a tribute: the Apostle to the Hebrews calleth it scarlet wool, Ebr. p. 10.

† Ebr. citie. † Ebr. on the fild of the field.

54 This is the law for every plague of leprosie and * blacke spot,

* Chap. 13, 30.

55 And of the leprosie of the garment, and of the house,

¶ Or, vnto.

56 And of the swelling, and of the scab, and of the white spot.

¶ Elc. in the day of vncleane, and in the day of the cleane.

57 This is the law of the leprosie, to teach † when a thing is vncleane, and when it is cleane.

CHAP. XV.

1. The manner of purging the vncleane rificiis both of men and women. 2. The distinction of issue must be sparred from all vncleane rificiis.

MOREouer the Lord spake vnto Moses, and to Aaron, saying,

¶ Whose seede either in keeping, or of the vncleane of issue is cleane at his secret place. ¶ Of the thing wherefore he shall be vncleane.

2 Speake vnto the children of Israel, and say vnto them, Whosoever hath an issue from his flesh, is vncleane, because of his issue.

3 And this shall be his vncleane rificiis in his issue, when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his vncleane rificiis.

4 Every bed whereon hee lyeth that hath the issue, shall be vncleane, and every thing whereon he sitteth, shall be vncleane.

5 Whosoever also toucheth his bed, shall wash his clothes, & wash himselfe in water, and shall be vncleane vntill the euen.

6 And he that sitteth on any thing, whereon he hath that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

¶ On whom the vncleane man did sit.

8 If he also, that hath the issue, spit vpon him that is cleane, he shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

¶ The word significeth every thing whereon a man sitteth.

9 And what a saddle sooner he rideth vpon, that hath the issue, shall be vncleane.

10 And whosoever toucheth any thing that was vnder him, shall be vncleane vntill the euen: and he that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whosoever hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

* Chap. 6, 11.

12 * And the vessel of earth that be toucheth, which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

¶ That is, he re- uered to his old state, and be healed thereof.

13 But if he that hath an issue, be a cleane of his issue, then shall he count him seven dayes for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eighth day he shall take vnto him two turtle doves, or two young pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest,

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord for his issue.

16 Also if any mans issue of seed depart from him, he in it wash all his flesh in water, and be vncleane vntill the euen.

¶ Attesting, all his body.

17 And every garment, and every skin where- vpon shall be issue of seed, shall be euen washed with water, and be vncleane vnto the euen,

18 If he that hath an issue of seed doe lie with a woman, they shall both with themselves with water, and be vncleane vntill the euen.

19 * Also when a woman that hath an issue, and her issue in her flesh shall be blood, she shall put apart seven dayes: and whosoever toucheth her, shall be vncleane vntill the euen.

¶ Or, from paine.

20 And whatsoever the lieth vpon in her separation, shall be vncleane, and every thing that the lieth vpon shall be vncleane.

¶ That is, when she hath her paine, whereby she is kepte from her husband, from the Tabernacle and from touching any body that is.

21 Whosoever also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shall be vncleane vnto the euen.

22 And whosoever toucheth any thing that she hath vpon, shall wash his clothes, & wash himselfe in water, and shall be vncleane vntill the euen.

23 So that whether he toucheth her bed, or any thing whereon she hath lieth, she shall be vncleane vnto the euen.

¶ If any of her vncleane rificiis did only touch him in the bed: for elc. the man that cometh and toucheth a woman, should die, Chap. 10, 8, 1. For spake.

24 And if a man lie with her, and the flowes of her separation touch him, he shall be vncleane seven dayes: and all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides 7 time of her 7 houres, or when she hath an issue longer then her 7 houres, all the dayes of the issue of her vncleane rificiis shall be vncleane, as in the time of her 7 houres.

26 Every bed whereon the lieth (as long as her issue lasteth) shall be to her as the bed of her separation: and whatsoever she sitteth vpon, shall be vncleane, as her vncleane rificiis when she is put apart.

¶ I shall be vncleane, as the bed whereon she lieth when she hath beene naturally defiled.

27 And whosoever toucheth these things, shall be vncleane, & shall wash his clothes, & wash himselfe in water, and shall be vncleane vnto the euen.

28 But if he be cleansed of her issue, then she shall count her seven dayes, and after, she shall be cleane.

¶ After the time that she is recovered.

29 And in the eighth day she shall take vnto her two turtles, or two young pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord for the issue of her vncleane rificiis.

31 Thus shall ye separate the children of Israel from their vncleane rificiis, that they die not in their vncleane rificiis, if they defile my Tabernacle that is among them.

¶ Seeing that God requir'd of his purity and cleanness we cannot be his, except we be pure. ¶ The blood of which shall be washed with water, and so we shall be de- clared all sinners.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled.

33 Also of her that is sick of her 7 houres, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

1. The Priest maketh an atonement for the most holy place. 2. The scape goat. 3. The purging of the Sanctuary. 4. The cleansing of the Tabernacle. 5. The Priest cleanseth the sinnes of the people. 6. The feast of cleansing sinnes.

¶ Vnto the Lord spake vnto Moses, after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that hee come forth at all times into the holy place within the vail, before the Mercieseat, which is vpon the Arke: that he doe not, for I will appeare in the cloud vpon

* Chap. 10, 1, 2.

* Exod. 30, 10. ¶ The Priest that entered into the holies of silence once a year came to the most high of Sep. ember.

the Merciefeate.

3 After this sort shall Aaron come into the Holy place: *even* with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his fl thighs, & shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: & therefore shall he wash his flesh in water, when he doth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall call lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, & make him a sinne offering.

10 But the goat, on which the lot shall fall to be the Scape goate, shall be presented aliu before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And hee shall take a censer full of burning coales from off the altar before the Lord, and his handfull of sweet incense beaten small, and bring it within the vaile,

13 And shall put the incense vpon the fire before the Lord, that the fl cloud of the incense may couer the Merciefeate that is vpon the Testiment: so he shall not die.

14 And hee shall take of the blood of the bullocke, * and sprinkle it with his finger vpon the Merciefeate: & Eastward: and before the Merciefeate shall hee sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat that is the peoples sinne offering, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Merciefeate, and before the Merciefeate.

16 So hee shall purge the Holy place from the vncleannes of the children of Israel, & from their trepsittes of all their finnes: so shall hee doe also for the Tabernacle of the Congregation: placed with them, in the middes of their vncleannes.

17 * And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the f altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the homes of the Altar round about.

19 So shall hee sprinkle of the blood vpon it with his finger seven times, & cleanse it, & halow it from the vncleannes of the children of Israel.

20 ¶ When he hath made an end of purging

the Holy place, and the Tabernacle of the Congregation, and the Altar, then he shall bring the lue goat:

21 And Aaron shall put both his hands vpon the head of the lue goat, and confesse ouer him all the iniquities of the children of Israel, and all their trepsittes in all their finnes, putting them & vpon the head of the goat, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goat goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 He shall wash also his flesh with water in the Holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall hee burne vpon the altar.

26 And he that caried forth the goat called the Scape goat, shall wash his clothes, and wash his flesh in water, and after that shall come into the host.

27 Also the bullocke for the burnt offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one * cary out without the hoaste to be burnt in the fire, with their skinned, and with their flesh, and with their dung.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoast.

29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the i fteenth month, yee shall humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: yee shall be cleane from all your finnes before the Lord.

31 This shall be a Sabbath of rest vnto you, and you shall humble your soules by an ordinance for euer.

32 And the Priest whom hee shall anoynt, and whom hee shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes, and lue vestments,

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euertlasting ordinance vnto you to make an atonement for the children of Israel for all their finnes * once a yeere: and as the Lord commanded Moises, hee did.

C H A P. XVII.

¶ All sacrifices must be brought to the doore of the Tabernacle, & to the doore they may not offer. so they may not eat blood.

A Nd the Lord spake vnto Moises, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whofoeuer he be of the house of Israel that killeth a bullocke, or lambe, or goat in the hoast, or that killeth it out of the hoast,

¶ Herein this goat is a figure of Iesus Christ, who beareth the finnes of the people, Isa. 53, & 1 Pet. 1, 18, 19.

¶ In the count where wasthe E. 1. uer, Exod. 30, 18.

¶ Chap. 6, 10, 11, 12, 13, 14.

¶ Which was Tif. ri, and answereth to part of September, and part of October.

¶ Meaning, by sinne and finis, Num. 19, 7.

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

¶ Meaning, by sinne and finis, Num. 19, 7.

¶ Meaning, by sinne and finis, Num. 19, 7.

¶ Exod. 30, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ Or, girdles.

¶ Hier. 5, 7.

¶ In the first it is called Aazel, which some say, is a mountaine neere Sinai, whither this goat was sent, but rather it is called the Scape goat, because it was not offered, but sent into the desert, as verse 21.

¶ The Holies of all

¶ Or, the smoke.

¶ Or, the fire.

¶ Hier. 8, 13, and 10, 4, 5. ¶ Comp. 1, 6. ¶ That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

¶ Placed among them which ate vncleane. ¶ Lev. 22, 10.

¶ Wherevpon the sweet incense and perfume was offered.

a I do as much as
honor it, although
he had killed a
man, as Isa. 66. 3.

d Wherefoever
they were moved
with foolish de-
votion to offer it.

* Exod. 29. 18.

e Meaning, what-
soever is not the
true God, i. Cor.
10. 10. psal. 95. 5.
f For idolatry is
spiritually whor-
edome, because
faith toward God
is broken.

g I will declare
my wrath by tak-
ing vengeance on
him, as chap.
20. 33.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, & blood shall be imputed vnto that man: he hath shed blood, whereto that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweet savour vnto the Lord.

7 And they shall no more offer their offerings vnto devils, after whom they haue gone a whoring: this shall be an ordinance for euer vnto them in their generations.

8 Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen so man shall be cut off from his people.

10 Likewise, whosoever he be of the house of Israel: or of the strangers that sojourn among them, that eateth any blood, I will even set my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue given it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

that sojourneth among you, shall eat blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may be eaten, he shall poure out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood: it is ioynd with his life: therefore I said vnto the children of Israel, * Yee shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

15 And every person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same country or a stranger, he shall both wash his clothes, and wash himself in water, and be vncleane vnto the euen: after he shall be cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are vncleane.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, * which if a man doe, he shall then liue in them: b I am the Lord.

6 None shall come neere to any of the kindred of his flesh to vncouer her shame: I am the Lord.

h which the law
permitteth to be
eaten, because it
is cleane.

* Gen. 9. 4
g Or, being vncleane.

i Or, counted
cleane.

g Or, simply.
h Or, being vncleane.
i Or, being vncleane.

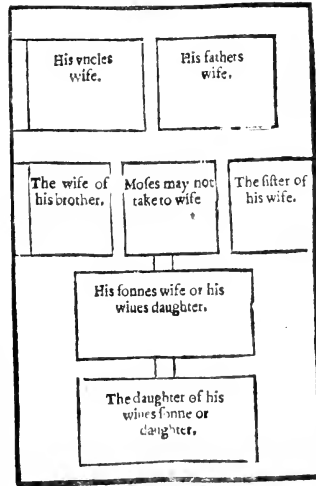
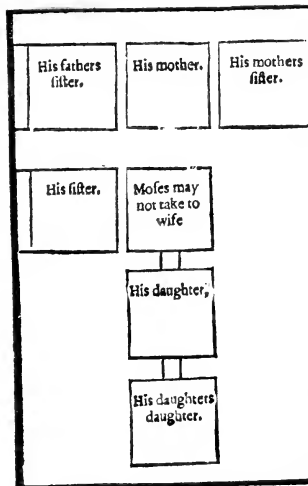
a Ye shall preiure
your selues from
these abominati-
ons following,
which the Egyp-
tians and Cana-
anites use.

* Ezek. 20. 11. Rom.
10. 3. gal. 3. 12.

b And therefore
ye ought to seme
me alone, as my
people.

c That is, to lie
with her, though
it be vnder title
of marriage.

Consanguinitie hindring marriage.



As Moses cannot contract matrimony with the women that are so of kinne to him as is above specified, so also cannot Mary his sister marry with the men that are in like degree. Note also, that besides the persons here specified, there are also many that are ascended or descended of the same line, be it of blood or kinred.

things, as of linnen and woollen come vpon thee.

20 ¶ Whoſoeuer alſo lieth and medleth with a woman that is a bondmaid, affianced to a husband, and not redeemed, nor freedome given her, † she shall be scourged, *but* they shall not die, because she is not made free.

21 And hee shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his finne which hee hath done, and pardon shall be given him for his finne, which he hath committed.

23 ¶ Also when ye shall come into the land, and haue planted euery tree for meate, ye shall count the fruit thereof as vineuncircumcised: three yeere shall it be vineuncircumcised vnto you: it shall not be eaten:

24 But in the fourth yeere all the fruit thereof shall be holy to the playfe of the Lord.

25 And in the fift yeere shall ye eate of the fruit of it, that it may † yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eat the † flesh with the † blood: ye shall not vie witchcraft, nor obserue times.

27 ¶ Ye shall not cut round the corners of your heads, neither shalt thou † marre the tuftes of thy beard.

28 ¶ Ye shall not cut your flesh for the † lead, nor make any print of a † marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a † whore, least the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Ye shall not regard them that worke with spirits, neither Soothsayers: ye shall not seeke to them to be deified by them: I am the Lord your God.

32 ¶ Thou shalt † rise vp before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger loiourne with thee in your land, ye shall not † vex him.

34 ¶ But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniuſity in iudgement, in line, in weight, or in measure.

36 ¶ You shall haue iust balances, true weights, a true Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

¶ They that giue of their seede to Molech, must die
¶ They that haue recourse to forerisers, so the man that committeth adultery, or incest, or fornication with the kindred or affinity. 24 If a man prostitute people to the Lord

¶ And the Lord spake vnto Moses, saying,
2. Thou shalt say also to the children of Israel, ¶ Whoſoeuer haue of the children of Israel, or of the strangers that dwell in Israel, that

giueh his children vnto Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will b̄ set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and wink at that man when hee giueh his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any time after such as wake with spirits, and after foolishnes to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them: I am the Lord which doth in these you.

9 ¶ If there be any that curseh his father or his mother, he shall die the death, *seeing* he hath cursed his father & his mother, † his blood shall e vpon him.

10 ¶ And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because hee hath vncouered his fathers † shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought † abomination; their blood shall be vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination; they shall die the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 ¶ Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman & the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and the seeth his shame, it is violence: therefore they shall be cut off in the sight of their people, because he hath vncouered his sisters shame, he shall beare his iniquitie.

18 ¶ The man also that lieth with a woman having her † diseafe, and vncouereth her shame, and openeth her fountaine, and the open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreover, thou shalt not vncouer the shame of thy mothers sister, † nor of thy fathers sister: because he hath vncouered his † kin, they shall beare their iniquity.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his fathers shame: they shall beare their iniquity, and shall

By Molech he meaneth any kind of idle, Chap. 17, 18, 19, 20, and 18, 21.

¶ Though the people be negligent to doe their duty, and defend Gods right, yet he will not suffer wickednesse to go unpunished.

¶ To be famous for crimes or counsels is spual wickednesse, & dishonour.

¶ Chap. 11, 44, 12, 10, 11.

¶ Exod. 11, 17, 12, 10, 11.

¶ He is wretched to die.

¶ Exod. 22, 17, 23, 9, 10.

¶ Chap. 18, 6, 19, 11, 30.

¶ Gr. confusio.

¶ Chap. 18, 17.

¶ It is an execrable and detestable thing.

¶ Chap. 18, 17.

¶ He is the person of dishonour.

¶ Chap. 18, 17, 19, 11, 30.

¶ Chap. 18, 17, 19, 11, 30.

¶ Exod. 18, 17.

† Eke, a beating shall be, some reade, they shall be beaten.

It shall be vncircumcised as that which is not circumcised.

¶ Or, that God multiply

¶ Whether it be strength, or otherwise.

¶ To measure such or vniuſities.

¶ Cf. 11, 1, 12, 10, 11.

¶ As did the Gentiles in signe of mourning.

¶ Or, cut, or reade.

¶ Deut. 14, 1, 15, 1, 2.

¶ The foule or person.

¶ I by whipping your bodies, or burning makes therein.

¶ As did the Egyptians, and Leuites.

¶ A. 11, 1, 12, 10, 11.

¶ In token of mourning.

¶ Or, doe him wrong.

¶ Exod. 18, 17, 19, 11, 30.

¶ As in measuring the ground.

¶ Prov. 11, 1, 12, 10, 11, 30, 11, 30.

¶ By the two names he meaneth all other.

¶ Of Ephah, reade Exod. 16, 36, and of Hin, Exod. 16, 36, 40.

g. They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the living.

h. Reade Chap. 18. 16.

* Chap. 18. 25.

* Deut. 2. 5.

i. Full of abundance of all things.

* Chap. 11. 2. 3. Deut. 18. 6.

k. By eating them contrary to my commandment.

* Lev. 7. 7.

* Deut. 18. 11. 1. Sam. 18. 7.

l. By touching the dead, lamenting, or being at their buriall.

m. For being married, the seemed to be cut off from his family.

n. Give him his wife.

o. The Priest was permitted to mourne for his next kindred only.

* Chap. 19. 27.

p. Which hath an evil name or is defamed.

q. Thou shalt count them holy and reuerence them.

r. The Gnewbread.

s. He shall use no such ceremonies as the mourning obsequies.

shall die & childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncouered his brothers h flame, they shall be childlesse.

22 ¶ Yee shall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land whither I bring you to dwell therein, * ipne you not out.

23 Wherefore ye shall not walke in the manners of this nation which I callt out before you: for they have committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherit their land, and I will giue it vnto you to possesse it, euen a land that i floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

25 ¶ Therefore shall yee put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane, neither shall yee defile your felies with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be * holy vnto me: for I the Lord am holy, and I haue separated you from other people that ye should be mine.

27 ¶ * And if a man or woman haue a spirit of diuination, or foethfaying in them, they shall die the death: they shall stone them to death, their blood shall be vpon them.

CHAP. XXXI.

1 For whom the Priests may lament. 2 How pure the Priests ought to be, both in themselves, and in their family.

ANd the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be * defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a maide, that is neere vnto him, which hath not had an husband: for her t he may lament.

4 He shall not lament for the * Prince among his people, to pollute himselfe.

5 They shall not make * bald parts vpon their head, nor shane off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or a one polluted, neither shall they marry a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt * sanctifie him therefore, for he offereth the * bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priests daughter fall to play the whore, shee pollureth her father: therefore shall shee be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powdered, and hath consecrated his hand to put on the garments) shall not * vncouer his head, nor rent his clothes.

11 Neither shall hee goe out any dead body, ¶ Or, to the house of the dead. nor make himselfe vncleane by his father or by his mother,

12 Neither shall hee goe out of the h Sanctuary, nor pollute the holy place of his God: for the i crowne of the anoynting oyle of his God is vpon him: I am the Lord.

13 Also he shall take a maide vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maide of his owne people to wife:

15 Neither shall hee defile his i seede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whofoeuer of thy feede in their generations hath any blemishes, shall not preate to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lambe, or that hath a flat nose, or that hath any m mithapen member,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, a crooke backt, or bleare eyed, or hath a blemish in his eye, or be scuruite, or scabbed, or haue his stones broken.

21 None of the feed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not preate to offer the bread of his God.

22 The bread of his God, euen of the q most holy, and of the holy shall he eate:

23 But he shall not goe in vnto the vvaile, nor come neere the altar, because he hath a blemish, least he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXXII.

1 Who ought to abstaine from eating the things that were offered, 2 What occasion should be offered.

ANd the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be * separated from the holy things of the children of Israel, and that they pollute not mine holy name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whofoeuer hee be of all your feed among your generations after you, that toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vncleannesse vpon him, euen that person shall be cut off from my sight, I am the Lord.

4 ¶ Whofoeuer also of the feede of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is * vncleane by reason of the dead, or a man whose issue of seede runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man by whom he may be made vncleannesse, t whatsoeuer vncleannesse he hath,

6 The person that hath touched such a shall therefore be vncleane vntill the euen, & shall not eate of the holy things, ¶ except he haue washed his

h To goe to the dead.

i For by his anoynting he was preferred to the other Priests, and therefore could not lament the dead, least hee should haue polluted his holy vnting.

k Not ouerly of his tribe, but of all Israel.

l By marrying any vncleane or defamed woman.

m Which is deforned or blemished. n As not of equal proportion, or hating in number more or lesse. o Or that hath a Web, or pearly.

p At the shewbread, and meate offering.

q As of sacrifice for sinne.

r As of the renths and first fruits.

f Into the Sanctuary.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To esse himselfe.

* Chap. 15. 22.

c By touching any dead thing, or being at buriall of the dead.

t Else, according to all his vncleannesse.

u Or, vntill.

his flesh with water.

7 But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his food.

8 * Of a beest that dieth, or is rent *with beasts*, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare their sinne for it, and doe for it, if they defile it: I the Lord sanctifie them.

10 There shall no stranger also eate of the holy thing, neither shall the guest of the Priest, neither shall an hired seruant eate of the holy thing:

11 But if the Priest buy any with money, hee shall eat of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priests daughter also be married vnto a stranger, she may not eat of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no child, but is returned vnto her fathers house, she shall eat of her fathers bread, as shee did in her youth: but there shall no stranger eate thereof.

14 * If a man eate of the holy thing vnwittingly, he shall put the gift part thereto, and giue it vnto the Priest with the hallowed thing.

15 So shall they not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the people to beare the iniquitie of their trespass, while they eate their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoener he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vovs, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering.

19 See *offer* of your free minde a male without blemish of the beemes, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering of the beemes, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or having a wenne, or skirvie, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any member superfluous, or lacking, such mayst thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be even seven dayes vnder his damme: and from the eighth day forth it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shall not kill * *Drut. 22, 6*

her, and her young both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day shall it be eaten, ye shall leaue none of it to the morrow: I am the Lord.

31 Therefore shall ye keepe my Commandments and doe them: for I am the Lord.

32 Neither shall ye pollute my holy Name, but I will be hallowed among the children of Israel, I the Lord sanctifie you.

33 Which haue brought you out of the lande of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

1 The feastes of the Lord. 2 The Sabbath. 3 The Passenour. 4 The feast of unleavened bread. 5 The feast of first fruits. 6 Whitsuntide. 7 The feast of blowing trumpets. 8 The feast of Tabernacles.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel and say vnto them, The feasts of the Lord which yee shall call the holy assemblies, euen these are my feasts.

3 * Sixe dayes shall worke be done, but in the seventh day shall be the Sabbath of rest, an holy conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first month and in the fourteenth day of the month at euening shall be the Passenour of the Lord.

6 And on the fifteenth day of this month shall be the feast of unleavened bread vnto the Lord: seven dayes yee shall eate unleavened bread.

7 In the first day yee shall haue an holy conuocation: ye shall doe no seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seven dayes, and in the seventh day shall be holy conuocation: ye shall doe no seruile worke therein.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring a sheafe of the first fruits of your harvest vnto the Priest.

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall ye prepare a lamb without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet saour: and the drinke offering thereof the fourth part of an Hin of wine.

14 And ye shall eate neither bread nor parched come, nor greene eares vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a Law for euer in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seven Sabbath, they shall be complete.

16 Vnto the morrow after the seventh Sabbath shall yee number fiftie dayes: then ye shall bring

k For whosoever doth otherwise then God commandeth, pollute his Name.

Or, assemblies. * Exod. 23, 9, 10. Or, ye may worke. Or, assembly.

For the Sabbath was kept euenly wecke, and that other were kept but once euenly yeere.

* Exod. 12, 15. Numb. 28, 17.

b Or bodily labour, such about that which one must eate. Exod. 23, 14.

c The first day of the feast, and the seventh were kept holy: in the rest they might worke except a feast were celebrated.

d The feast of unleavened bread, the fifteenth day, and the feast of Weeks the sixteenth day.

Or, an Omne, Exod. 24, 19. Lev. 23, 17.

g That is, the second Sabbath of the Passenour.

e Which is, the fifth part of an Ephah, or two Omeres: Exod. 16, 16. f Reade Exod. 29, 40.

Or, full eares.

g That is, the seventh day after the first Sabbath of the Passenour.

Or, may be.

Or, bread. * Exod. 12, 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

d Which is not of the side of Levi. e Some Reade, the servant which had his eare bored, and would not goe free. Exod. 21, 6.

f Who is not of the Priests kindred.

* Exod. 23, 10, 11.

g He shall giue that and a fifth part more. h For if they did not offer for their error, the people by their example might commit the like offence.

* Dent. 15, 11. Melch. 3, 12.

Or, may.

¶ Chap. 21, 19.

i Ye shall not receive any vnto the thing of a stranger, to make it the Lords offering: which he calleth the bread of the Lord.

a new meat offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall be two *loaves* of two tenth deales of fine flour, *which* shall be baken with *leaven* for first fruits vnto the Lord.

18 Also yee shall offer with the bread seven lambs without blemish of one yeere old, and a young bullocke and two rams: they shall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweet savour vnto the Lord.

19 Then yee shall prepare an hee goat for a sinne offering, and two lambs of one yeere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambs: they shall be holy to the Lord, for the Priest.

21 So ye shall proclaim the same day, *that* it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: *it shall be* an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ And when you reape the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after-gathering of thy harvest, *but* shalt leave them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the 4th tenth month, and in the first day of the month I shall see I haue a Sabbath, for the remembrance of *me* blowing the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying, 27 The 4th tenth alfo of this tenth month, shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall humble your souls, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For every person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And every person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no manner worke *therefore*: *this shall be* a law for euer in your generations, *thow vnto* all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your souls: in the ninth day of the month at euen, from euen to euen shall ye celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, ¶ In the fifteenth day of this tenth month, shall be for seven dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.

36 Seven dayes ye shall offer sacrifice made by fire vnto the Lord, and in the eighth day shall be an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the

solemne assembly, ye shall doe no seruile worke therein.

37 These are the feastes of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, a burnt offering, and meate offering, a sacrifice, and drinke offerings, euerie one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the tenth month, when yee haue gathered in the fruit of the land, ye shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eighth day shall be a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes off thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So yee shall keepe this feast vnto the Lord seven dayes in the yeere, by a perpetual ordinance through your generations: in the tenth month shall you keepe it.

42 Yee shall dwell in booths seven dayes: all that are Israelites borne, shall dwell in booths:

43 That your posterity may know that I haue made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIII.

1 The cycle for the trumpet. 5 The flow bread. 14 The discipline shall stand. 17 He that killeth shall kille.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel that they bring vnto thee pure olive beaten, for the light, to cause *flames* of burne continually.

3 Without the vails of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: *this shall be* a law for euer through your generations.

4 He shall dresse the lampes vpon the pure Candlestick before the Lord perpetually.

5 Also thou shalt take fine flour, and bake twelue cakes thereof: two e tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, fixe in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stead of the bread it may be for a remembrance, and an offering made by fire vnto the Lord.

8 Euerie Sabbath he shall put them in rowes before the Lord euermore, *receiving them* of the children of Israel for an euerting Covenant.

9 And the bread shall be Acons and his tonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stode together in the house.

11 So the Israelitish woman sonne blasphemmed the Name of the Lord, and cursed, and they brought

Or, a day where in the people are rayed from all worke.

Or, peace offering.

Or, a solempne feast.

Or, as though it were a feast.

In the wilderness, forasmuch as they would not credit Iohna and Caleb, when they returned from spying the land of Canaan.

A Rende Exod. 27, 20.

which vailles parted the holies of all, where was the Ark of the Testimony, from the Sanctuary.

Exod. 23, 14.

Exod. 25, 30. That is, two Omers, read Exod. 16, 10.

For it was burnt euerie Sabbath, when the bread was taken away.

Exod. 29, 32. Chap 8 3. Atris. 12, 13.

Meaning, om of his reit.

By swearing or despising Gods

h Because the Iewen should eat them as Chap. 7, 13 and they should not be offered to the Lord vpon the altar.

Thence, offered to the Lord, and the rest should be for the Priests.

Chap. 19, 24. Deut. 19, 19.

h That is, about the end of September. Or, an holy day to the Lord. m Which blowing was to put them in remembrance of the multitude is that we e in that month, and of the Tible.

Chap. 19, 27, 30. Name 2, 7. n By fasting, and prayer.

o Which conteineth a nigat and a day: yet they cook it but for their men all day. p Eze. 29, 17. q Num. 3, 12. lwin 7, 137.

Exod. 2, 13.

brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan.)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying, 14 Bring the blasphemer without the hoatie, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whofoeuer curseth his God, shall he beare his sinne.

16 And he that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be staine.

17 * He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, & beaft for beaft.

19 Also if a man cause any blemish in his neighbour, as he hath done, so shall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shall be repayed to him.

21 And he that killeth a beast, shall restore it: but he that killeth a man, shall be staine.

22 Yee shall haue one * law: it shall be aswell for the stranger as for one borne in the country, for I am the Lord your God.

23 * Then Moses tolde the children of Israel, and they brought the blasphemer out of the hoatie, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

a The Sabbath of the fiftieth yeere. b The Iubile in the fiftieth yeere. c Not to oppress the seruants. d The fild and redemptions of lands, houses and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the * land shall * keepe Sabbath vnto the Lord.

3 * Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: it shall be the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it * owne accord of thy hand, thou shalt not reape, neither gather the grapes that thou hast left * vnbaboured: for it shall be a yeere of rest vnto the land.

6 And the * rest of the land shall be meate for you, *euē* for thee and for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof be meate.

8 * Also thou shalt number seven * Sabbaths of yeeres vnto thee *euē* seven times seven yeere: and the space of the seven Sabbaths of yeeres will be vnto thee nine and fourty yeere.

9 * Then thou shalt cause to blow the trumpet of the Iubile in the tenth day of the seventh month: euen in the day of the reconciliation shall yee make the trumpet blow throughout all your land.

10 And yee shall hallo w that yeere, *euē* the fiftieth yeere, and proclaime libertie in the land to all the inhabitants thereof: it shall be the Iubile vnto you, and yee shall returne euery man vnto his possession, and euery man shall returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof that are left vnbaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, yee shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall not oppress one another:

15 But according to the number of yeeres after the Iubile, thou shalt buy of thy neighbour: *afte* according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of * fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 * Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and yee shall dwell in the land in safetie.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in safetie.

20 And if yee shall say, What shall we eate the seventh yeere, for we shall not sowe, nor gather in our increase?

21 I will * send my blessing vpon you in the sixth yeere, and it shall bring forth fruit for three yeeres.

22 And yee shall sowe the eighth yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, yee shall eate the olde.

23 * Also the land shall not be sold to be cut off from the family: for the land is mine, and yee be but strangers and sojourners with me,

24 Therefore in all the land of your possession yee shall in graunt a redemption for the land.

25 * If thy brother be impoverished, and sell his possession, then his redeemer shall come, *euē* med. his neere kinsmen, and buy out that, which his brother sold.

26 And if hee haue no redeemer, but * hath gotten and found to buy it out,

27 Then shall he * count the yeeres of his sale, and restore the one pson to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore him, then that which is sold, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled city, he may buy it out againe within a whole

In the beginning of the 50 yeere was the Iubile, so called, because the joyful tidings of liberty were proclaimed by the sound of a corne.

Which were in bondage because the Iubile would not be the Iubile, unless the Iubile of families, diminished and not confounded.

h By desire, or otherwise. i If the Iubile to come be scarce, thou shalt sell better cheap: if it be faine off, it shall be more.

k And not the full possession of the land.

l Or, shall be sold to thee.

m I will send my blessing.

n It could not be sold for ever, but must returne to the family in the Iubile.

o He shall sell it on condition that it may be redeemed.

p Or, kinsman.

q Hee shall have the money of the yeere past, and paying for the rest of the yeere to come.

r From his hand that bought it.

* Num. 15. 34.

* Deut. 13. 9.
and 17. 7.

g shall be punished.

* Exod. 21. 12.
Deut. 19. 4. 11.
† Eke. Justice the
soul of any man.
‡ Eke. soul for
soul.

* Exod. 21. 24.
Deut. 19. 21.
Math. 5. 38.

* Exod. 18. 40.
h Because the punishment was not
yet appointed by the law for the
blasphemer, Moses
told with the
Lord, and told
the people what
God commanded.

* Exod. 23. 10.
† Eke. shall rest
a rest.

a The lewes began the count of this yeere in September, for then all the fruits were gathered.

b By reason of the corne that fell out of the ears the yeere past.
c Or, which thou hast separated from thy selfe, and consecrated to God for the poor.

d That which the land bringeth forth in her rest,

g Or, mark.

whole yeere after it is sold: within a yeere may he buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled city, shall be stablished, & as cut off from the families, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages which haue no waikes round about them, shall be esteemed as the field of the countrey: they may be bought out againe, and shall goe out in the Iubile.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme it at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cite of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their cities shall not be sold: for it is their perpetual possession.

35 Moreover, if thy brother be impouertised, and fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

36 * Thou shalt take no vsury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitales for increase.

38 I am the Lord thy God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 * If thy brother also that dwelleth by thee be impouertised, and be sold vnto thee, thou shalt not compell him to serue as a bond seruant.

40 But as an hired seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both he and his children with him, and shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bondmaid, which thou shalt haue, shall be of the heathen that are round about you: of them shall yee buy seruants and maidens.

45 And moreover, of the children of the strangers that are sojourners among you, of them shall yee buy, and of their families that are with you, which they begate in your land: these shall be your seruants.

46 So yee shall take them as inheritance for your children after you to possesse them by inheritance, yee shall vse their labours for euil: but once your brethren the children of Israel yee shall not rule one ouer another with cruelty.

47 * If a sojourner or a stranger dwelling by thee get riches, and thy brother by him be impouertised, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family,

48 After that he is sold, he may be bought out: one of his brethren may buy him out,

49 Or his vnkle, or his vncles sonne may buy him out, or any of the kindred of his flesh among his family, may redeeme him: either if hee can get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them shall he giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 Hee shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Holies forbidden. 3 A blessing to them that keepeth commandments. 14 The curse to those that break them. 42 God promyseth to multiply his seruants.

YE shall make you none idoles nor grauen image, neither yeare you vp any pillar, neither shall ye let any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

3 * If yee walke in mine ordinances, and keepe my commandments, and doe them,

4 I will then send you a raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And you shall threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none shall make you afraid: also I will rid euill beasts out of the land, and the sword shall not goe thorow your land.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fine of you shall chase an hundredth, and an hundredth of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increase, and multiply you, and I will establish my covenant with you.

10 Ye shall eate also old store, and cary out old because of the new.

11 * And I will set my Tabernacle among you, and my soule shall not loathe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you free vpright.

14 * But if ye will not obey me, nor doe all these commandments,

15 And if you shall despise mine ordinances, ei-

* If he be able,

* Which remaine yet to the Iubile.

* Thou shalt not suffer him to increase him himselfe, if thou know it.

* Exod. 20, 42
Deut. 5, 8
Psal. 97, 7
Or, shall cause any image.

* Chap. 19, 30.

* Deut. 28, 25.

* By promising abundance of the earthly things, he directeth the mind to consider the rich treasures of the spirital blessings.

* Lev. 11, 19.
* Exod. 11, 10.
* Lev. 11, 10.

* Lev. 11, 10.

* Lev. 23, 19.

* Exod. 11, 10.

* Exod. 11, 10.

* Exod. 11, 10.

* Exod. 11, 10.

* Exod. 11, 10.

* Exod. 11, 10.

* Exod. 11, 10.

* Exod. 11, 10.

* Exod. 11, 10.

* That is, for ever: see deuter. 10, 17.

* Or, ye shall.

* Exod. 11, 10.

* Where the Leuites kept their cattle.

* In these it is, if his hand shake, meaning, if hee stretch forth his hand for helpe as out in misery.
* Exod. 22, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Exod. 22, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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

* For they shall not be bought out at the Iubile.

* Exod. 11, 10.

ther if your soule abhorre my lawes, so that yee will not doe all my Commandements, but breake my Covenant.

16 Then will I also doe this vnto yee, I will appoint ouer you I fearelesse, a consumption, and the burning ague to consume the eyes, and make the heart heinie, and you shall fowe your side in vaine: for your enemies shall eate it:

17 And I will let my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, * and yee shall flee when none pursueth you.

18 And if yee will not for these things obey me, then will I punish you h seuen times more, according to your finnes.

19 And I will breake the pride of your power, and I will make your heauen as yron, and your earth as brasie:

20 And your strength shall be spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

21 * And if yee walke stubburnly against me, and will not obey me, I will then bring seuen times more plagues vpon you, according to your finnes.

22 I will also send wilde beafts vpon you, which shall spoile you, and destroy your cattell, and make you fewe in number: so your high wayes shall be desolate.

23 Yet if by these ye will not be reformed by me, but walke stubburnly against me,

24 Then will I also walke stubburnly against you, and I will smite you yet seuen times for your finnes.

25 And I will send a sword vpon you, that shall auenge the quarrell of my Covenant: and when ye are gathered in your cities, I will send the pestilence among you, and yee shall be delineed into the land of the enemy.

26 When I shall breake the staffe of your bread, then ten women shall bake your bread in one oven, & they shall deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

27 Yet if yee will not for this obey mee, but walke against me stubburnly,

28 Then will I walke stubburnly in mine anger against you, and I will also chastise you seuen times more according to your finnes.

29 * And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall yee deuoure.

30 I will also destroy your hie places, and * cut away your images, and cast your carcases vpon the bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuary vnto naught, and I will not smell the saueur of your sweet odours.

32 I will also bring the land vnto a wilderness, and your enemies which dwell therein, shall be astonied thereat.

33 Also I will enter you among the heathen, and I will draw out a sword after you, and your land shall be waste, and your cities shall be desolate.

34 Then shall the land enjoy her Sabbaths, as long as it lieth void, and yee shall be in your enemies land: then shall the land rest, and enjoy her Sabbaths.

35 All the dayes that it lieth void, it shall rest, because it did not rest in your Sabbaths, when ye dwelt vpon it,

36 And vpon them that are left of you, I will send euen a famine into their hearts in the land of your enemies, and the founte of a lease flaken shall cease them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquity, in your enemies lands, and for the iniquities of their fathers shall they pine away with them also.

40 Then they shall confesse their iniquity, and the wickednes of their fathers for their trespass, which they haue trespassed against me, & also because they haue walked stubburnly against me.

41 Therefore I will walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall be humbled, and then they shall willingly be the punishment of their iniquity.

42 Then I will remember my Covenant with Iakob, and my Covenant also with Izhak, and also my Covenant with Abraham will I remember, and will remember the land.

43 * The land also in the meane season shall be left of them, and shall enjoy her Sabbaths while the lieth waste without them, but they shall willingly suffer the punishment of their iniquity, because they despised my Lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them utterly, nor to breake my Covenant with them: for I am the Lord their God:

45 But I will remember for them the Covenant of old, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the Ordinances, and the Iudgements, and the Lawes, which the Lord made betwene him, and the children of Israel, in mount Sinai by the hand of Moses.

CHAP. XXVII.

2 Of diuers vows: and the redemption of the same. 28 * thing separate from the self of man, cannot be sold for redemption, as it remaineth to the Lord.

Moreover, the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vow of a person vnto the Lord, by bray estimation,

3 Then thy estimation shall be thus: a male from twenty yeere old vnto fixtie yeere olde shall be by thy estimation euen fifty shekels of silver, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shall be thirty shekels.

5 And from five yeere olde to twenty yeere olde, thy valuation shall be for the male twenty shekels, and for the female ten shekels.

6 But from a moneth olde vnto five yeere olde, thy price of the male shall be five shekels of silver, and thy price of the female, three shekels of silver.

7 And from fixtie yeere olde and about, if he be a male, then thy price shall be fifteene shekels, and for the female ten shekels.

Or, remaneth.

If of their redemption, diddise them.

Forasmuch as, they are culpable of their fathers fault, edy shall punish ed as well as their fathers.

Or, pay for their sinne.

Whildesthey are captiue, and without redemption.

Deut. 4. 31. Rom. 11. 14.

Made to denie his daughter.

These verses are they can e out of Egypt.

As of his souce or his daughter.

Which are the price.

Heade the value of the shekel.

Exod. 30. 13.

He that is of old, those vows were, by the father deduced then children to God, which were not of law force, but they might be redeemed from them.

e If he be not
able to pay after
thy valuation,

8 But if he be poor ^e then thou hast redeemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the ability of him that vowed, ^f so shall the Priest value him.

^f Which is cleane,
Chap. 12, 14

9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

^g That is, conser-
ue to the Lord.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then *both* this and that, which was changed for it, shall be holy.

11 And if it be any vnclane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, *which art* the Priest, so shall it be.

13 But if he will buy it againe, then hee shall giue the fift part of it more, aboute thy valuation.

14 ^h Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be.

^h That is, so shall it
be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, &c it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shall thou esteeme it according to the ⁱ feede thereof, ^j as Homer of barley feede shall be at fiftie shekels of silver.

17 If he dedicate his felde *immediately* from the yeere of Iubile, it shall be worth as thou dost esteeme it.

18 But if he dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shall purchase the fift part of the price, that thou esteemest it at, therevnto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest ^k sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a field ^l separate

from common vses: the possession thereof shall be the Priestes.

22 If a man also dedicate vnto the Lord a felde which he hath bought, which is not of the ground of his inheritance.

23 Then the Priest shall set the price to him, as ^m thou esteemest it, vnto the yeere of Iubile, and he shall giue ⁿ thy price the same day, as a thing ^o holy vnto the Lord.

24 But in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him *I say*, whole inheritance the land was.

25 And all the valuation shall be according to the shekel of ^p the Sanctuary: a shekel containeth twentie gerahs.

26 ^q Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shall dedicate such, be it bullocke, or sheepe: for it is the ^r Lords.

27 But if it be an vnclane beast, then hee shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 ^s Notwithstanding, nothing separate from the common vse that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shall be redeemed, but ^t o die the death.

30 Also the rithme of the land *both* of the feed of the ground, and of the fruit of the trees is the Lords: *it is* holy to the Lord.

31 But if a man will redeeme any of his tithes, he shall adde the ^u fift part thereto.

32 And every tith of bullocke, and of sheepe, and of all that goeth vnder the yoke, the tenth shall be holy vnto the Lord.

33 Hee shall not looke if it be good or bad, neither shall hee change it: else if hee change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the Commandements which the Lord commanded by Moyses vnto the children of Israel in Mount Sinai.

^m Verse 14.
ⁿ The Priests
valuation.

^p Exodus 30, 13
Numb. 3, 47.
Ex. 45, 12.

^q Euid. 13, 2
and 2, 19.
Numb. 3, 13.
It was the Lords
already.

^r Ipsi. 19.

^s It shall remaine
without redemp-
tion.

^t Besides the val-
ue of the thing,
it selfe.

^u All that which
is number: that
is, every tenth as
he falleth by tale
without excep-
tion or respect.

THE FORTH BOOKE of Moyses, called * Numbers.

THE ARGUMENT.

FOrasmuch as God hath appointed that his Church in this world shall be under the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he had promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profite, to discern the wicked and the hypocrites, from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serue their purpose, murmured when they lacked to content their lustes, and dispised them whom God had appointed rulers over them. By reason whereof they provoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding, God is ever true in his promise, and governeth his holy Spirit, that either they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore he continueth his graces toward them, hee giueth them ordinances and instructions, as well for Religion, as eueryward policie: hee preserued them against all craft and conspuracie, and giueth them manifest victories against

* So called be-
cause of the diuer-
sity and multitude
of numbers
which are here
thiefly contained,
both of men
names and places

against their enemies. And to auoyde all controuersies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the lande which they had vntoone, and that also which hee had promised, as seemed best to his godly wisdom.

C H A P. I.

- 1 Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Levites are exempted for the service of the Lord.



He Lord spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth, in the second yeere after they were come out of the land of Egypt, saying,

- * 2 Take ye the summe of all the Congregation of the children of Israel, after their families and households of their fathers, with the number of their names: to wit, all the males, 7 man by man:

3 From twentie yeere old and above, all that goe forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

- 4 And with you shall be men of every tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Ammiadab:

8 Of Issachar, Nethaneel the sonne of Zuar:

9 Of Zebulun, Elib, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Giliad the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedazur:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Ahiezer, the sonne of Ammishadai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Elitaph the sonne of Deuiri:

15 Of Naphtali, Ahira the sonne of Enan:

16 These were famous in the Congregation, e princes of the tribes of their fathers, and heads over thousands in Israel.

17 7 Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared 7 their kindred by their families, and by the houses of their fathers according to the number of their names, from twentie yeere old and above, man by man.

19 As the Lord had commanded Moses, so he numbered them in the wilderness of Sinai.

20 So were the sonnes of 7 Reuben Israel's eldest sonne by their generations, by their families, and by the houses of their fathers according to the number of their names, man by man every male from twentie yeere old and above, as many as went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fourtie thousand, and fixe hundred.

22 Of the sonnes of 7 Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their

names, man by man, every male from twentie yeere old and above, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand and three hundred.

24 7 Of the sonnes of 7 Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names from twentie yeere old and above, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fixe and fourtie thousand, and fixe hundred and fiftie.

26 7 Of the sonnes of 7 Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah, was threecore and fourteene thousand, and fixe hundred.

28 7 Of the sonnes of 7 Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand, and foure hundred.

30 7 Of the sonnes of 7 Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above: all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seuen and fiftie thousand and foure hundred.

32 7 Of the sonnes of Ioseph, namely of the sonnes of 7 Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousand and fixe hundred.

34 7 Of the sonnes of 7 Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundred.

36 Of the sonnes of 7 Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was fixe and thirtie thousand and foure hundred.

38 Of the sonnes of 7 Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

a In this place of the wilderness that was neere to mount Sinai b Which contained part of April and part of May.

* Exod 30. 12.

† Elz. by their heads.

c That is, the chiefest man of every tribe.

d And aske you when ye number the people.

e Of representatives, and gouernours.

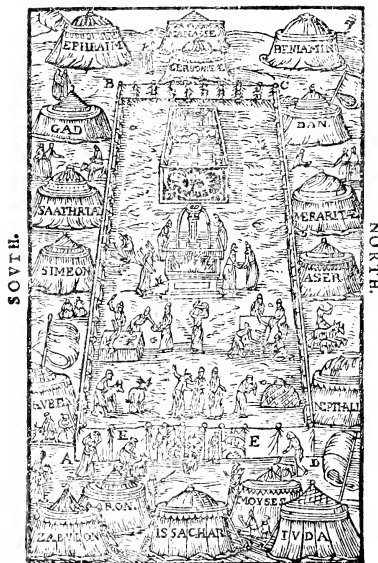
† In dewing enery man his tribe, and his ancestors.

§ These are the names of the twelue tribes, as first of Reuben.

|| Of a more able to beare weapons.

¶ Simeon.

W E S T.



EAST.

A B The length of the Court of an hundred cubits, as the South
side; in the which place there were twelve pillars, five cubits
height each, whereon the containers were tied to usele the Court.
C D The North side, which was in all points like. B C The West
gate, which was of five cubits wide. In this place there were twelve
pillars, five cubits height with the roof, whereon the containers
were fastened, as the South side. The length of the Court
which was also of five cubits breadth, so that the whole Court
was in length twice the breadth. The coming in was at the
East end, right as it there hanged a double hanging of sixteen
cubits, fastened to four pillars. E At the sides of the hanging
there were four pillars, five cubits high, with the length, which were
fastened on this side of the hanging, as three pillars, and on the other
side to as many as three pillars, so with.

11. 4288.

7. Mechanical.

42 ¶ Of the children of ¶ Naphtaly, by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them *also* of the tribe of

1 Or, full cost.

45 So *this* was all the summe of the sonnes of Israel, by the houses of their fathers from twenty yeere old and aboue , all that went to the warre in Israel.

47 But the Levites, after the tribes of their fathers were not numbred among 3 them.

48 For the Lord had spoken vnto Moses, and
sayd,

49 Only thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites over the Tabernacle of the Testimony, and over all the instruments thereof, and over all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Levites shall take it downe : and when the Tabernacle is to be pitched, the Levites shall set it vp : for the ^h stranger that commeth neere, shall be slaine.

52 Also the children of Israel shall pitch their tents euery man in his campe , and euery man vnder his stander throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, least vengeance come vpon the Congregation of the children of Israell, and the Levites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAPTER. II.

3 The order of the Tribes, and the names of the Captains of the Israelites.

ANd the Lord spake vnto Moses , and to Aaron, saying,

2 A Every man of the children of Israel shall campe by his standerd, and vnder the ensigne of their fathers house : farre off, about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the standerd of the house of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shall be captain of the sonnes of Iudah.

4. And his host and the number of them *were* seuentie and foure thousand and sixe hundredeth.

5 Next vnto him shall they of the tribe ^b of
Issachar pitch, and Nethaneei the sonne of Znar
shall be the captaine of the sonnes of Issachar:

6 And his host and the number thereof were
four and fifty thousand, and four hundred,

7 Then the tribe of Zebulun, and Eliab the sonne
of Helon captaine over the sonnes of Zebulun:

8 And his hoste and the number thereof seuen and fiftie thousand and foure hundreth;

9 The whole number of the hoste of Iudah are an hundredth fourescore and sixe thousand, and foure hundredth according to their armies: they shall first set forth.

10 ¶ On the South side ~~shall be~~ the standard of
the

d Ruben and Simeon, the sonnes of Lesh, and Gad the sonne of Zilpah her maide, were of the second band,

the hoaste of Reuben according to their armies: and the captaine over the sonnes of Reuben shall be Elizur the sonne of Shedeur.

11 And his hoaste and the number thereof, fixe and fortie thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine over the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoaste, and the number of them, nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine over the sonnes of Gad shall be Eliafah the sonne of Deuel:

15 And his hoaste and the number of them were fixe and fortie thousand, fixe hundred and fiftie.

16 All the number of the campe of Ruben were an hundred and one and fiftie thousand, and foure hundred and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoaste of the Levites, in the mids of the campe as they have pitched, lo shall they goe forward, euery man in his order, according to their standers.

18 ¶ The stander of the campe of Ephraim shall be toward the West according to their armies: and the captaine over the sonnes of Ephraim shall be Elithama the sonne of Ammihud:

19 And his hoaste and the number of them were fourtie thousand and five hundred.

20 And by him shall be the tribe of Manasseh, and the captaine over the sonnes of Manasseh, shall be Gamliel the sonne of Pedahzur:

21 And his hoast and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captaine over the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoaste, and the number of them were fixe and thirtie thousand and foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The stander of the hoast of Dan shall be toward the North according to their armies: and the captaine over the children of Dan shall be Ahiezer the sonne of Ammihaddai:

26 And his hoast and the number of them were two and threecore thousand and seven hundred.

27 And by him shall the tribe of Ashur pitch, and the captaine over the sonnes of Asher shall be Pagiel the sonne of Ocran.

28 And his hoast and the number of them were one and fourtie thousand, and five hundred.

29 ¶ Then the tribe of Nephthali, and the captaine over the children of Nephthali shall be Ahira the sonne of Enan:

30 And his hoast and the number of them were three and fiftie thousand and foure hundred.

31 All the number of the hoast of Dan was an hundred and seven and fiftie thousand and fixe hundred: they shall goe hindmost with their standers.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoaste, according to their armies, fixe hundred and three thousand, five hundred and fiftie.

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standers, and so they journeyed euery one with his families, according to the houses of their fathers.

CHAP. III.

¶ The charge and office of the Levites. 1. 35 Why the Lord separated the Levites for himselfe. 16 Their number, families, and captains. 40 The first borne of Israel is redeemed by the Levites. 47 The overplus is redeemed by money.

These also were the 2 generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, * Exod. 6, 23, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Preits, whom Moses did * consecrate to minister in the Priests office. * Exod. 28, 2.

4 * And Nadab and Abihu died before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Levi, and set them before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation, before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Levites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the stranger that commeth neere, shall be slain.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites shall be mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: euery male from a month olde and aboue that thou number.

16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names, * Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

¶ For vnder euery one of the four prince pall standers were diuers dignes to keepe euery band in order,

¶ Or, families and kindred.

* Levit. 10, 1, 2. 17, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ Or, before the altar.

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

¶ Offer them vnto Aaron for the seruice of the Tabernacle.

¶ Which appertained to the executing of the high Priests commandment, to the oversight of the people, and to the seruice of the Tabernacle.

¶ As the sonnes of the Priests serued in the Sanctuary in praying for the people and offering sacrifice: the Levites serued for the inferior vices of the time.

¶ Any that would minister not being a Levite.

¶ Exod. 12, 1 and 13, 19. Levit. 17, 40. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ Because it might be in equal distance from each one, and all differeatly haue recourse thierunto. ¶ Because Ephraim and Manasseh supplied the place of Joseph their father, they are reckoned to be Rahels children, to they and Benjamin might the child stand.

¶ Dan and Nephthali the sonnes of Bilha Rahels maide with Aher the sonne of Zilpah make the fourth stander.

¶ Which were of euery yeeres and aboue.

Levi, according to the houses of their fathers.

21 Of Gershon came the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (after the number of all the males from a moneth olde and above) was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captain and ancient of the house of the Gershonites shall be Eliashaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shall be the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and above, was eight thousand and fixe hundred, having the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captain and ancient of the house and families of the Kohathites shall be Elizaphan the sonne of Vzziel:

31 And their charge shall be the Ark, and the Table, and the Candlesticke, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest shall be chiefe captain of the Levites, having the oversight of them that have the charge of the Sanctuary.

33 ¶ Of Merari came the familie of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and above, was fixe thousand and two hundred.

35 The captain and ancient of the house of the families of Merari shall be Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shall be the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the court round about, with their sockets, and their pins and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, having the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that cometh neere shall be slaine.

39 The whole summe of the Levites, which Moses and Aaron numbered at the commandement of the Lord throughout their families, even all the males from a moneth olde and above, was two and twentie thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel from a moneth olde and above, and take the number of their names.

41 And thou shalt take the Levites to mee for all the first borne of the children of Israel (I am the Lord) and the cattell of the Levites for all the first borne of the cattell of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth olde and above) according to their number were two and twentie thousand, two hundred feneutie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine, (I am the Lord.)

46 And for the redeeming of the two hundred feneutie and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: the shekel containeth twenty gerahs.

48 And thou shalt giue the money, wherewith the odder number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundred threecore and fueshekels, after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAPTER IV.

The offices of the Levites, when the hostler removed, 46 The number of the three families of Kohath, Gershon, and Merari.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Levi, after their families, and houses of their fathers.

3 From a thirtie yeere old and above, even vntill fiftie yeere olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 ¶ When the hostler remoueth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall cover the Ark of the Testimonie therewith.

6 And they shall put thereon a covering of badgetes skinned, and shall spread vpon it a cloath altogether of blew silk, and put to the barres thereof:

7 And vpon the table of shew bread, they shall spread a cloath of blew silk, and put thereon the diskes, and the incense cups and goblets, and coverings to cover it with, and the bread shall be there on continually.

8 And they shall spread vpon them a covering

So that now the Levites should take the vnto the Lord for the first borne of Israel, sine for the 173. which were more then the Levites, for whom they paid money.

* Exod. 30, 15. Levit. 27 25. 140. 18, 14, 22, 45, 18

9 Of the two hundred feneutie and three, which were more then the Levites.

9 The Levites were numbered after three sorts, first at a moneth olde when they were consecrate to the Lord, next at 25. yeere old when they were appointed to be in the Tabernacle, and at 30 yeere olde to beare the burden of the Tabernacle.

10 Which divided the Sanctuary from the holiest of all. That is, put them vpon their shoulders to carry it: for the barres of the Ark could neuer be remoued.

* Exod. 25, 15. 18. 15, 30. 22 Meaning to cover the bread.

h Or, father,

i The charge was to care the coverings, and hangings of the Tabernacle.

k Doing every one his duty in the Sanctuary.

l The chiefe thing within the Sanctuary were committed to the Kohathites.

m Or, prince of priests.

n The wood worke and thereof of the instruments were committed to their charge.

o That none should enter into the Tabernacle to consecrate to Gods Appointment. p So that the first borne of the children of Israel were numbered by 273. 21. 21. 43.

of skarlet, and couer the same with a couering of badgers skinned, and put to the barres thereof.

9 Then they shall take a cloath of blew lilke, and couer the * candlestick of light with his lampes, and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinned, and put it vpon the * barres.

11 Also vpon the golden altar they shall spread a cloath of blew lilke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie, wherewith they minister in the Sanctuary, and put them in a cloath of blew lilke, and couer them with a couering of badgers skinned, and put them on the barres.

13 Also they shall take away the ashes from the altar, and spread a purple cloath vpon it.

14 And shall put vpon it all the instruments thereof, which they occupie about it, the censers, the fleshhooks, and the besomes, and the basens, *men* all the instruments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the *a* Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoaste, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 * And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the cye for the light, and the * sweete incense, and the * dayly meate offering, and the * anyoning oyle *vpon* the oversight of all the Tabernacle, and of all that therein is, *beside* in the Sanctuary, and in all the instruments thereof.

17 * And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus do vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint *men* to them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folded vp, lest they die.

21 * And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gerson, euery one by the houses of their fathers, throughout their families:

23 From thirtie yeere old and aboue vntill fiftie yeere olde shalt thou number them, all that *en* enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gerthionites to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinned, that is on high vpon it, and the vail of the doore of the Tabernacle of the Congregation.

26 The curtaines also of the court, and the vail of the entring in of the gate of the court,

which is neere the Tabernacle and neere the altar round about, with their cords: and all the instruments for their seruice, and all that is made for them: to fallall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gerthionites be done, in all their charges, and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gerthionites in the Tabernacle of the Congregation, and their watch *shall be* vnder the hand of Ithamar the sonne of Aaron the Priest.

29 * Thou shalt number the sonnes of Merari by their families, *and* by the houses of their fathers.

30 From thirtie yeere old and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets and their pines, and their cords with all their instruments, euen for all their seruice: and by *name* ye shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 * Then Moses and Aaron and the Princes of the Congregation numbered the sonnes of the Kohathites, by their families and by the houses of their fathers.

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the *†* numbers of them throughout their families were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the *†* hand of Moses.

38 Also the numbers of the sonnes of Gerson throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houses of their fathers *were* two thousand six hundred and thirtie.

41 These are the numbers of the families of the sonnes of Gerson: of all that *†* did serue in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 * The numbers also of the families of the sonnes of Merari by their families, *and* by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen

p Which court comprised both the Tabernacle of the Congregation, and the altar of burnt offering.

q Under the charge and oversight.

* Exod. 16, 156

t Ye shall make an inventory of all the thing, which ye commit to their charge.

† Else the number of them.

† God appointing Moses to be the minister and executor thereof.

e Which were of competent age to serue therein, that is before 30. and 30.

* Exod. 25, 31, 32.

e The Ebrew word signifieth an instrument made of two flutes or barres, of which was to burn incense, see Exod. 37, 1.

g Of the burnt offering.

h That is, in folding vp the thing of the Sanctuary, as the Ark, &c. before it be covered.

* Exod. 30, 34, 35. k Which was offered at morning and evening.

* Exod. 30, 34, 35.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Showing what part euery man shall beare.

n Which were received into the company of them that ministered in the Tabernacle of the Congregation.

o Which vail hangd betweene the Sanctuary and the court.

vnto fiftie yeere olde : all that enter into the afſembly for the ſervice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thouſand, and two hundred.

45 Theſe are the ſummings of the families of the ſonnes of Metari, whom Moſes and Aaron numbered according to the commandement of the Lord, by the hand of Moſes.

46 So all the numbers of the Levites, which Moſes, and Aaron, and the princes of Iſrael numbered by their families and by the houſes of their fathers,

47 From thirtie yeere old and vpward, even to fiftie yeere old, every one that came to do^a his duty, office, ſervice, and charge in the Tabernacle of the Congregation.

48 So the number of them were eight thouſand ſix hundred and foureſcore.

49 According to the^c commandement of the Lord by the hand of Moſes that Aaron number them, every one according to his ſervice, and according to his charge. Theſe were they of that tribe numbered, as the Lord commanded^e Moſes.

CHAPTER V.

^a The leprous and the pollute ſhall caſt forth. ^b The purging of ſinne. ^c The trial of the ſuppoſed wife.

AND the Lord ſpake vnto Moſes, ſaying,

2 Command the children of Iſrael that they^a put out of the hoſte every leper, and every one that hath^b an iſſue, and whoſoeuer is deſiled by^c the dead.

3 Both male and female ſhall ve put out: ſ out of the hoſte ſhall ye put them, that they deſie not their tents among whom I dwell.

4 And the children of Iſrael did ſo, and put them out of the hoſte, euen as the Lord had commanded Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpoke vnto Moſes, ſaying,

6 Speake vnto the children of Iſrael, ¶ When a man or woman ſhall commit any ſinne^b that men commit, and I tranſgrefſe againſt the Lord, when that perſon ſhall treaſſe.

7 Then they ſhall confeſſe their ſinne which they haue done, & ſhall reſtore the dam^c thereof^d with his principall, and put the fifth part of it more thereto, and ſhall giue it vnto him, againſt whom he hath treaſſed.

8 But if the^e man haue no kinfeman, to whom he ſhould reſtore the damage, the damage ſhall be reſtored to the Lord for the Priests vie, beſides the ramme of the atonement, whereby hee ſhall make atonement for him.

9 And every offering of all the^d holy things of the children of Iſrael, which they bring vnto the Prielt, ſhall be^e his.

10 And every mans hallowed things ſhall be his: that is, whoſoeuer any man giueh the Prielt, it ſhall be his.

11 ¶ And the Lord ſpake vnto Moſes, ſaying, 12 Speake vnto the children of Iſrael, and ſay vnto them, If any mans wife^a turne to euill, and commit a treaſſe againſt him,

13 So that another man lie with her fleſhly, and it be hid from the eyes of her husband, and kept cloſe, and yet ſhe be deſiled, and there be no witneſſe againſt her, neither ſhe taken with the manner,

14 ¶ If he be moued with a ielous mind, ſo that he is ielous ouer his wife, which is deſiled, or

if he haue a ielous mind, ſo that he is ielous ouer his wife, which is not deſiled,

15 Then ſhall the man bring his wife to the Prielt, and bring her offering with her, the tenth part of an Ephah of barley meale, but he ſhall not powre^f oyle vpon it, nor put incenſe thereon: for it is an offering of ieloſouſie, an offering for a remembrance, calling the ſinne to a minde.

16 And the Prielt ſhall bring her, and ſet her before the Lord

17 Then the Prielt ſhall take^h the holy water in an earthen veſſell, and of the duſt that is in the floore of the Tabernacle, euen the Prielt ſhall take it and put it into the water.

18 After the Prielt ſhall ſet the woman before the Lord, and vncouer the womens head, and put the offering of the memoriall in her hands: it is the ieloſouſie offering, and the Prielt ſhall haue bitter and i curſed water in his hand,

19 And the Prielt ſhall charge her by an oath, and ſay vnto the woman, If no man haue lien with thee, neither thou haſt turned to vncleanneſſe from thine husband, be free from this bitter and curſed water.

20 But if thou haſt turned from thine husband, and ſo art deſiled, and ſome man hath lien with thee beſides thine husband,

21 (Then the Prielt ſhall charge the woman with an oath of euiling, and the Prielt ſhall ſay vnto the woman,) The Lord make thee to be^k accuſed, and deteſtable for the oath among the people, and the Lord cauſe thy thigh to ſtut, and thy belly to ſwell:

22 And that this curſed water may goe into thy bowels, to cauſe thy belly to ſwell, and thy thigh to rot. Then the woman ſhall anſwer, Amen, Amen.

23 After, the Prielt ſhall write theſe curſes in a booke, and ſhall^m blot them out with the bitter water,

24 And ſhall cauſe the woman to drinke the bitter and curſed water, and the curſed water turned into bitterneſſe ſhall enter into her.

25 Then the Prielt ſhall take the ieloſouſie offering out of the womens hand, and ſhall ſhake the offering before the Lord, and offer it vpon the altar,

26 And the Prielt ſhall take an handful of the offering for a memoriall thereof, and burne it vpon theⁿ altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if ſhee be deſiled and haue treaſſed againſt her husband, then ſhall the curſed water, turned into bitterneſſe, enter into her, and her belly ſhall ſwell, and her thigh ſhall rot, and the woman ſhall be accuſed among her people.

28 But if the woman be not deſiled, but be^o cleane, ſhe ſhall be free, and ſhall conceiue and beare.

29 This is the law of ieloſouſie, when a wife turneth from her husband and is deſiled,

30 Or, when a man is moued with a ielous minde, being ielous ouer his wife, then ſhall hee bring the woman before the Lord, and the Prielt ſhall doe to her according to this law,

31 And the man ſhall be^e free from ſinne, but this woman ſhall beare her iniquitie.

CHAPTER VI.

^a The time of the conſecration of the Nazirites. ^b The manner to ſubiect people.

^a Whoſoeuer of the Levites that had any manner of charge in the Tabernacle.

^b Every offering to be made, as word.

^c Such a ſtole, neither added, nor diminiſhed, from that which the Lord commanded him.

^{*} Levit. 13. 3.

^{*} Levit. 15. 2.

^{*} Levit. 21. 1.

[†] Or, in a place out of the hoſte.

^a There were three manner of reſtore of the Lord of the Levites, and of the Iſraelites.

^{*} Levit. 6. 5.

^b Committ any ſinne willingly.

^{*} Levit. 6. 1.

^a If he be deſiled to whom the wrong is done, and alſo haue no kinfeman.

^b Or, things offered to the Lord, as ſheweth, &c.

^{*} Levit. 10. 13.

^a By ſeeking the hand of marriage, and displaying the hoſte.

^b Eſay. 18. If the ſpirit of ieloſouſie come vpon any man.

^f Only in the ſinne offering and this offering of ieloſouſie were neither oyle nor incenſe offered.

^g Or, mark the ſinne knowen, and not purging it. ^h Which alſo is called the water of purgation, or ſplunking, reade Chap. 19. 9.

ⁱ It was ſo called by the effect, becauſe it declared the woman to be accuſed, and imputed to her detraction.

^k Both becauſe ſhe had committed ſo heinous a fault, and in doing her ſelfe in denying the ſame.

[†] Eſay. 10. fall.

^l That is, he it ſo, as thou wilt, as Pſal. 41. 13. deute. 27. 15. ^m Shall waſh the cuſes, which are written, into the water in the veſſell.

ⁿ Or, preſent. ^o Where the incenſe was offered.

^p Or, iniquities.

^q The man might accuſe his wife vpon ſuſpicion, and not be reprobated.

And the Lord spake vnto Moses, saying,

2. Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselves to vow a vow of a Nazarite, to separate himselfe vnto the Lord,

3. Hee shall abstaine from wine and strong drinke, and shall drinke no fowre wine nor fowre drinke, nor shall drinke any liquor of grapes, neither shall eat fresh grapes nor dried.

4. As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5. While he is separated by his vow, the * razor shall not come vpon his head, vntill the dayes be out, in the which hee separateth himselfe vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6. During the time that hee separateth himselfe vnto the Lord, hee shall come at no dead bodie:

7. He shall not make himselfe vncleane at the death of his father or mother, brother, or sister: for the consecration of his God is vpon his head.

8. All the dayes of his separation hee shall be holy to the Lord.

9. And if any die suddenly by him, or he be ware, then the head of his consecration shall be defiled, and he shall shoue his head in the day of his cleansing: in the seventh day he shall shoue it.

10. And in the eighth day he shall bring two turtles, or two young pigeons to the Priest, at the doore of the tabernacle of the Congregation.

11. Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he hallow his head the same day.

12. And he shall f consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespass offering, and the first dayes shall be void: for his consecration was defiled.

13. This then is the law of the Nazarite: When the time of his consecration is out, he shall come to the doore of the tabernacle of the Congregation.

14. And he shall bring his offering vnto the Lord, as an hee lambe of a yeere olde without blemish, for a burnt offering, and a shee lambe of a yeere olde without blemish, for a sinne offering, and a ram without blemish, for peace offerings,

15. And a basket of vneleavened bread, of * cakes of fine flour, mingled with oyle, and wafers of vneleavened bread anointed with oyle, with their meate offering, and their drinke offerings:

16. The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering.

17. Hee shall prepare also the ram for a peace offering vnto the Lord, with the basket of vneleavened bread, and the Priest shall make his meate offering, and his drinke offering.

18. And * the Nazarite shall shoue the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and put it in the fire which is vnder the peace offering.

19. Then the Priest shall take the fadden shoulder of the ramme, and an vneleavened cake out of the basket, and a wafer vneleavened, and put them

vpon the hands of the Nazarite, after hee hath finished his consecration.

20. And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest, beside the shaken breast, and besides the heave shoulder: so afterward the Nazarite may drinke wine.

21. This is the law of the Nazarite, which hee hath vowed, and of his offering vnto the Lord for his consecration, besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.

22. ¶ And the Lord spake vnto Moses, saying,

23. Speake vnto Aaron and to his sonnes, saying, Thus shall ye blesse the children of Israel, and say vnto them,

24. The Lord blesse thee, and keepe thee,
25. The Lord make his face shine vpon thee, and be mercifull vnto thee,

26. The Lord lift vp thy countenance vpon thee, and giue thee peace.

27. So they shall put my Name vpon the children of Israel, and I will blesse them.

CHAP. VII.

2. The heads or princes of Israel offer at the setting up of the Tabernacle, 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Starre Gate.

Now when Moses had finished the setting up of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them, and sanctified them,

2. Then the * princes of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbered) offered,

3. And brought their offering before the Lord, fixe covered charrets, and twelue oxen: one charret for two princes, and for euery one an ox, and they offered them before the Tabernacle.

4. And the Lord spake vnto Moses, saying,

5. Take these of them, that they may be to do the seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto their office.

6. So Moses took the charrets and the oxen, and gaue them vnto the Leuites.

7. Two charrets and foure oxen he gaue to the sonnes of Gerſhon, according vnto their office.

8. And foure charrets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9. But to the sonnes of Kohath he gaue none, because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.

10. ¶ The princes also offered in the dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11. And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.

12. ¶ So then on the first day did ¶ Nahſon of the sonne of Amminadab of the tribe of Iudah offer his offering.

13. And his offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle

* Exod. 19. 27.

Or, with the staff.

* As the least he shall do this, if he be able to offer no more.

1 That is, pray for them, Ecclesi. 34. 17

My they shall pray in my Name for them.

* Exod. 40. 12.

Or, v. 11.

Or, princes.

1 Like horsemen, to keep the things that were committed to them from without.

2 That is, to carry things and stuffe in.

3 For their use to carry much.

4 The holy things of the Sanctuary must be carried vpon their shoulders and not drawen with oxen, Chap. 6. 15.

5 That is, when the first sacrifice was offered there vpon by Aaron, Levit. 2. 1.

¶ The offering of Nahſon.

a Which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

* Lev. 13. 5. 1. Sam. 1. 11.

b As hebraists, or mourning.

c In that he suffered his haire to grow he signified that he was consecrated to God.

d Which long haire is a signe that he is dedicated to God.

e By being present where the dead was.

f Beginning at the eighth day, when he is purified.

g So that he shall begin his vow anew.

h Exod. 1. 15.

i As it is said. 1. In token that his vow is ended.

j For the haire which was consecrated to the Lord, might not be cut into any precept place.

of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a * meate offering.

14 An incense cup of gold of ten shekels, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goats, and five lambs of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

18 ¶ The second day ¶ Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer.

19 Who offered for a sinne offering a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Nethaneel the sonne of Zuar.

24 ¶ The third day ¶ Eliab the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day ¶ Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goats, and five lambs of a yeere old: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fifth day ¶ Shelumiel the sonne of Zurihaddai, prince of the children of Simeon offered.

37 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Shelumiel the sonne of Zurihaddai.

42 ¶ The sixth day ¶ Eliaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliaph the sonne of Deuel.

48 ¶ The seventh day ¶ Elihama the sonne of Amniad prince of the children of Ephraim offered.

49 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Elihama the sonne of Amniad.

54 ¶ The eighth day offered ¶ Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day ¶ Abidan the sonne of Gideon prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes,

¶ The offering of Eliaph.

¶ The offering of Elihama.

¶ The offering of Gamliel.

¶ The offering of Abidan.

* Levit. 2. 1.

¶ The offering of Nethaneel.

¶ The offering of Eliab.

¶ The offering of Elizur.

¶ The offering of Shelumiel.

rammes, five hee goates, five lambes of a yeere olde; this was the offering of Abidan the sonne of Gideon.

The offering of Abier.

66 ¶ The tenth day ¶ Abier the sonne of Ammihaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

68 A golden incense cup of ten shekels, full of incense.

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

70 An hee goat for a sinne offering.

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abier the sonne of Ammihaddai.

The offering of Taziel, or Phagiel.

72 ¶ The eleventh day ¶ Pagiel the sonne of Ocran, prince of the children of Ather offered.

73 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

74 A golden incense cup of ten shekels, full of incense.

75 A yong bullock, a ram, a lambe of a yeere olde for a burnt offering.

76 An hee goat for a sinne offering.

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

The offering of Ahira.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

80 A golden incense cup of ten shekels, full of incense.

81 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

82 An hee goat for a sinne offering.

83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yeere olde, this was the offering of Ahira the sonne of Enan.

This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowles, twelve incense cups of gold.

85 Every charger containing an hundred and thirty shekels of silver, and every bowle seventy: all the silver vessel contained two thousand and four hundred shekels, after the shekel of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twenty shekels.

87 All the bullockes for the burnt offering were twelve bullocks, the rams twelve, the lambs of a yeere old twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twenty bullockes, the rammes

sixty, the hee goates sixty, the lambes of a yeere olde sixty: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the Congregation to speake with God, hee heard the voyce of one speaking vnto him from the Merci-seat, that was vpon the Arke of the Testimony: and between the two Cherubims, and hee spake vnto him.

By Aaron, h. Thariss, the Sanctuary.

According as he had promised, Exod. 13, 21.

CHAP. VIII.

1 The order of the lamps. 2 The purifying and offering of the Leuites. 3 The age of the Leuites when they are returned to service, and when they are dismissed.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and lay vnto him, when thou lightest the lamps, the seven lamps shall give light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lamps thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, even of gold beaten out with the hammer, both the shaft, and the flower thereof: it was beaten out with the hammer: according to the pattern which the Lord had shewed Moses, so made hee the Candlestick.

5 And the Lord spake vnto Moses, saying, 6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, and let them shawe all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullock with his meate offering of fine flour, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shewe offering of the children of Israel, that they may execute the service of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou one sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his faces, and offer them as a shewe offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shewe offering.

16 For they are freely given vnto mee from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel have I taken them vnto mee.

17 For all the first borne of the children of Israel are mine, both of man and beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe.

That is: p. which is over against the Candlestick, Exod. 13, 37.

Exod. 13, 17. b And not for to be of divers pieces.

c In shewe it is called the water of sinne, because it is made to purge sinne, as Chap. 13, 9.

d That thou mayest doe this in presence of them all.

e Meaning, estate of them in the name of this Whole.

f Chap. 3, 43.

g Chap. 1, 2. That is, they that are the first borne.

h Exod. 13, 2. Luke 2, 23.

18 And I have taken the Leuites for all the first borne of the children of Israel,

19 And have given the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the ^g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the ^h Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them,

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shewe offering before the Lord, and Aaron made an atonement for them, to purifie them,

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them,

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from five and twentie yeeres old and upward, they shall goe in, to execute their office in this seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they shall cease from executing the ^k office, and shall serue no more,

26 But they shall minister ^l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

^a The Passouer is commanded againe. ^b The punishment of him that keepeth not the Passouer. ^c The cloud conducteth the Israelites through the wilderness.

AND the Lord spake vnto Moses in the wilderness of Sinai, in the first month of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the ^m Passouer at the time appointed thereto.

3 In the fourteenth day of this month at ⁿ euen, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passouer.

5 And they kept the Passouer in the fourteenth day of the first month at euen in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled ^o by a dead man, that they might not keepe the Passouer the same day: and they came before Moses and before Aaron the same day.

7 And those men sayd vnto him, We are defiled by a dead man: Wherefore are we kept backe that we may not ^p offer an offering vnto the Lord in the time thereto appointed among the children of Israel?

8 Then Moses sayd vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 And the Lord spake vnto Moses, saying, 10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vnclene by the reason of a corpse, or be in a long journey, ^q he shall keepe the Passouer vnto the Lord.

11 In the fourteenth day of the ^r second month at euen they shall keepe it: with vnleavened bread, and fowle herbes shall they eate it.

12 They shall leaue none of it vnto the morning; ^s nor breake any bone of it according to all the ordinance of the Passouer shall they keepe it.

13 But the man that is cleane and is not in a ^t iourney, and is negligent to keepe the Passouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his ^u sinne.

14 And if a stranger dwell among you, and will keepe the Passouer vnto the Lord, as the ordinance of the Passouer, and as the manner thereof is, so shall he do: ^v ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimony: and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ^w commandement of the ^x Lord the children of Israel journeyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, ^y they lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the ^z watch of the Lord, and journeyed not.

20 So when the cloud abode ^a a few dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they journeyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloud was taken vp in the morning, then they journeyed: whether by day or by night the cloud was taken vp, then they journeyed.

22 Or if the cloud taried two dayes, or a month, or a yeere vpon the Tabernacle abiding thereon, the children of Israel ^b abode still, and journeyed not: but when it was taken vp, they journeyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they journeyed, keeping the watch of the Lord at the commandement of the Lord by the ^c hand of Moses.

CHAP. X.

^d The use of the silver trumpets. ^e The Israelites depart from Sinai. ^f The captiues of the heathen are numbered. ^g Hobab refuseth to goe with Moses his seruicelaw.

AND the Lord spake vnto Moses, saying,

2 Make thee three trumpets of silver: of an ^h whole piece shalt thou make them, that thou mayest vie them for the assembling of the Congregation, and for the departure of the campe.

^g Which seruice the Israelites should doe.

^h Because the Leuites goe into the Sanctuary in their name.

ⁱ In their presence, so to see them.

^k Such a set as was painefull, as to beare burthens and such like. ^l In singing psalmes, instructing, counselling, and keeping the things in order.

^m Exod. 12. 1. Leuit. 23. 5. Chap. 18. 16. Exod. 16. 8. ⁿ Exod. 12. 6. Exod. 16. 6. ^o When in all points as the Lord hath instituted it.

^p By touching a corpse, or being at the buriall.

^q Or, celebrate the Passouer the fourteenth day of the first month.

^d And cannot come where the Tabernacle is, when others keepe it.

^e So that the vnclene, and they that are not at home, haue a month longer giued vnto them.

^f Exod. 12. 46. Exod. 13. 6. ^g When the Passouer is celebrated. ^h Or, punishment of his sinne.

ⁱ Exod. 12. 49.

^j Exod. 40. 34.

^k Like a pillar, as the appearance of fire vntill morning.

^l Exod. 16. 16. ^m Who taught them what to doe by the cloud. ⁿ 1. Cor. 10. 7. ^o Exod. 16. 16.

^p They waited when the Lord would signify either their departure, or their abode by the cloud. ^q Exod. 16. 16. ^r number.

^s Exod. 40. 34. 35. ^t made verse 18.

^u Under the charge and government of Moses.

^v Or, of work beaten out with the hammer.

griuously kindled: also Moses was grieved.

11 And Moses sayd vnto the Lord, Wherefore hast thou || vexed thy seruante? and why haue I not found f fauour in thy fight, seeing thou hast put the charge of all this people vpon me?

12 Haue I **g** conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Carry them in thy bosome (as a nurse beareth the sucking childe) vnto the land, for the which thou swarest vnto thy fathers?

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eat.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy fight, kill me, that I behold not my misery.

16 ¶ Then the Lord sayd vnto Moses, Gather vnto mee seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee.

17 And I will come downe, and talke with thee there, & take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, ¶ Be sanctified against to morrow, and ye shall eat flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eat? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eat.

19 Ye shall not eat one day nor two dayes, nor five dayes, neither ten dayes, nor twenty dayes.

20 But a whole month, vntill it come out of your nostrils, and be lothsome vnto you, because ye haue **n** contemned the Lord, which is **n** among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses sayd, Sixe hundred thousand footmen **are there** of the people, & among whom I am: and thou sayest, I will giue them flesh, that they may eat a month long.

22 Shall the sheepe and the beees be slaine for them to finde them? either shall all the fish of the Sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Moses, Is *** the** Lords hand shortened? thou shalt see now whether my worde shall come to passe vnto thee, or no.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and **i** tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not **p** cease.

26 But there remained two of the men in the name: the name of the one **was** Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoaste.

27 Then there ranne a young man, and tolde Moses, and sayd, Eldad and Medad doe prophesie

in the hoaste.

28 And Ioshua the sonne of Nun the seruante of Moses one of his young men answered and sayd, My lord Moses, forbid them.

29 But Moses sayd vnto him, Enuieest thou for my sake: yea, would God that all the Lords people **were** Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the hoaste, he and the Elders of Israel.

31 Then there went forth a winde from the Lord, and *** brought** quailles from the sea, and let them fall vpon the campe, a dayes journey on this side, and a dayes journey on the other side, round about the hoaste, and **they were** about two cubites about the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailles: he that gathered the least, gathered ten **Homers** full, and they spread them abroad for their vie round about the hoaste.

33 While the flesh was yet betwene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord *** smote** the people with an exceeding great plague.

34 So the name of the place was called, **g** Kibroth-hattaauh: for there they buried the people that fell a lifting.

35 From Kibroth-hattaauh the people tooke their journey to Hazeroth, and abode at Hazeroth.

CHAP. XII.

i Aaron and Miriam gainge against Moyses. **i** Miriam is stricken with leprosie, and leaues at the prayer of Moyses.

Afterward Miriam and Aaron **spake** against Moyses, because of the woman of Ethiopia whom he had married (for he had married **a** woman of Ethiopia.)

2 And they sayd, What? hath the Lord spoken but **onely** by Moyses: hath he not spoken also by vs? and the Lord heard this.

3 (But Moyses **was** a very *** b** meeke man above all the men that were vpon the earth.)

4 And by and by the Lord sayd vnto Moyses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came fourth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came fourth.

6 And he sayd, Heare now my words, If there be a Prophet of the Lord among you, I will be knowne to him by a *** vision**, and will speake vnto him by dreame.

7 My seruant Moyses is not so, who is faithfull **a** in all mine house,

8 Vnto him will I speake *** mouth** to mouth, and by vision, and not in darke wordes, but hee shall see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruante, **euen** against Moyses?

9 Thus the Lord was very angry with them, and deposed.

10 Also the cloud departed from the **Tabernacle**: and behold, Miriam **was** as white as snow: and Aaron looked vpon Miriam, and behold, **she was** leprosie.

11 Then Aaron sayd vnto Moyses, Alas, my lord, I beseech thee, lay not the sinne vpon vs, which

g Or, a young man whom he had chosen from his youth, such blind zeale, was in the Apostles, Mark 9. 38, Luke 9. 44.

*** Exod. 16. 13. P'sal. 78. 26. 27.**

¶ Of Homer, reade Leuit. 27. 14. also **i** lignithen a heape, as Exod. 8. 14. Iudg 15. 16.

¶ P'sal. 78. 34.

Or, graues of

¶ Or, marriage

a Zipporah Moyses wife was a Mediansite, and because **i** Miriam bordered on Ethiopia, it is some similitude in the Scripture: euen **i** preheaded vnder this name.

*** Ezech. 45. 4. b** And to haue with their grudging, although they knew them.

c These were the two ordinate means.

d In all Israel which was his Church. *** Exod. 23. 11. c** So fast as any man was able to comprehend, which he collect his backepates, Exod. 3. 2. **f** From the doore of the Tabernacle.

¶ Or, nulli intre-
f Or, where in haue I displeased thee?
g Am I their father, that none may haue the charge of them but I?
h Of Canaan promised by an oath to our fathers.

i I had rather die then to see my grieue and misery thus daily increase by their rebellion.

k I will distribute my spirit among them, as I haue done to thee.

l Prepare your felices that ye be not vnclene.

m Or, cast him off, because ye refused Manna, which he appointed is most sweet for you.
n Who leadeth and gouerneth you, of whom I haue the charge.

*** Isa. 50. 2. and 59. 14.**

¶ Or, separated, vnto 17.

p From that day the spirit of prophesie did not laie them.

which we have foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one that is dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had ^h spit in her face, shouldst thou haue beene ashamed seven dayes? let her be ^h shut out of the house seven dayes, and after she shall be received.

15 So Miriam was shut out of the house seven dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

¶ *Containe men are sent to search the land of Canaan. 14. The bringing of the fruit after land. 31. Calde comforteth the people against the discouraging of the other spies.*

¶ Then afterward the people remoued from Hazereth, and pitched in the wilderness of Paran.

¶ 1 And the Lord spake vnto Moses, saying, 2 Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, such as are rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commendement of the Lord: all those men were heads of the children of Israel.

¶ Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, ¶ Oseha the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Aser, Sethur the sonne of Michael:

15 Of the tribe of Naphthali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geusiel the sonne of Machi.

17 These are the names of the men, which Moses sent to spy out the land: and Moses called the name of Oseha the sonne of Nun, Iehosua.

18 So Moses sent them to spy out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the mountains.

19 And consider the land which it is, and the people that dwell therein, whether they be strong, or weak, either few or many.

20 Also what the land is that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled towncs:

21 And what the land is: whether it be fat or leanne, whether there be trees therein, or not.

And be of good courage, and bring of the fruit of the land (for thus was the time of the first ripe grapes.)

22 ¶ So they went vp, and searched out the wilderness land, from the wilderness of Zin vnto Rehob, to the Paran.

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheitai, and Talmi, the sons of the Anak, and Hebron was built seven yeere before Zoan in Egypt.

24 ¶ Then they came to the river of Euphrat, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called the river Euphrat, because of the cluster of grapes, which the children of Israel cup downe thence.

26 Then after forty dayes they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with milke and hony, and here is of the fruit of it.

29 Neuertheless the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, wee saw the sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Jebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coasts of Iordan.

31 Then Caleb filled the people ¶ before Moses, and said, Let vs goe vp at once, and possess it: for undoubtedly we shall overcome it.

32 But the men that went vp with him, sayd, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land, which they had searched for the children of Israel, saying, The land which we haue gone thow to search it out, is a land that eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw giants, the sonnes of Anak, which come of the giants, so that wee seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIII.

¶ *The people murmure against Moses. 1. To this would hee stand Calde and Israhel. 2. Moses upbraideth God in prayer.*

25 The people that would enter into the land contrary to Gods will, are these.

¶ Then all the Congregation lifted vp their voyce, and cried: and the people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wives and our children shall be a pray: were it not better for vs to returne into Egypt?

4 And

g As a childe that cometh out of his mothers belly dead, having as it were but the skin.

h In his displeasure.

¶ *Leuit. 13, 46.*

a That is, in Ruth, which was in Paran, Chap. 31, 18. b After the people had required it of Moses, as it is in Deut. 1, 28. then the Lord spake to Moses to do so.

¶ *Or, rulers.*

¶ *Or, murmuring.*

¶ *Which number were twelve, according to the twelve tribes.*

¶ *Or, his answer.*

¶ *Plentifull of dayes.*

¶ *Which was in the wilderness of Zin vnto Rehob, to the Paran.*

¶ *Which were a kinde of giants.*

¶ *Declaring the antiquity thereof: alle Abraham, Sara, Ishak, and Jacob were buried there.*

¶ *That is, of the strength of the fruit.*

¶ *Called also the north-barre.*

¶ *That is, Moses.*

¶ *Exod. 33, 3.*

¶ *Ahiman, Sheitai, and Talmi, whom Caleb slew afterward, 10b, 11, 22, 25.*

¶ *Or, murmuring against Moses.*

¶ *The giants were such, that they looked and saw in it, are men of great stature.*

¶ *And those that came to them.*

¶ *Such as were as a stone to the people of the ten tribes.*

¶ *That is, the Canaanites.*

4 And they sayd one to another, Let vs make a captaine and returne into Egypt.
5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh *two* of them that feared the land, rent their clothes.

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare yee the people of the lande: for they are but e bread for vs: their shield is parted from them, and the Lord is with vs, feare them not.

10 And all the multitude sayd, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Moses, How long will this people prouoke me, and how long will it be yee they beleue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayd vnto the Lord, * When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard, that thou Lord, art among this people, and that thou, Lord, art seene f face to face, and that thy cloude standeth ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night.)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the land which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slowe to anger, and of great mercy, and * forgiving iniquity and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth generations:

19 Be mercifull, I beseech thee, vnto the iniquity of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord sayd, I haue forgiven ^h it according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted mee this ten times, and haue not obeyed my voyce,

23 Certainly they shall not see the lande, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because hee had

another spirit, and hath followed mee still, euen him will I bring into the land, whether he went, and his seede shall inherite it.

25 Now the Amalekites and the Canaanites I remaine in the valley: *wherefore* turne backe to morow, and get you into the ^m wilderness, by the way of the red sea.

26 After, the Lord spake vnto Moses and to Aaron, saying,

27 How long shall I suffer this wicked multitude to murmur against me? I haue heard the murmurings of the children of Israel, which they murmur against me.

28 Tell them, As I * liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were * counted through all your numbers, from twenty yeere old and aboue, which haue murmured against me,

30 Ye shall not doubtles come into the land, for the which I * lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye sayd should be a praye) them will I bring in, and they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall wander in the wilderness fourety yeeres, and shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye searched out the land, *euen* forty dayes, * euery day for a yeere, shall you beare your iniquity, for * forty yeeres, and ye shall feelee my breach of promise.

35 I the Lord haue sayd, Certainly I will doe fo to all this wicked company that are gathered together against mee: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmur against him, and brought vp a slander vpon the land.)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 Then Moses tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp early in the morning, and gat them vp into the top of the mountaine, saying, Loe, we be ready to goe vp to the place which the Lord hath promised: for we haue sinned.

41 But Moses sayd, Wherefore transgresse yee thus the commandment of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lord is not among you) least yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed obstinately to goe vp

^h A mecke and obedient spirit and not rebellious
ⁱ And lie in wait for you
^m For I will not defend you

* Psa. 106. 26.

* Chap. 16. 65.
 and 32. 10.

* Deut. 1. 35.

* Gen. 14. 22.

ⁿ The word signifieth to be shepherds, or to wander like shepherds to and fro.
^o Your infidelity and disobedience against God.
^p Exa. 4. 6.
^q Psa. 95. 10.
 Whether my promise be true or no.

* 1. Cor. 10. 10.
 Heb. 3. 10. 17.
 Jude. 5.

^q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandment.

^r They could not be stayed by any means.

to the top of the mountaine : but the Arke of the covenant of the Lord, and Moſes departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwellt in that mountaine, came downe and ſmote them, * and confumed them vnto Hormalh.

* Deut. 1. 44.

CHAP. XV.

2 The offerings which the Iſraelites ſhould offer when they came into the land of Canaan. 32 The puniſhment of him that broke the Sabbath.

And the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be come into the land of your habitations which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a ſacrifice * ¶ to fulfill a vow, or a free offering, or in your feaſts to make a * ſweet ſauour vnto the Lord, of the herd or of the flocke.

4 Then * let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flour, mingled with the fourth part of an Hin of oyle.

5 Alſo thou ſhalt prepare the fourth part of an Hin of wine to be powred on a lamb appointed for the burnt offering, or any offering.

6 And for a ramme thou ſhalt for a meate offering, prepare two tenth deales of fine flour, mingled with the third part of an Hin of oyle.

7 And for a * drinke offering thou ſhalt offer the third part of an Hin of wine, for a ſweet ſauour vnto the Lord.

8 And when thou prepareſt a bullocke for a burnt offering, or for a ſacrifice to fulfill a vowe or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of ¶ three tenth deales of fine flour, mingled with halfe an Hin of oyle.

10 And thou ſhalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a ſweet ſauour vnto the Lord.

11 Thus ſhalt it be done for a bullocke, or for a ramme, or for a lamb, or for a kid.

12 According to the number a that yee prepare to offer, ſo ſhall ye doe to every one according to their number.

13 All that are borne of the country, ſhall doe theſe things thus, to offer an offering made by fire of ſweet ſauour vnto the Lord.

14 And if a ſtranger ſojourne with you, or whoſoever be among you in your generations, he will make an offering by fire of a ſweet ſauour vnto the Lord, as ye doe, ſo he ſhall doe.

15 * One ordinance ſhalbe both for you of the Congregation, and alſo for the ſtranger that dwelleth with you, even an ordinance for ever in your generations : as you are, ſo ſhall the ſtranger be before the Lord.

16 One law and one manner ſhall ſerue both for you and for the ſtranger that ſojourne with you.

17 ¶ And the Lord ſpake vnto Moſes, ſaying, 18 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be come into the land, to the which I bring you,

19 And when yee ſhall eate of the bread of the land, ye ſhall offer an heauie offering vnto the Lord.

20 Ye ſhall offer vp a cake of the fiſt of your * dough for an heauie offering : * as the heauie offering of the barne, ſo ye ſhall lift it vp.

21 Of the fiſt of your dough ye ſhall giue vnto the Lord an heauie offering in your generations.

22 And if yee haue erred, and not obſerued all theſe commandements, which the Lord hath ſpoken vnto Moſes,

23 Even all that the Lord hath commanded you by the hand of Moſes, from the fiſt day that the Lord commanded Moſes, and hence forward among your generations:

24 And if ſo be that ought be committed ignorantly of the Congregation, then all the Congregation ſhall giue a bullocke for a burnt offering, for a ſweet ſauour vnto the Lord, with the meate offering and drinke offering thereto, according to the * maner, and an hee goate for a ſinne offering.

25 And the Prieſt ſhall make an atonement for all the Congregation of the children of Iſrael, and it ſhall be forgiven them : for it is ignorance : and they ſhall bring their offering for an offering made by fire vnto the Lord, and their ſinne offering before the Lord for their ignorance.

26 Then it ſhall be forgiven all the Congregation of the children of Iſrael, and the ſtranger that dwelleth among them : for all the people were in ignorance.

27 ¶ * But if any one perſon ſinne through ignorance, then he ſhall bring a ſhee goate of a yeere old for a ſinne offering.

28 And the Prieſt ſhall make an atonement for the ignorant perſon, when hee ſinneth by ignorance before the Lord, to make reconciliation for him : and it ſhall be forgiven him.

29 Hee that is borne among the children of Iſrael, and the ſtranger that dwelleth among them, ſhall haue both one law, who ſo doeth ſinne by ignorance.

30 ¶ But the perſon that doeth ought ¶ preſumptuouſly, whether he be borne in the land, or a ſtranger, the ſame blaſphemeth the Lord : therefore that perſon ſhall be cut off from among his people.

31 Becauſe hee hath deſpised the word of the Lord, and hath broken his commandment : that perſon ſhalbe vterly cut off : his ¶ iniquitie ſhal be vpon him.

32 ¶ And while the children of Iſrael were in the wildeſſe, they found a man that gathered ſtickes vpon the Sabbath day.

33 And they that found him gathering ſtickes, brought him vnto Moſes and to Aaron, and vnto all the Congregation,

34 And they put him in * ward : for it was not declared what it ſhould be done vnto him.

35 Then the Lord ſaid vnto Moſes, This man ſhall die the death; and let all the multitude ſtone him with ſtones without the hoſte.

36 And all the Congregation brought him without the hoſte, and ſtoned him with ſtones, and he died, as the Lord hath commanded Moſes.

37 ¶ And the Lord ſpake vnto Moſes, ſaying,

38 Speake vnto the children of Iſrael, and bid them that they * make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue lilke.

39 And ye ſhall haue the fringes that when ye looke vpon them, ye may remember all the commandments of the Lord, and doe them; and that yee ſeeke not after your owne heart, nor after your owne eyes, after the which yee goe a whoring :

40 That

f As by oversight or ignorance, read Levit. 4. 2, 13.

g Some read, from the eyes of the Congregation, that is, which is hid from the Congregation. Levit. 4. 1.

* Levit. 4. 27.

† Elie, with an Iſe hand, that is, in contempt of God.

h He ſhall ſuffer the puniſhment of his kinde.

* Levit. 24. 22.

* Deut. 22. 24. Math. 23. 5.

c The liquor was ſo called, becauſe it was powred on the thing that was offered.

¶ Or, three Omers.

d Every ſacrifice of beaſts muſt haue their meate offering and drinke offering according to this proportion.

* Exod. 13. 49. Chap. 9. 14.

e Which is made of the fiſt came ye gather.

* Levit. 23. 14.

i By Teaching Gods commandments and following your owne fauourites.

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt to be your God : I am the Lord your God.

CHAPTER XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie perish. 43 The people the next day murmure. 49. 14. 00. as sin for murmuring.

NOW Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi ¶ went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp ¶ against Moses, with certaine of the children of Israel, two hundred and fiftie captaynes of the assembly, ¶ famous in the Congregation, and men of renoume,

3 Who gathered themselves together against Moses, and against Aaron, and sayd vnto them, ¶ *Ye take too much vpon you, seeing all the Congregation is holy, every one of them, and the Lord is among them: wherefore then lift ye your selves above the Congregation of the Lord?*

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath chosen, he will caute to come neere to him.

6 This doe therefore, Take you censers, both Korah and all his company,

7 And put fire therein, and put incense in shem before the Lord to morow: and the man whom the Lord doeth chuse, the same shall be holy: ¶ *ye take too much vpon you, ye sonnes of Levi.*

8 Againc Moses sayd vnto Korah, Heere, I pray you, ye sonnes of Levi,

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 He hath also taken thee to him, and all thy brethren, the sonnes of Levi with thee, and seeke yee the office of the Priest also?

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs into a land that floweth with milke and hony, neither ginen vs inheritance of fields and vineyards: wilt thou put out the eyes of these men? wee will not come vp.

15 Then Moses waxed very angry, and sayd vnto the Lord, ¶ *Looke not vnto their offering: I haue not taken so much as an asle from them, neither haue I hurt any of them.*

16 And Moses sayd vnto Korah, Be thou and all thy company before the Lord: beith thou, they, and Aaron to morrow.

17 And take euery man his censer, and put in-

cense in them, and bring yee euery man his censer before the Lord, two hundred and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selves from among this Congregation, that I may consume them at once.

22 And they se ¶ vpon their faces and sayd, O God, the God of the Spirits ¶ of all flesh, hath not one man onely sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish ¶ in all their finnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee know that the Lord hath sent me to do all these works: for I haue not done them of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make ¶ a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they goe downe quicke into ¶ the pit: then yee shall understand that these men haue provoked the Lord.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground clued asunder that was under them,

32 And the earth ¶ opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth covered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they sayd, Let vs flee, least the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed.

38 The censers, I say, of these sinners that destroyed themselves: and let them make of them broad plates for a covering of the Altar: for they they offered them before the Lord, therefore they shall be

¶ All that were of their faction,

¶ of every reade,

¶ k with these that haue committed so many finnes.

¶ I haue not for-ged them of mine owne desire,

¶ m Or, shew a strange sight,

¶ ¶ Or, tell. ¶ n Or, deepe and darke places of the earth.

¶ * Chap. 17, 13. ¶ Of 11, 8. ¶ Of 12, 17,

¶ o which were the occasion of their owne death.

* Chap. 17, 3. ¶ Of 11, 8. ¶ Of 12, 17,

* Chap. 16, 2,

¶ m Or, let it suffice you: intaling, to haue shewed them thus long. ¶ n Alla e like koly: therefore none ought to be preferred above other: thus the wicked reason against Gods ordinance. ¶ o To be the Priest and to offer,

¶ d He layeth the same to their charge iustly, whether with they wrongfully charged him.

¶ e To seme in the Congregation, as in the verse before.

¶ f Thus they spake contemptuously, preferring Egypt to Canaan.

¶ g Wilt thou make them that feared the land, because that they saw not that which they saw?

¶ * Gen. 44, 3.

¶ h At the doore of the Tabernacle.

Of Gods iudgements against rebels,

shall be holy, and they shall be a p^rigne vnto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they that were burnt had offered, and made broad plates of them for a covering of the Altar.

40 *It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord sayd to him by the hand of Moses.*

41 But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the Congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer, and put fire therein of the Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ranne into the middes of the Congregation, and behold, the plague was begun among the people, and he put incense, and made an atonement for the people.

48 And when he stood betweene the dead, and them that were aliuie, the plague was staid.

49 So they died of this plague fourteen thousand and seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was staid.

CHAP. XVII.

The twelue princes of the tribes of Israel, as Arons rod buddeth, and Aarons blessing, so for a testimony against the rebellious people.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and take of enery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euē* twelve rodde: and thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rodde shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the testimony, where I will declare my selfe to you.

5 And the mans rod, whom I blesse, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 Then Moses spake vnto the children of Israel, and all their Princes gaue him a rodde, *euē* twelve rodde, according to the houses of their fathers, *euē* twelve rodde, and the rod

of Aaron was among their rods.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morrow went into the Tabernacle of the Testimony, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 After the Lord said vnto Moses, Bring Aarons rod againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cease their murmuring to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 And the children of Israel spake vnto Moses, saying, Behold, if we are dead, we perish: we are all lost:

13 Whosoever cometh neere or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

The office of Aaron and his sons, as With the Levit. 8. The brightnes of the offerings, so Gods true position as the Levites haue their tribute, and offer to sacrifice thereof to the Lord.

And the Lord said vnto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquity of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquity of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father, which shall be ioynd with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimony:

3 And they shall keepe thy charge, euery charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you.

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: to there shall fall no more wrath vpon the children of Israel.

6 For see, I haue taken your brethren the Levites from among the children of Israel, *to which as gift of yours, are given vnto the Lord, to do the seruice of the Tabernacle of the Congregation.*

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vail: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that cometh neere shall be slaine.

8 Again the Lord spake vnto Aaron, Behold, I haue given thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee haue I given them for the anoyntings sake, and to thy sonnes, for a perpetual ordinance.

9 This shall be thine of the most holy things, referred from the *of* free: all their offering of all their

Though Josephs tribe was made the first in the distribution of the land, yet here it is honored, and from which a tribe is to deliver that God did chuse the house of Leui, to see him in the Tabernacle.

Heb. 9. 4.

Grudging that Aaron should be thus.

The Caldees call this murmuring, wee die by the sword, the earth swalloweth vs up, the pestilence doth consume vs.

1. The office of Aaron and his sonnes, 2. With the Levit. 8. The brightnes of the offerings, 3. Gods true position as the Levites haue their tribute, and offer to sacrifice thereof to the Lord.

if you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

There is, the things which are committed to thee, or, which thou dost entrust thee.

Which was not of the tribe of Leui.

Chap. 1. 4. 5.

Or gift.

As the first fruits, first borne, and the tenth hee.

That which was not bound to be the Priests.

f That is, in the Sanctuary, between the court and the Holies of all.

g Read Leuit. 10. 14

h That is, the sheel, or the beff.

i Leuit. 17. 28.

* Exod. 13. 2, ord 12. 20. Leuit. 17. 26, 27. 3. 13.

* Exod. 30. 13. Leuit. 27. 25. 26. 3. 47. Exod. 45. 12.

i Because they are appointed for sacrifice.

* Exod. 10. 20. Leuit. 7. 30.

h That is, fine, able, and vncleane.

l Of Ouzen.

* Deut. 10. 6. 18. 2. 1. 13. 14. 15. 16. 17. 18.

m To some there is in the Leuites a part in their place.

n If they Live in their office, they shall be purified.

their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heave offering of their gift, with all the like offerings of the children of Israel, I have given them vnto thee and to thy sonnes and to thy daughters with thee: to be a duty for euer: all the cleane in thine house shall eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their best fruits, I haue given them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall be thine: all the cleane in thine house shall eat of it.

14 * Euerie thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the Lord of man or beast, shall be thine: but the first borne of man shalt thou redeem, and the first borne of the vncleane beast shalt thou redeem.

16 And those that are to be redeemed, shalt thou redeem from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twenty gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goat: shalt thou not redeem: for they are holy: thou shalt sprinkle their blood at the altar, and then shalt burne their fat: it is a sacrifice made by fire for a sweet savour vnto the Lord.

18 And the flesh of them shall be thine, * as the flake breast, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I given thee, and thy sonnes, and thy daughters with thee, to be a duty for euer: it is a perpetuall covenant of salt before the Lord, to thee, and to thy seed with thee.

20 * And the Lord said vnto Aaron, Thou shalt haue none inheritance in their land: neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue given the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come where the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare * their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue given the Leuites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 * And the Lord spake vnto Moses, saying, 26 Speake also vnto the Leuites, and say vnto

them, When ye shall take of the children of Israel the tithes, which I haue given you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, euen the tenth part of the tithe.

27 And your heave offering shall be reckened vnto you, as the eorne of the banne, or as the abundance of the winepresse.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall give thereof the Lords heave offering to Aaron the Priest.

29 Vee shall offer of all your gifts all the Lords heave offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered § fat thereof, then it shall be counted vnto the Leuites, as the increase of the eorne floore, or as the increase of the winepresse.

31 And ye shall eat it in all places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall be ere no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

2 The sacrifice of the red kow. 9 The sprinkling water, 17 He that toucheth the dead. 14 The man that dieth in a tent.

And the Lord spake to Moses, and to Aaron, saying,

2 * This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke,

3 And yee shall give her vnto Eleazar the Priest, that he may bring her * without the hoaste, and cause her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seven times,

5 And cause the kow to be burnt in his sight, with her * skinned, and her flesh, and her blood, and her dung shall he burne her.

6 Then shall the Priest take cedar wood, and hyssope, and scarlet lace, and cast them in the mids of the fire where the kow burneth.

7 Then shall the Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hoaste, and the Priest shall be vncleane vnto the euen.

8 Also hee that burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, that is cleane, shall take vp the ashes of the kow, and put them without the hoaste in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man, shall be vncleane euen seven dayes.

12 Hee shall purifie himselfe therewith the third

o As acceptable as the fruit of your owne ground or vineys id.

p Which ye haue received of the children of Israel. 9 Reade velle 12.

q As in the 11. vers. ye shall not be punished therefore. The offerings which the Israelites haue offered to God,

a According to this law and ceremony, ye shall sacrifice the red kow,

b Heir. 13. 1. r. b By another Priest,

* Heir. 9. 13.

* Exod. 29. 14. Leuit. 4. 11. 12.

c Meaning, Eleazar, The infection: Priests who killed her, and burned her.

d Or, the water of separation, because that they that were separate for their uncleanness, were sprinkled, therewith and made cleane, Chap. 8. 7. It is also called holy water, because it was ordained to an holy vse, Chap. 5. 17. With the sprinkling water,

C H A P. XXII.

5 King Balak sendeth for Balaam to curse the Israelites.
12 The Lord forbiddeth him to goe. 22 The Angel of the Lord mereth him, and his asse / speaketh. 35 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

After, the children of Israel departed and pitched in the plaine of Moab on the other side of Iorden from Iericho.

2 Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were fore afraid of the people, because they were many, and Moab li fretted againt the children of Israel.

4 Therefore Moab said vnto the Elders of Midian, Now shall this multitude lick vp all that are round about vs, as an oxee licketh vp the grasse of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

5 He sent messengers therefore vnto Balaam the sonne of Beor to Perath (which is by the riuier of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer againt me.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to driue them out of the land: for I know that hee, whom thou blestest, is blessed, and he whom thou cursest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing a the reward of the footfalling in their hand, and they came vnto Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an answer, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt, and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battel, and to driue them out.

12 And God said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your lnd: for the Lord hath refused to giue me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 Balak yet sent againe more princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus sayth Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming vnto me.

17 For I will promote thee vnto great honour, and will do whatsoeuer thou shalt say vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balaam would giue me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me i more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because hee went: and the Angel of the Lord stood in the way to be againt him, as hee rode vpon his asse, and his two seruants were with him.

23 And * when the asse saw the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse, to turne her into the way.

24 I Againe the Angel of the Lord stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.

25 And when the asse saw the Angel of the Lord, the thrutt her selfe vnto the wall, and dashed Balaams foote againt the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse saw the Angel of the Lord, hee lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord m opened the mouth of the asse, and the said vnto Balaam, What haue I done vnto thee, that thou hast bitten me now three times?

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon a since thy first time vnto this day? haue I ved at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saw me, and turned from me now three times: for elsse, if he had not turned from me, surely I had euen now slaine thee, and saved her aliae.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way f againt me: now therefore if it displease thee, I will turne home againe.

35 But the Angel said vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a city of Moaby, which is in the border of Arnon, euen in the utmost coast.

37 Then Balak said vnto Balaam, Did not I send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deed to promote thee vnto honour?

i Because he tem-
ped God: o e
que him contri-
ary to his comman-
dement, his peti-
tion was granted,
but it turned to
his owne condem-
nation.

k Mooned at thee
with conceitines,
then to obey God
* 1. Pet. 1. 16.
Iude 11.

l The second time

m Came her power
to speake.

n Since thou hast
become my matter.

o For whose eyes
the Lord doeth
not open, they can
neither see his an-
ger, nor his loue.

p Both thy heart
is contrary, and
thine tongue is
wicked.

q Or, before me, or
to meete me.
r For I will turne
to thee.

s Because his
heart was enill,
his charge was
renewed, that he
should not pre-
sume ignorance.
t Neere the place
where the Israelites
camped.

a Being at Ieri-
cho, it was beyond
Iorden: but where
the Israelites
were, it was on
this side.
b Or, was heard

b Which were
the heads and go-
uernours.

* 1e. 24. 9.

c To wit, Ephraim,
vpon the which
Balaam this citie Pe-
thor.

d Thinking to
bride him with
gifts to entice he
is himselfe

e Whom before
he called Elders:
meaning the go-
uernours, and after
called them ser-
uants: that is,
subjects to their
king.

f He wroth him
by a dreame, that
he should not con-
sent to the kings
wicked request.

g He shewed
himselfe willing,
couer out of his
heart.

h The wicked
werke by all means
to further their
naughtie enterpri-
ses, though they
know that God is
againt them.
i Chap. 24. 13.

f Of my selfe I can speake nothing: onely what God reuelleth, that will I vnderstand, & I will be glad to be so.

e Where the idole Bal was worshipping.

38 And Balaam made answere vnto Balak, Lo, I am come vnto thee, and can I now say I any thing at all? the worde that God putteth in my mouth that shall I speake.

39 So Balaam went with Balak, and they came vnto the city of Huzoth.

40 Then Balak offered bullockes, and sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak rooke Balaam, and brought him vp into the hie places of Bal, that thence hee might see the utmost part of the people.

CHAP. XXIII.

a Balaam causeth seven altars to be built. b God teacheth him what to answer. c The feild of offering bee bleffeth Israel. d God is not like man.

And Balaam said vnto Balak, Build mee here seven altars, and prepare mee here seven bullockes, and seven rammes.

2 And Balak did as Balaam said, and 2 Balak and Balaam offered on every altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by thy burnt offering, and I will goe, if so be that the Lord will come and meeete mee; and whatsoever he sheweth me, I will tell thee: fo he went forth alone.

4 And God met Balaam, and Balaam said vnto him, I have prepared seven altars, and have offered vpon every altar a bullocke and a ramme.

5 And the Lord put an answere in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

6 So when hee turned vnto him, loe, hee stood by his burnt offering, hee, and all the princes of Moab.

7 Then he vttered his parable, and said, Balak the king of Moab hath brought mee from the Aram out of the mountaines of the East, saying, Come, curse Iakob for my sake: come, and d d curse Israel.

8 How shall I curse, where God hath not cursed? or how shall I detest, where the Lord hath not detested?

9 For from the toppes of the rockes I did see him, and from the hilles I did behold him: loe, the people shall dwell by themselves, and shall not be reckoned among the nations.

10 Who can tell the f dult of Iakob, and the number of the fourth part of Israel? Let mee die the death of the righteous, and let my last ende be like his.

11 Then Balaam said vnto Balaam, What hast thou done vnto mee? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with mee vnto another place, whence thou mayest see them, and thou shalt see but the utmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 And he brought him into the Sede-sophim to the top of Pilgah, and built seven altars, and offered a bullocke and a ramme on every altar.

15 After, hee sayd vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and put an answere in his mouth, and said, Go againe vnto Balak, and say thus.

17 And when hee came to him, beholde, hee stood by his burnt offering, and the princes of Moab with him: fo Balak said vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 God is not as man, that he should lie, neither as the sonne of man, that he should repent: hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it?

20 Behold, I have receiued commandment to bleffe: for he hath blessed, and I cannot alter it.

21 Hee seeth none iniquitie in Iakob, nor seeth no transgression in Israel: the Lord his God is with him, and the ioyfull shout of a King is among them.

22 God brought them out of Egypt: their strength is as an unicorn.

23 For there is no forcier in Iakob, nor soothsaying in Israel: according to this time it shall be said of Iakob and of Israel, What hath God wrought?

24 Behold, the people shall rise vp as a lyon, and lift vp himselfe as a yong lyon: hee shall not lye downe, till hee eate of the pray, and till hee drinke the blood of the slaine.

25 Then Balak said vnto Balaam, Neither curse, nor bleffe them at all.

26 But Balaam answered, and said vnto Balak, Tolde not I thee, saying, All that the Lord speaketh, that must I doe?

27 Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if so be it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Iusthom.

29 Then Balaam said vnto Balak, Make mee here seven altars, and prepare mee here seven bullockes, and seven rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on every altar.

CHAP. XXIV.

a Balaam propheseth of the great prosperitie that shall come vnto Israel. b Allo of the coming of Christ. c The destruction of the Amalekites, and of the Kenites.

When Balaam saw that it pleased the Lord to bleffe Israel, then he went not, as certaine times before, to set diuinations, but set his face toward the wilderness.

2 And Balaam lift vp his eyes, and looked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said,

4 Hee hath said which heard the wordes of God, and sawe the vision of the Almighty, and falling in a trance had his eyes opened:

5 How goodly are thy tents, O Iakob, and thine habitations, O Israel!

6 As the valleys are they stretcht forth, as gardens by the riuers side, as the flloe trees, which the Lord hath planted, as the cedars beside the waters.

7 The water droppeth out of his bucket, and his

h Gods enemies are compelled to confesse that his gouernement is iust, constant, and without change or repentance.

i They triumph as victorious kings over their enemies.

k Considering what God shall woeke this time for the deliuerance of his people, all the world shall wonder.

l Thus the wicked imagine of God, that that which he will not grant in one place, hee will doe it in another.

a Where the Israelites camped.

b His eyes were shut vp before in respect of the cleane visions which he saw after: some

seize, were opened, c Though he say as in a sleep, yet the eyes of his mind were open. d Or, tent. e His power, and policy shall be very great.

a For among the Gentiles the Kings are vnto the face, as did the Priests.

b Or, went up higher.

c Appeared vnto him.

d Taught him what to say.

e Or, prophesie.

f Or, Syria.

g Cursed that all may have and detest them.

h But shall have religion and lawes apart.

i The infinite multitude, as the dust of the earth.

k The feare of God: iudgement caused him to win to the household of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgements.

l Or, into the field of them, that spied: so with the entrance should approach.

e which name
was common to
y kings of Amalek.

his feed *shall be* in many waters, and his King shall be higher then Agag, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength *shall be* as an vnicorne: he shall eate the nations his enemies, and bruiſe their bones, and shoote them throw with his arrowes.

* Gen 49 9.

9 * He coucheth, and lieth downe as a yong Lion, and as a Lion: Who shall stirre him vp? bleſſed is hee that bleſſeth thee, and curſed is hee that curſeth thee.

f In token of anger.

10 Then Balak was very angry with Balaam, and *f* smote his hands together: fo Balak ſayd vnto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

g Thus the wicked
burden God
where they cannot
compaſſe their
wicked enterpriſes.

11 Therefore now ſee vnto thy place: I thought ſurely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,

13 If Balak would giue me his houſe full of ſilver and gold, I cannot paſſe the commandment of the Lord, to doe *either* good or bad of mine owne mind: what the Lord hath command, that ſame will I ſpeake.

i Eſay. man ſil.
h He giue alſo
wicked counſell
to caſe the Iſraelites
to ſinne, that there-
by God might ſo-
berly them, Chap.
25. 14.

14 And now behold, I goe vnto my people: come, I will *h* aduerſite thee what this people ſhall doe to thy folke in the latter dayes.

15 And he vttered his perable, and ſayd, Balaam the ſonne of Beor hath ſayd, and the man whoſe eyes were that vp hath ſayd,

16 He hath ſayd that heard the wordes of God, and hath the knowledge of the molt High, and ſaw the viſion of the Almighty, and falling in a trance had his eyes opened:

k Meaning Chriſt.

17 I ſhall fee him, but not now: I ſhall behold him, but not neere: there ſhall come a *i* ſtore of Iaakob, and a ſcepter ſhall riſe of Iſrael, and ſhall ſmite the *k* coaſtes of Moab, and deſtroy all the ſonnes of *l* Shech.

l That is, the
princes.
m He ſhall ſubdue
all that reſt: for
of Shech came
Moab, and of Moab
all the world.

18 And Edom ſhall be poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall doe valiantly.

n Of the Edomites.

19 Hee alſo that ſhall have dominion *ſhall be* of Iaakob, and ſhall deſtroy the remnant of the citie.

o The Amalekites
firſt made warre
againſt Iſrael, as
Chap. 24. 45.

20 * And when he looked on Amalek, he vttered his perable, and ſayd, Amalek *was* the *n* firſt of the nations: but his latter end *ſhall come* to deſtruction.

p Or, *Adventures*.
q Make thy ſelfe as
ſtrong as the caſt.
r Or, *like Cain*
ſaith.

21 And hee looked on the *q* Kenites, and vttered his perable, and ſayd, Strong is thy dwelling place, and e put thy neſt in the rocke:

22 Nevertheless *q* the Kenite ſhall be ſpoyled, vntill Aſhur cary thee away captiue.

s Some reade, Oh
who ſhall not pe-
riſh, that is, the en-
emies, that is, *En-
anith*, ſhall ſer him-
ſelfe up as God:

23 Againe he vttered his perable, and ſaid, Aſas, *r* who ſhall liue when God doth thiſ?

t The Grecians
and Romanes.
u Meaning, Eber,
the lewes for
reſtelling againſt
God

24 The ſhips alſo ſhall come from the coaſtes of *q* Chittim, and ſubdue Aſhur, and ſhall ſubdue Eber, and *t* hee alſo *ſhall come* to deſtruction.

25 Then Balaam roſe vp, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

n The people committed fornication with the daughters of Moab, *q* Phineas killed Zimri and Cozbi. *r* God ſent his ſpirit vnto Phineas, *s* God commanded to kill the Midianites.

NOW whiles Iſrael abode in * Shittim, the people began to commit whoredome with the *a* daughters of Moab:

* Chap. 35. 4.

2 Which called the people vnto the ſacrifice of their gods, and the people ate, and bowed downe to their gods.

a With the women.
b Worſhipped
the idole of the
Mesabe, which
was in whil area.
c Deu. 32. 17. 18.
d Or, to the Lord.
e Operly in the
ſight of all.

3 And Iſrael *b* coupled himſelfe vnto Bal Peor: wherefore the wrath of the Lord was kindled againſt Iſrael.

4 And the Lord ſayd vnto Moſes, * Take all the heads of the people and hang them vp *c* before the Lord againſt the ſunne, that the iniquigation of the Lords wrath may be turned from Iſrael.

f Let him ſee ex-
ecution doe of
him that hee vadee
his charge.

5 Then Moſes ſaid vnto the Iudges of Iſrael, Envy one ſlay his *d* men that were ioyned vnto Bal Peor.

6 *f* And behold, one of the children of Iſrael came and brought vnto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael, *g* who wept before the doore of the Tabernacle of the Congregation.

g Repenting that
they had offended
God
h Pſal. 106. 30.
i 1. ſam. 4. 54.

7 * And when Phineas the ſonne of Eleazar the ſonne of Aaron the Priet ſaw it, hee roſe vp from the middles of the Congregation, and tooke a *j* ſpeare in his hand,

j Or, ſword.

8 And followed the man of Iſrael into the tent, and thruſt them both thorow: *k* the man of Iſrael, and the woman, *l* who ſaw her belily: ſo the plague ceaſed from the children of Iſrael.

k Or, in her ſide.
l Or, ſaw her
in her ſide.

9 * And there died in that plague foure and *m* twenty thouſand.

m Cor. 11. 8.

10 Then the Lord ſpake vnto Moſes, ſaying,

11 * Phineas the ſonne of Eleazar, the ſonne of Aaron the Priet, hath turned mine anger away from the children of Iſrael, while he *n* was zealous for my ſake among them: therefore I haue not contumed the children of Iſrael in my iealouſie.

n Pſal. 106. 30.
o He was zealous
in maintaining my
glory.

12 Wherefore ſay to him, Behold, *p* I giue vnto him my cenant of peace,

p Eſai. 45. 24.
q 1. ſam. 4. 30.

13 And he ſhall haue it, and his feed after him, *q* even the cenant of the Priets office for euer, becauſe he was zealous for his God, & hath made an atonement for the children of Iſrael.

q He hath pacified
Gods wrath.

14 And the name of the Iſraeliſh woman, which was killed with the Midianitiſh woman, *r* was Zimri the ſonne of Salu, prince of the familie of the Simeonites.

r Ebr. of the horſe
of the father.

15 And the name of the Midianitiſh woman that was ſlaine, *s* was Cozbi the daughter of Zur, who *s* was head over the people of his fathers houſe in Midian.

16 *t* Againe the Lord ſpake vnto Moſes, ſaying,

t Chap. 31. 1.
u Concerning you
commit ſuch cor-
ruption, and ſo ſum-
all fornication by
palours cauſeth.
Chap. 31. 16. 17.

17 * Vexe the Midianites, and ſmite them: 18 For they trouble you with their *u* wives, wherewith they have beguiled you as concerning Peor, and as concerning their ſister Cozbi daughter of a prince of Midian, which was ſlaine in the day of the plague becauſe of Peor.

CHAP. XXVI.

2 The Lord commanded to name the children of Iſrael in the plaine of Moab, from twenty yeere old and *v* above. 37 The Leuites and their families. 6a Name of them that were numbed in Sinagge into Canaan, ſauely Gaſi and Iſſachar.

AND ſo after the *v* plague, the Lord ſpake vnto Moſes, and to Eleazar the ſonne of Aaron the Priet, ſaying,

a Which were
for their whoredome
and idola-
trie.

2 Take the number of all the Congregation.

of the children of Israel, * from twenty yeere olde and above, thorough their fathers houses, all that goe fourth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden ^{toward} Jericho, saying,

4 From twenty yeere old and above ^{ye shall} number the people, as the Lord * had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ The children of the first borne of Israel: the children of ¶ Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the familie of the Palluites:

6 Of Hebron, the familie of the Hebronites: of Cami, the familie of the Camites.

7 These are the families of the Reubenites: and they were in number three and forty thousand, seven hundred and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and * strove against Moses and against Aaron in the * assemblie of Korah, when they strove against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundred and fifty men, who were ^{for} a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of ¶ Simeon after their families were: Nemuel, of whom came the familie of the Nenuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:

13 Of Zerah, the familie of the Zarithes: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundred.

15 ¶ The sonnes of ¶ Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Hagites: of Shuni, the familie of the Shunites:

16 Of Ozni the familie of the Oznites: of Eri, the familie of the Erites.

17 Of Arod, the familie of the Arodites: of Arel, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, forty thousand and five hundred.

19 ¶ The sonnes of ¶ Iudah, Er and Onan, but Er and Onan died in the land of Canaan.

20 So were the sonnes of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharizites, of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez were: of Hebron, the familie of the Hebronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, twenty and fixe thousand and five hundred.

23 ¶ The sonnes of ¶ Issachar after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iasub the familie of the Iasubites: of Shimron the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundred.

26 ¶ The sonnes of ¶ Zebulun, after their fa-

milies were: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and five hundred.

28 ¶ The sonnes of Ioseph after their families were: ¶ Manasseh and Ephraim.

29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Iezer, the familie of the Iezerites: of Helck, the familie of the Helekites:

31 Of Afriel, the familie of the Afrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hephher, the familie of the Hephherites.

33 ¶ And * Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seven hundred.

35 ¶ These are the sonnes of ¶ Ephraim after their families: of Shuthelah came the familie of the Shuthalahites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirty thousand and five hundred: these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of ¶ Benjamin after their families: of Bela came the familie of the Belaites: of Ashbell, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and forty thousand and fixe hundred.

42 ¶ These are the sonnes of ¶ Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, threescore and foure thousand, and foure hundred.

44 ¶ The sonnes of ¶ Asher after their families were: of Jimnah, the familie of the Jimnites: of Imi, the familie of the Imites: of Beriah, the familie of the Berites.

45 The sonnes of Beriah were: of Heber, the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fifty thousand and foure hundred.

48 ¶ The sonnes of ¶ Naphtali, after their families.

* Chap. 1, 3.

b Where the river is neere to Jericho.

* Chap. 1, 3.

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

* Chap. 16, 9, c In that rebellion whereof Korah was head.

d That is, for an example that other should not murmur and rebel against Gods ministers. 1. Simeon.

1. Gad.

¶ Iudah. e Before Iosab went into Egypt. Gen. 38, 3, 7, 10, and 46, 38.

* Gen. 46, 10.

¶ Issachar.

¶ Zebulun.

¶ Manasseh. 10, 17, 18.

* Chap. 47, 23.

¶ Ephraim.

¶ Benjamin.

¶ Dan.

¶ Asher.

¶ Naphtali.

families were: of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunires.

49 Of Iezer, the family of the Izirites: of Shilem, the family of the Shilemites.

50 These are the families of Naphtali according to their households, and their number, hve and fourty thousand and foure hundred.

51 These are the numbers of the children of Israel: fixe hundredth and one thousand: seven hundredth and thirty.

52 ¶ And the Lord spake vnto Moyses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number of ¶ names,

54 * To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance, to enery one according to his number shall be giuen his inheritance.

55 Notwithstanding, the land shall be * diuided my lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession thereof be diuided betwene many and few.

57 ¶ * These also are the numbers of the Leuites, when their families: of Gerihon came the family of the Gerihonites: of Kohath, the familie of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mulhites: the familie of the Korhites: and Kohath begat Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moyses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar:

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a month old and aboue, for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moyses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, nere Iorden, toward Iericho.

64 And among these there was not a man of them, & whose names and Aaron the Priest numbred, when they toke the children of Israel in the wilderness of Sinai.

65 For the Lord said vnto them, * They shall die in the wilderness: so there was not left a man of them, save Caleb the sonne of Iephunneh, and Iosua the sonne of Nun.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophebads. 2 The lawe of promise is shewed vnto Moyses. 3 Moyses prayeth for a gouernour vnto the people. 4 Iosua is appointed in his stead.

¶ Then came the daughters of * Zelophebads, the sonne of Hephher, the son of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Tophet (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And stood before Moyses, and before Eleazar the Priest, and before the Princes, and all the assembly at the doore of the Tabernacle of

the Congregation, saying,

3 Our father * died in the wilderness, and he was not among the assembly: ¶ them that were assembled against the Lord in the company of Korah, but died in his sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moyses brought their cause before the Lord.

6 And the Lord spake vnto Moyses, saying,

7 The daughters of Zelophebads speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kintman of his familie, and he shall possesse it: and thou shalt vnto the children of Israel alaw of iudgement, as the Lord had commended Moyses.

12 ¶ Again the Lord said vnto Moyses, ¶ Go vp into this mount of Abarim, & behold the land which I haue giue vnto the children of Israel.

13 And when thou hast seen it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

14 For yee were * disobedient vnto my word: in the desert of Zin, in the time of the assembly to sanctifie mee in the waters before their eyes: ¶ That is the water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moyses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man over the Congregation, 17 Who may ¶ goe out and in before them and leade them out and in, that the Congregation of the Lord be not as weepe, which haue not a shephard.

18 And the Lord said vnto Moyses, Take thee Iosua the sonne of Nun, in whom is the Spirit, and ¶ put thine hands vpon him,

19 And let him stand before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And his glory him of thy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall take counsell for him * by the iudgement of Vrim before the Lord: at his worde they shall go out, and at his worde they shall come in, before him, and all the children of Israel with him, and all the Congregation.

22 So Moyses did as the Lord had commanded him, and he tooke Iosua, and let him stand before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gave him a charge, as the Lord had spoken by the hand of Moyses.

CHAP. XXVIII.

4 The lawe of the sacrifice of the Sabbath. 5 The sacrifice of the Sabbath. 6 Of the first fruits.

b That is, these muste to bee iudged, to know what is to be determined, as he did all hard matters.

c Meaning, in ordinance to iudge by.

* That is, 32:19.

* Chap. 20:11.

* Chap. 20:12.

* Exod. 17:7.

Or, first.

d Who as hee hath created, so hee gouerneth the hearts of all men: e That is, gouerneth them and doe his dzietie.

3. Chron. 1:10.

f And for as much as hee is god.

g Commend him to thee as a man, to be of confidence and appointed by God.

* That is, 10:10. h A do to do in his owne sight, saying that the Lord magnifies his name, and hee shall be known that hee shall be to be the will of God. i How he should goe into his office.

¶ This is the third time that they are numbred,

¶ Or, persons.

* Chap. 33:34.

* 10/8, 11, 13, and 24.

* Exod. 6:16, 17, 28, 29, 30, 31.

* Exod. 2:8, and 3:10.

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

g Wherein appeareth the great power of God, that so wonderfully increased this people.

* Chap. 14:18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Chap. 14:33, and 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

And the Lord said vnto Moses, saying,
 2 **Com**me ye shall offer vnto mee
 say vnto the children of Israel, and
 in their season mine offering, and my bread
 for sacrifices made by fire for a sweete savour
 vnto mee.

3 Also thou shalt say vnto them, * This is the
 offering made by fire which ye shall offer vnto the
 Lord, two lambes of a yeere olde, without spot
 dayly, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morn-
 ing, and the other lambe shalt thou prepare at
 euen.

5 * And the tenth part of an Ephah of fine
 flour for a * meate offering mingled with the
 fourth part of an * Hin of beaten oyle.

6 *This shall be* a daily burnt offering, as was
 made in the mount Sinai for a sweete savour: *it is*
 a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth
 part of an Hin for one lambe: in the holy place
 cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at
 euen: as the meate offering of the morning, and
 as the drinke offering thereof shalt thou prepare
 this *b* for an offering made by fire of sweete savour
 vnto the Lord.

9 ¶ But on the Sabbath day *ye shall offer* two
 lambes of a yeere olde, without spot, and two
 tenth deales of fine flour for a meate offering
 mingled with oyle, and *ye* drinke offering thereof.

10 *This is* the burnt offering of every Sabbath,
 beside the *c* continuall burnt offering, and drinke
 offering thereof.

11 ¶ And in the beginning of your moneths,
 ye shall offer a burnt offering vnto the Lord, two
 yong bullockes, and a ramme, and seven lambes
 of a yeere old, without spot.

12 And three tenth deales of fine flour for a
 meate offering mingled with oyle for one bullocke,
 and two tenth deales of fine flour for a meate
 offering mingled with oyle for one ramme,

13. And a tenth deale of fine flour mingled
 with oyle for a meate offering vnto one lambe,
 for a burnt offering of sweete savour: *it is* an offering
 made by fire vnto the Lord.

14 And their drinke offerings shall be halfe an
 Hin of wine vnto one bullocke, and the thirde
 part of an Hin vnto a ramme, and the fourth part
 of an Hin vnto a lambe: this is the burnt offering
 of every moneth, throughout the moneths of the
 yeere.

15 And one hee goate for a sinne offering vnto
 the Lord shall be prepared, besides the continuall
 burnt offering, and his drinke offering.

16 * Also the fourteenth day of the first mo-
 nth is the Passouer of the Lord.

17 And in the fifteenth day of the same mo-
 nth is the feast: seven dayes shall vnleavened
 bread be eaten.

18 In the * first day shall be an holy *c* conuo-
 cation, ye shall doe no feruile worke therein.

19 But ye shall offer a sacrifice made by fire
 for a burnt offering vnto the Lord, two yong bul-
 lockes, one ramme, and seven lambes of a yeere
 olde: see that they be without blemish.

20 And their meate offering shall be of fine
 flour mingled with oyle: three tenth deales shall
 ye prepare for a bullocke, and two tenth deales
 for a ramme:

21 One tenth deale shalt thou prepare for

every lambe, *euery* for the seven lambes.

22 And an hee goate for a sinne offering, to
 make an atonement for you.

23 Ye shall prepare these, beside the burnt of-
 fering in the morning, which is a continuall burnt
 sacrifice.

24 After this manner ye shall prepare through-
 out all the feuen dayes, for the *d* maintaining of
 the offering made by fire for a sweete savour vnto
 the Lord: it shall be done beside the continuall
 burnt offering and drinke offering thereof.

25 And in the seuenth day ye shall haue an
 holy conuocation, *wherein* ye shall doe no feruile
 worke.

26 ¶ Also in the day of your first fruits, when
 ye bring a new meate offering vnto the Lord, ac-
 cording to your *e* weeks ye shall haue an holy co-
 uocation: and ye shall doe no feruile worke *in it*:

27 But ye shall offer a burnt offering for a
 sweete savour vnto the Lord, two yong bullockes,
 a ramme, and seven lambes of a yeere olde,

28 And their meate offering of fine flour ming-
 led with oyle, three tenth deales vnto a bul-
 locke, two tenth deales to a ramme,

29 And one tenth deale vnto every lambe
 throughout the feuen lambes.

30 And an hee goate to make an atonement
 for you:

31 (Ye shall doe *this* besides the continuall
 burnt offering, and his meate offering:) see they be
 without blemish, with their drinke offerings.

CHAP. XXXI.

*Of the three principall feasts of the fourth moneth, to wit, the
 feast of trumpets, 7 The feast of reconciliation, 12. And
 the feast of Tabernacles.*

MOOREUER in the first day of the *a* seuenth mo-
 nth ye shall haue an holy conuocation: ye
 shall doe no feruile worke therein: * it shall be a
 day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a
 sweete savour vnto the Lord: one yong bullocke,
 one ramme, and seven lambes of a yeere old, with-
 out blemish.

3 And their meate offering shall be of fine flour
 mingled with oyle, three tenth deales vnto the
 bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto the lambe, for
 the feuen lambes,

5 And an hee goate for a sinne offering to
 make an atonement for you,

6 Beside the burnt offering of the *b* moneth, and
 his meate offering and the continuall *c* burnt offering,
 and his meate offering and the drinke offerings of
 the same, according to their manner, for a sweete
 savour: *it is* a sacrifice made by fire vnto the Lord.

7 ¶ * And ye shall haue in the tenth day of the
 seuenth moneth, an holy *d* conuocation: and ye
 shall * humble your scoules, and shall not doe any
 worke therein,

8 But ye shall offer a burnt offering vnto the
 Lord for a sweete savour: one yong bullocke, a
 ramme, and seven lambes of a yeere olde: see they
 be without blemish.

9 And their meate offering shall be of fine
 flour mingled with oyle, three tenth deales to a
 bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto every lamb, through-
 out the feuen lambes.

11 An hee goate for a sinne offering, (beside the
 sinne offering to make the atonement, and the con-
 tinual *e* burnt offering and the meate offering thereof)

*g In counting
 feuen weeks
 from the Passoe-
 ner to Withhou-
 side, as Leuit. 23, 15*

*h Ebr. they shall be
 12 yong.*

*i which conuoca-
 tion part of Sep-
 tember, and part
 of October.
 * Leuit. 23, 34*

*b Which must
 be offered in the
 beginning of
 every moneth.
 c Which is the
 morning and
 evening.
 * Leuit. 16, 30, 31,
 and 23, 37.*

*d Which is the
 feast of reconcilia-
 tion.
 * Leuit. 18, 29.*

*e That is, offered
 every morning
 and evening.*

** By bread, hee
 meaneth all man-
 ner of sacrifice.*

** Exod. 29, 38*

** Exod. 16, 36,
 * Leuit. 2, 1,
 * Exod. 29, 40.*

*b The meate of-
 fering and drinke
 offering of the
 suening sacrifice.*

*c Of the measure
 Ephah.*

*d Which was of-
 fered every day at
 morning and at
 evening.*

*e That is, the
 wine that shall be
 powdered vpon the
 sacrifice.*

** Exod. 12, 18,
 and 23, 15.
 * Leuit. 23, 5.*

** Leuit. 23, 7.
 f On the solemnity of
 sanctity.*

¶ Meaning, the
feast of the Ta-
bernacles.

and their drinke offerings.

12 ¶ And in the fifteenth day of the seventh month, ye shall have an holy ¹ convocation: ye shall doe no seruile worke therein, but yee shall keepe a fast vnto the Lord seuen dayes.

13 And yee shall offer a burnt offering for a sacrifice made by fire of sweete saour vnto the Lord, thirteene young bullocks, two rammes, and fouerteene lambs of a yeere olde: they shall be without blemish.

14 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fouerteene lambs,

16 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

¶ The second day
of the feast of Ta-
bernacles,

17 ¶ And the second day ye shall offer twelve young bullockes, two rammes, fouerteene lambs of a yeere old without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes and for the lambs according to their number, after the manner,

19 And an hee goate for a sinne offering, (beside the continuall burnt offering and his meate offering) and their drinke offerings.

¶ The third day.

20 ¶ Also the third day ye shall offer eleuen bullockes, two rammes and fouerteene lambs of a yeere olde without blemish,

21 With their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambs, after their number, according to the manner,

¶ According to
the ceremonies
appointed there-
vnto.

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

¶ The fourth day.

23 ¶ And the fourth day ye shall offer ten bullockes two rammes, and fouerteene lambs of a yeere old without blemish.

24 Their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

25 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

¶ The fifth day.

26 ¶ In the fifth day also ye shall offer nine bullockes, two rammes, and fouerteene lambs of a yeere olde without blemish,

27 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

¶ The sixth day.

29 ¶ And in the sixth day ye shall offer eight bullockes, two rammes, and fouerteene lambs of a yeere olde without blemish,

30 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offerings.

¶ The seventh day.

32 ¶ In the seventh day also ye shall offer seuen bullockes, two rammes and fouerteene lambs

of a yeere olde without blemish,

33 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after their manner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

35 ¶ In the eighth day, yee shall haue a solemn assembly: yee shall doe no seruile worke therein.

¶ The eighth day,
Leuit. 23, 30

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweete saour vnto the Lord, one bullocke, one ramme, and seuen lambs of a yeere old without blemish,

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambs according to their number, after the manner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shall doe vnto the Lord in your feastes, beside your ¹ vowes, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings.

¶ Beside the sa-
crifices that ye
shall vow or offer
of your owne
minded.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maids. 7 Of the wife, 10 Of the widow or divorced.

¶ Then Moses spake vnto the children of Israel according to all that the Lord had commanded him.

2 Moses also spake vnto the heads of the tribes ¹ concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

¶ Ezer. 10, 14.

3 Whosoever voweth a vow vnto the Lord, or sweareth an oath to bind himselfe by a bond, hee shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.

¶ Because they
might declare
them to the ali-
enes.
¶ Ezer. 10, 14.
¶ Ezer. 10, 14.
¶ Ezer. 10, 14.

4 If a woman also vow a vow vnto the Lord, and bind her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father hold his peace concerning her, then all her vowes shall stand, and euery bond, wherewith shee hath bound her selfe, shall stand.

¶ For in so doing
he hath appro-
ued her.

6 But if her father disallow her the same day that hee heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

¶ Do not appro-
ue or consent
to her vow.

7 And if she haue an husband when the voweth or pronounceth ought with her lips, wherewith the bindeth her selfe,

¶ Either by oath,
or solemn pro-
mise.

8 If her husband heard it, and holdeth his peace concerning her, the same day by heareth it, then her vow shall stand, and her bonds wherewith the bindeth her selfe shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her selfe, of none effect: and the Lord will forgive her.

¶ For he is a
loose son to her
husband, and can
performe nothing
without his con-
sent.

10 But euery vow of a widow, and of her that is divorced (wherewith the hath bound her selfe) shall stand in effect with her.

¶ For they are not
under the autho-
rity of the man.

g Her husband being alive.

11 And if she vowed in her husbands house, or bound herselfe straitly with an oathe,
12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vows shall stand, and every bond, wherewith shee bound herselfe, shall stand in effect.

13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lips concerning her vows or concerning her bones, shall stand in effect: for her husband hath disanulled them: and the Lord will forgive her.

14 So every vow, and every oathe or bond, made to humble the soules, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace concerning her from day to day, then he stablisheth all her vows and all her bondes which shee hath made: he hath confirmed them because he helde his peace concerning her the same day that hee heard them.

16 But if hee breake them after that hee hath heard them, then shall hee beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, and betweene the father and his daughter, being young in her fathers house.

CHAP. XXXI.

1 *But Kings of Midian and Balaam are flaine. 13 Only they maydes are reserved alive. 17 The pray is equally divided. 18 A present given of Israel.*

And the Lord spake vnto Moses, saying,
2 * Renenge the children of Israel of the Midianites, and afterward thou shalt be * gathered vnto thy people.

3 And Moses spake to the people, saying, Harken ye some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of every tribe throughout all the tribes of Israel shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelve thousand prepared vnto warre, of every tribe a thousand.

6 And Moses sent them to the warre, *euen* a thousand of every tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is the trumpets to blow *where* in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slewed all the males.

8 They slew also the kings of Midian among them that were flaine: * Eui, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they slew * Balaam the sonne of Beor with the sword.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

11 And they tooke all the spoyle, and all the pray *both* of men and beasts.

12 And they brought the captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden re-

ward Iericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captiues of the hoste, with the captiues ouer thousands, and captiues ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What haue ye faued all the women?

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespass against the Lord, as concerning Pecor, and there came a plague among the Congregation of the Lord.

17 Now therefore, * slay all the males among the children, and kill all the women that haue known man by carnall copulation.

18 But all the women children that haue not known carnall copulation, keepe alive for your selves.

19 And ye shall remaine without the hoste seuen dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selves and your prisoners the third day and the seuenth.

20 Also ye shall purifie every garment and all that is made of skinned, and all worke of goates haire, and all things made of wood.

21 ¶ And Eleazar the Priest sayd vnto the men of warre, which went to the battell, This is the ordinance of the law which the Lord * commanded Moses.

22 As for golde, and silver, brasse, yron, tinne, and lead:

23 *Euen* all that may abide the fire, ye shall make it go through the fire, and it shall be cleane: yet, it shall be purified with * the water of purification: and all that suffereyth not the fire, ye shall cause to passe by the water.

24 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward ye shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,
26 Take the summe of the praye that was taken, *both* of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray ¶ betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one person of five hundredth, *both* of the persons, and of the beeces, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heauie offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take 1 one, taken out of ffrise, *both* of the persons, of the beeces, of the asses, and of the sheepe, *euen* of all the cattell, and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, to wit, the rest of the pray which the men of warre had spoyled, was five hundredth seuentie and five thousand sheepe, 33 And thowentie and two thousand beeces.

e At though he sayd, ye ought to haue spared none, * Chap. 25. 1. * 2. Pet. 1. 13 f For whipping of Peor * Iudg. 21. 11. g That is, all the men children.

* Chap. 19. 11.

¶ Or, contained in the same. * Chap. 19. 11.

h The third day and before it be made. * Chap. 19. 9. i It shall be washed.

¶ The pray is ¶ divided equally among all.

k Of the pray that falleth to the souldiers.

l The Israelies which had not bene at warre, of every ffrise paid one to the Lord: and the souldiers one of every five hundredth.

† Ebr. the lender of her foole.

h To mortifie her selfe by abstinence, or other bodily exercise

i And wanne her not the same day that he heareth it, as vetle 9.

k Not the same day hee heard them, but some day after, the sinne shall be imputed to him and not to her.

* Chap. 25. 17.

* Chap. 27. 13.

n As he had commanded, Chap. 25. 17, declaring also that the inuie done against this people is done against him.

h For his great Steele that hee bore to the Lord, Chap. 25. 13.

* Iob. 13. 1.

e The false prophet who gaue counsell how to cause the Israelites to offend their God.

¶ Or please and gorgeous buildings.

g As the women and little children.

34 And threescore and one thousand asses,
35 And two and thirty thousand perions in all,
of women that had 7 lien by no man.

† *Not known
the kind of man.*

36 And the halfe, to witte, the part of them that
went out to warre, touching the number of sheepe,
was three hundred seven and thirtie thousand,
and five hundredth.

¶ This is the
portion that the
soldiers gaue to
the Lord.

37 And the Lords tribute of the sheepe was
fixe hundredth twenty and five:

38 And the beeces were fixe and thirtie thou-
sand, whereof the Lords tribute was seuentie and
two.

39 And the asses were thirty thousand and five
hundredth, whereof the Lords tribute was three-
score and one:

¶ Meaning of the
maides, or virgins
which had not
compained with
man.

40 And of persons fixteene thousand, where-
of the Lords tribute was two and thirty perions.

41 And Moses gaue the tribute of the Lords
offering vnto Eleazar the Priest, as the Lord had
commanded Moses.

42 And of the halfe of the children of Isra-
el, which Moses diuided from the men of warre,

¶ Of that part
which was giuen
vnto them in di-
uiding the spoyle.

43 (For the halfe that pertained vnto the con-
gregation, was three hundred thirty and seven
thousand sheepe and five hundredth,

44 And fixe and thirtie beeces,

45 And thirty thousand asses, and five hundredth

46 And fixteene thousand persons.)

47 Moses, I say, of the halfe that per-
tained vnto the children of Israel, one taken out
of fiftie, both of the perions, and of the cattell,
and gaue them vnto the Leuites, which haue the
charge of the Tabernacle of the Lord, as the Lord
had commanded Moses.

48 ¶ Then the captaines which were ouer
thousands of the hoste, the captaines ouer the
thousands, and the captaines ouer the hundredths
came vnto Moses:

49 And sayd to Moses, Thy seruants haue ta-
ken the summe of the men of warre which are
vnder thy authority, and there lacketh not one
man of vs.

¶ Which ha-
baine at

¶ The captaines
by this free offer-
ing acknowledge
the good bene-
fit of God in per-
forming his people.

50 ¶ We haue therefore brought a present vnto
the Lord, what every man found of Iewels of
gold, bracelets, and chaines, rings, earerings, and
ornaments of the legs, to make an atonement for
our foules before the Lord.

51 And Moses and Eleazar the Priest tooke
the gold of them, and all wrought iewels,

52 And all the gold of the offering that they
offered vp to the Lord (of the captaines ouer
thousands and hundredths) was fixteene thousand
seven hundredth and fiftie shekels.

53 (For the men of warre had spoyled, every
man for him selfe.)

54 And Moses and Eleazar the Priest tooke
the gold of the captaines ouer the thousands, and
ouer the hundredths, and brought it into the Ta-
bernacle of the Congregation, for a memoriall
of the children of Israel before the Lord.

CHAP. XXXII.

¶ The request of the Reubenites and Gadites, 16. and their promise
vnto Asa. 31. Moses causeth the request. 33. The Gadites,
Reubenites, and halfe the tribe of Manasse, conquire and build
cities on this side Iordan.

NOW the children of a Reuben, and the child-
ren of Gad had an exceeding great multi-
tude of cattell: and they saw the land of Iazer,
and the land of Gilead, that it was an apt place
for cattell.

3. Then the children of Gad, and the child-
ren of Reuben came, and spake vnto Moses and to
Eleazar the Priest, and vnto the Princes of the
Congregation, saying,

3. The land of Asareth, and Dibon, and Iazer,
and Nimrah, and Heshbon, and Elealeh, and She-
bam, and Nebo, and Beon,

4 Which countrey the Lord sate before the
Congregation of Israel, is a land meete for cattell,
and thy seruants haue cattell:

5 Wherefore, sayd they, If wee haue found
grace in thy sight, let this land be giuen vnto thy
seruants for a possession, and bring vs not ouer
Iorden.

6 And Moses sayd vnto the children of Gad,
and to the children of Reuben, Shall your bre-
thren goe to warre, and ye tary here?

7 Wherefore now I discourage you the heart
of the children of Israel to goe ouer into the land,
which the Lord hath giuen them?

8 Thus did you fathers, when I sent them
from Kadesh-barnea to see the land,

9 For * when they went vp euen vnto the
river of Euphrat, and saw the land, they dis-
couraged the heart of the children of Israel, that they
would not goe into the land, which the Lord had
giuen them.

10 And the Lords wrath was kindled the same
day, and he did sweare, saying,

11 ¶ None of the men that came out of Egypt,
* from twenty yeere olde and aboue, shall see the
land for the which I sweare vnto Abraham, to Ie-
hak, and to Iacob, because they haue not wholly
followed me:

12 Except Caleb the sonne of Iephunneh the
Kenessite, and Ioshua the sonne of Nun: for they
haue constantly followed the Lord.

13 And the Lord was very angry with Israel,
and made him wander in the wilderness foure
yeeres, vntill all the generation that had done a euil
in the sight of the Lord, were consumed.

14 And behold, ye are risen vp in your fathers
stead at an increase of unfaill men, still to augment
the fierce wrath of the Lord toward Israel.

15 For if ye tyme away from following him,
hee will yet againe leaue the people in the wilder-
nesse, and ye shall destroy all this people.

16 And they went neere to him, and sayd, We
will build the shepels here for our sheepe, and
for our cattell, and cities for our children.

17 But wee our selues will be ready armed to
goe before the children of Israel, vntill we haue
brought them vnto their places: but our children
shall dwell in the defended cities, because of the
inhabitants of the land.

18 We will not returne vnto our houses, vntill
the children of Israel haue inherited, every
man his inheritance.

19 Neither will we inherite with them beyond
Iorden: and on that side, because our inheritance
is fallen to vs on this side Iordan Eastward.

20 ¶ And Moses sayd vnto them, If ye will
doe this thing, and goe armed before the Lord of
the land, to warre:

21 And will goe every one of you in harness
ouer Iorden before the Lord, vntill he haue cast
out his enemies from his sight:

22 And vntill the land be subdued before the
Lord, then ye shall returne and be innocent to-
ward the Lord, and toward Israel: and this land
shall be your possession before the Lord.

23 But if ye will not doe so, behold, ye haue
sworn.

† *Rev. 12. 14*

* *11 p. 13, 14*

* *11 p. 13, 14*

* *11 p. 14, 15*

¶ *Remember how
murmured, and
they would beleeve
their report, which
saide it was an
concerning the
land*

¶ *11 p. 14, 15*

¶ *In the land of
Canaan.*

* *11 p. 13, 14*

¶ *That is, the in-
habitants of the
land
11 p. 14, 15*

¶ Which ha-
baine at

¶ *11 p. 14, 15*

¶ The captaines
by this free offer-
ing acknowledge
the good bene-
fit of God in per-
forming his people.

¶ And gaue no
portion to their
captaines.

¶ That the Lord
might remember
the children of
Israel.

¶ Reuben came of
Leah, and Gad of
Zilpah her hand-
maide.
¶ Which moun-
taine was so na-
med of the hepe
of stones that
Iacob made as
a signe of the co-
enant betweene
him and Laban,
Gen. 31. 47.

His husb
beings
i We shall offend-
ly be punished for
your sinne.

finned against the Lord, and be sure, that your
sinne i will finde you out.
24. Build you then cities for your children,
and foldes for your sheepe, and doe that yee have
spoken.

25. Then the children of Gad and the children
of Reuben spake vnto Moses, saying, Thy seruants
will doe as my Lord commanded:

26 Our children, our wives, our sheepe, and all our
cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will goe euerie one armed
to warre before the Lord for to fight, as my Lord
sayth.

28 So concerning them, Moses k commanded
Eleazar the Priest, and Iothua the sonne of Nun,
and the chiefe fathers of the tribes of the children
of Israel:

29 And Moses sayd vnto them, If the children
of Gad &c the children of Reuben wil goe with you
ouer Iordan, all armed to fight before the Lord,
then when the land is subdued before you, ye shall
giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you ar-
med, then they shall have their possessions among
you in the land of Canaan.

31 And the children of Gad, and the children
of Reuben answered, saying, As the Lord hath
sayd vnto thy seruants, so will we doe.

32 We will goe armed before the Lord into the
land of Canaan: that the possession of our inhe-
ritance may be to vs on this side Iordan.

33 * So Moses gaue vnto them, *even* to the
children of Gad, and to the children of Reuben,
and to haile the tribe of Manasseh the sonne of
Ioseph, the kingdome of Sihon king of the Amorites,
and the kingdome of Og king of Baithan,
the land with the cities thereof and coasts, euen
the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon,
and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Jog-
bebah,

36 And Beth-nimrah, and Beth-haran, defend-
ed cities: also sheepefolds.

37 And the children of Reuben built Heshbon,
and Elealeh, and Kirithaim,

38 And Nebo, and Baalmeon, and turned their
names, and sibiſh: and gaue other names vnto
the cities which they built.

39 And the children * of Machir the sonne of
Manasseh went to Gilead, and tooke it, and put
out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the
sonne of Manasseh, and he dwelt therein.

41 * And Lair the sonne of Manasseh went and
tooke the small townes thereof, and called them
Hauoth Lair.

42 Alfo Nobah went and tooke Kenath, with
the villages thereof, and called it Nobah after his
owne name.

C H A P. XXXIII.

1 Time and forty journeyes of Israel are named. 52 They are
commanded to kill the Canaanites.

These are the journeyes of the children of Is-
rael, which went out of the land of Egypt, ac-
cording to their bands vnder the hand of Moses
and Aaron.

2 And Moses wrote their going out by their
journeys, according to the commandement of
the Lord: for these are the journeyes of their going
out,

3 Now they * departed from Rameſes the first
month, *even* the fifteenth day of the first mo-
neth, on the morrow after the Pasche: and the
children of Israel went out with an high hand in
the fight of all the Egyptians.

4 (For the Egyptians buried all their first
borne, which the Lord had smitten among them:
vpon their gods also the Lord did execution.)

5 And the children of Israel remooued from
Rameſes, and pitched in Succoth.

6 And they departed from * Succoth, and
pitched in Etham, which is in the edge of the
wildernesse.

7 And they remooued from Etham, and turned
again vnto * Pi-hahiroth, which is before
Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth,
and * went thorow the middes of the Sea into
the wildernesse, and went three dayes journey
in the wildernesse of Etham, and pitched in Ma-
rah.

9 And they remooued from Marah, and came
vnto * Elim, and in Elim were twelue fountaines
of water, and seauente palme trees, and they pitched
there.

10 And they remooued from Elim, and camp-
ed by the red ſea.

11 And they remooued from the red Sea, and
lay in the * wildernesse of Sin.

12 And they tooke their journey out of the
wildernesse of Sin, and let vp their tents in
Dophkah.

13 And they departed from Dophkah, and
in Aluſh.

14 And they remooued from Aluſh, and lay
* Rephidim, where was no water for the peo-
ple to drinke.

15 And they departed from Rephidim, and
pitched in the * wildernesse of Sinai.

16 And they remooued from the desert of Si-
nai, and pitched in * Kibroth Hatauah.

17 And they departed from Kibroth Hata-
uah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and
pitched in Rimnah.

19 And they departed from * Rimnah, and
pitched at Rimmom Perez.

20 And they departed from Rimmom Perez,
and pitched in Libnah.

21 And they remooued from Libnah, and pitched
in Rithlah.

22 And they journeyed from Rithlah, and pitched
in Kehelathah.

23 And they went vnto Kehelathah, and pitched
in mount Shapher.

24 And they remooued from mount Shapher,
and lay in Haradah.

25 And they remooued from Haradah, and
pitched in Makheloth.

26 And they remooued from Makheloth, and
lay in Tahah.

27 And they departed from Tahah, and pitched
in Tarah.

28 And they remooued from Tarah, and pitched
in Mithkah.

29 And they went from Mithkah, and pitched
in Hashmonah.

30 And they departed from Hashmonah, and
lay in Moseroth.

31 And they departed from Moseroth, and
pitched in Bene-iaakan.

* Exod. 12, 37
b Either meaning
their doles, or
their men of au-
thoritic.
* Exod. 13, 10
c At the com-
mandement of
the Lord, Exod.
14, 2
* Exod. 15, 27
* Exod. 16, 1
* Exod. 17, 1
* Chap. 31, 34
* Chap. 31, 35
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* Chap. 33, 98
* Chap. 33, 99
* Chap. 33, 100

a From whence
they departed, and
whithes they came.

e which were set
up in their hie pla-
ces to worship.

* Chap. 26. 53. 54.

* Ieff. 23. 13.
End. 3.
b Or, Gethse.

c Meaning, the
description of the
land.

* Ieff. 15. 14.

d Or, ascending up
of scripture.

b Which was
Nylon, or at some
shinke, Rhinoco-
tus.

c Which is called
Mediananem.

d Which is a
mountaine neere
Tyre and Sydon,
and not that Hor
in the wilderness
where Azon did.

e Which in the
Gospel is called
the lake of Gen-
nareth.

* Chap. 34. 33.
Ieff. 14. 2.

52 Yee shall then drue out all the inhabitants of the land before you, and destroy all their pictures, and brake assunder all their images of metal, and plucke downe all their hie places,

53 And yee shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

54 And yee shall inherite the land by lot, according to your families: * to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not drue out the inhabitants of the land before you, then those which yee let remaine of them, shall * prick in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

3 The north and borders of the land of Canaan. 17 Certaine cities are assigned to diuide the land.

And the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the land that shall fall vnto your inheritance: *that is*, the land of Canaan with the coasts thereof.

3 * And your South quarter shall be from the wilderness of Zin to the borders of Edom: so that your South quarter shall be from the salt Sea coast Eastward.

4 And the border shall compasse you from the South to J Malchakrabbin, and reach to Zin, and goe out from the South to Kadeth-burne: thence it shall stretch to Hazar-addar, and goe along to Azmon.

5 And the border shall compasse from Azmon vnto the ^d river of Egypt, and shall goe out to the sea.

6 And your West quarters shall be the great sea: even that border shall be your West coast.

7 And this shall be your North quarter, yee shall marke out your border from the great Sea vnto mount A Hor.

8 From mount Hor yee shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan, this shall be your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall defend and goe out at the side of the sea of Chinnereth Eastward.

12 Also that border shall goe downe to Iordan, and leue at the salt sea: this shall be your land with the coasts thereof round about.

13 * Then Moses commanded the children of Israel, saying, This is the land which ye shall inherite by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh haue receiued their inheritance.

15 Two tribes and an halfe tribe haue recei-

ued their inheritance on this side of Iorden toward Iericho full East.

16 * Again the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Ioshua the sonne of Nun.

18 And yee shall take also a prince of euery tribe to diuide the land.

19 The names alfo of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneth, 20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chilion.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph, of the tribe of the sonnes of Manasseh, the prince Haniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemucl, the sonne of Shiphian.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to giue the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

2 Vnto the Levites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of murder. 30 Forcemen muste shall no man be condemned.

And the Lord spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

2 * Command the children of Israel, that they giue vnto the Levites of the inheritance of their possession, cities to dwell in: yee shall giue also vnto the Levites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattle, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall giue vnto the Levites, from the wall of the citie outward shall be a thousand cubites round about.

5 And yee shall measure without the citie of the East side, * two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which yee shall giue vnto the Levites, * there shall be fixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities more.

7 All the cities which ye shall giue to the Levites, shall be eight and fourtie cities: them shall ye giue with their suburbs.

8 And concerning the cities which ye shall giue of the possession of the children of Israel: of many ye shall take more, and of few ye shall take lesse: euery one shall giue of his cities vnto the Levites, according to his inheritance, which hee inheriteth.

* Ieff. 19. 51.

f One of the heads
or chiefe men of
euery tribe.

g And hee indge
ouer euery piece
of ground that
should fall to any
by lot, to the in-
terest that all things
might be done or-
derly and without
contention.

* Ieff. 41. 2.
a Because they
had no inheritance
assigned them in
the land of Canaan.
b God would
haue them scat-
tered thorow all the
land, because the
people might be
preferred by them
in the obedience
of God and his
Law.
c So that in all
were three thou-
sand, and in the
compasse of the
two thousand, they
might plant and
sow.

* Deut. 4. 41. Ieff. 41.
10. 2. and 1. 34

9 ¶ And the Lord spake vnto Moyses, saying,
10 Speake vnto the children of Israel, and say
vnto them, * When ye be come ouer Iorden into
the land of Canaan,

11 Ye shall appoynt you cities, to be cities of
refuge for you, that the slayer, which slayeth any
person vnwares, may flee thither.

12 And these cities shall be for you a refuge from
thy ^{the} auenger, that he which killeth thee not, vntill
he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, ^{six} cities
shall ye haue for refuge.

14 Ye shall appoynt three ⁱⁿ on this side Iorden,
and yee shall appoynt three cities in the land of
* Canaan which shall be cities of refuge.

15 These six cities shall be a refuge for the
children of Israel, and for the stranger, and for him
that dwelleth ⁱⁿ among you, that euerie one which
killeth any person vnwares, may flee thither.

16 * And if one ^{do} smite another with an in-
strument of iron that hee die, he is a murderer, and
the murderer shall die the death.

17 Also if hee smite him by casting a stone,
wherewith he may be slaine, and hee die, hee is a
murderer, and the murderer shall die the death.

18 Or if he smite him with an hand-weapon of
wood, wherewith he may be slaine, if he die, he is a
murderer, and the murderer shall die the death.

19 The reuenger of ^{the} blood himselfe shall slay the
murderer: who hee meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at
him by laying of waite, that hee die,

21 Or smite him through enimitie with his
hand, that hee die, he ^{do} smite him shall die ^{the} death:
for he is a murderer: the reuenger of the blood
shall slay the murderer when hee meeteth him.

22 But if hee pushed him ⁱⁿ vnadvisedly, and
* not of hatred, or cast vpon him any thing
without laying of waite,

23 Or any stone (wherewith he might be slaine)
and sawe him not, or caused it to fall vpon him,
and he dy, and was not his enemy, neither sought
him any time,

24 Then the Congregation shall iudge be-
tweene the slayer and the ^{the} auenger of blood ac-
cording to these lawes.

25 And the Congregation shall deliuer the
slayer out of the hand of the auenger of blood, and
the Congregation shall restore him vnto the cite
of his refuge, whither hee was fled: and he shall
abide there vnto the death of the ^{the} hie Priest,

which is apoynted with the holy oyle.

26 But if the slayer come without the borders
of the cite of his refuge, whither he was fled,

27 And the reuenger of blood finde him with-
out the borders of the cite of his refuge, & the
reuenger of blood slay the ^{the} murderer, hee shall be
guiltles.

28 Because he should haue remained in the cite
of his refuge, vntill the death of the hie Priest:
and after the death of the hie Priest, the slayer
shall retorne vnto the land of his possession.

29 So these things shall be a lawe of iudge-
ment vnto you, throughout your generations in
all your dwellings.

30 Whosoener killeth any person, the ^{the} Iudge shall
slay the murderer, through * witness: but * one
witness shall not testify against a person to cause
him to die.

31 Moreover ye shall take no recompense for

the life of the murderer, which is ^{is} worthy to
die: but he shall be put to death.

32 Also ye shall take no recompense for him
that fledde to the cite of his refuge, that hee
should come againe, and dwell in the land, before
the death of the hie Priest.

33 So ye shall not pollute the land wherein ye
shall dwell: for ^{the} blood defileth the land: and the
land cannot be ^{be} cleansed of the blood that is shed
therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye
shall inhabit, for I dwell in the middes thereof.
For I the Lord dwell among the children of Israel.

CHAP. XXXVI.

¶ An order for the marriage of the daughters of Zelophehad

Then * the chiefe fathers of the familie of the
sonnes of Gilead, the sonne of Machir, the
sonne of Manasieh, of the families of the Ionnes of
Gilead, came, and spake before Moyses, & before ^{the} the
princes, the chiefe fathers of ^{the} the children of Israel,

2 And sayde, * The Lord commanded ^{the} the
lord to giue the land to inherit by lor to the chil-
dren of Israel: and my lord was commanded by
the Lord, to giue the inheritance of Zelophehad
our brother vnto his daughters.

3 If they be married to any of the sonnes of
the other tribes of the children of Israel, then shall
their inheritance be taken away from the inheri-
tance of our fathers, and shall be put vnto the in-
heritance of the tribe wherof they shall be: so shall
it be taken away from the lot of our inheritance.

4 Also when the ^{the} the Cubile of the children of Is-
rael cometh, then shall their inheritance be put
vnto the inheritance of the tribe wherof they
shall be: so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.

5 Then Moyses commanded the children of
Israel, according to the word of the Lord, saying,
The tribe of the Ionnes of Ioseph haue said wel.

6 This is the thing that the Lord hath com-
manded, concerning the daughters of Zelophe-
had, saying, They shall be wiues to whom they
thinke best, onely to the familie of the tribe of
their father shall they marry:

7 So shall not the inheritance of the children
of Israel remoue from tribe to tribe, for euerie one
of the children of Israel shall toyne himselfe to
the inheritance of the tribe of his fathers.

8 And euerie daughter that possideth any ^{any} in-
heritance of the tribes of the children of Israel,
shall be wife vnto one of the familie of the tribe
of her father: that the children of Israel may enioy
euerie man the inheritance of their fathers.

9 Neither shall the inheritance go about from
tribe to tribe: but euerie one of the tribes of the
children of Israel shall stick to his own inheritance.

10 As the Lord commanded Moyses, so did the
daughters of Zelophehad.

11 For * Mahlah, Tiriz h, and Hoglah, and
Milcah, and Noah the daughters of Zelophehad
were married vnto their fathers brothers sonnes:

12 They were wiues to certain of the families
of the sonnes of Manasieh the sonne of Ioseph:
so their inheritance remained in the tribe of the
familie of their father.

13 These are the ^{the} the commandements and lawes,
which the Lord commanded by the hand of Mo-
yses, vnto the children of Israel in the plains of
Moab, by Iordan towne ward Jericho.

in which purposely
hath committed
murder.

Or mischie-
n So called is mind-
full of the blood
wrongfully shed,
which maketh his
dwelling a cause to
demand ven-
geance thereof.

It seemeth that
the tribes count-
ed who might
marry the
daughters to haue
their inheritance:
and the verse the
sonnes of Ioseph
propounded the mat-
ter to Moyses.
* Chap. 27. 1.
16th. 17. 3.
Meaning, Moyses.

Signifying that
at no time could
remaine, for the
tribe all things
remained to their
owne tribes.

For the tribe
counted, for the
inheritance which
was the maine-
tenance thereof,
should haue bene
preserved to
others.

When there is
no male to inherite.

* Chap. 19. 15.

Touching the
ceremoniall and
iudiciall lawes.

* Exod. 1. 13.
Deut. 19. 1.
16. 10. 1.

A sleeping, from
the use of the
hatted, who ought
to pursue the cause.

e Among the
Beniamites, Ga-
dites, and halfe the
tribe of Manasieh,
Deut. 4. 41.
* 16. 10. 7.
† Eir. among them.

* Exod. 21. 14.
† Wittingly, and
Willingly.

g That is, with a
bigge and dange-
rous stone: in
Iob with a stone
of his hand.

* Deut. 19. 15.

h Or, suddenly.
* And 21. 13.
† His instrument.

h That is, his next
kindman.

i Under this figure
is declared, that
our finnes could
not be remitted,
but by the death
of the hie Priest
Iesus Christ.

k By the sentence
of the Iudge.

l A law to iudge
murders done, ei-
ther of purpose, or
vnadvisedly.
* Deut. 17. 6.
and 19. 15.
* Matth. 18. 16.
* 1. Cor. 13. 1.

THE FIFTH BOOKE OF MOSES,

CALLED * DEVTERONOMIE.

THE ARGUMENT.

THe wonderful love of God toward his Church is lively set forth in this booke. For albeit through their ingratitude and stinckie rebellions against God, for the space of fortie yeeres, Deut. 9.7. they had deserved to have bene cut off from the number of his people, and for ever to have bene deprived of the use of his holy word & sacraments: yet he did ever preferre his Church even for his owne mercies sake, and would still have his name call'd upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, & turnes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings, and rebellions, hee had most sharply punished) to feare and obey the Lord, to embrace, and keepe his lawe without adding thereto or diminishing thereof. For by his word he would be knowne to be their God, and they his people. by his word he would governe his Church, and by the same they should learne to obey him: by his word he would discern the false prophet from the true, light from darkness, ignorance from knowledge, and his owne people from all the other nations: teaching them thereby to refuse and detest, drift off and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise up Kings and gouernours for the setting forth of his word and preferment of his Church: giuing vnto them an effectual charge for the executing thereof: vnto whom therefore he would to exercise themselves diuinely in the continual study and meditation of the same, that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth in the maiestie of God. And as he had before instructed their fathers in all things appertaining both to his spiritual service, and also for the maintenance of that societie which is betwene men: so hee preferreth here a new & such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a common weale: appointing vnto every estate and degree their charge and duty: as well vnto rule and liue in the feare of God, as to nouise friendship toward their neighbours, and to preferre that order which God hath established among men: threatening withall most horrible plagues to them that transgresse his commandements, and promising all blessing and felicity to such as obserue and obey them.

CHAP. I.

2 A herse rehearsal of things done before, from Horeb vnto Kadish-barnea. 31 Moses reprehendeth the people for their incredulitie. 44 The Israelites are overcome by the Amorites, because they fought against the commandment of the Lord.

Here be the wordes, which Moses spake vnto all Israel, on ^a this side Iorden in the wilderness, in the plaine, ^b ouer against the red sea, betwene Paran and Tophell, and Laban, and Hazeroth and Di-zahab.

^c There are eleuen dayes journey from ^d Horeb vnto Kadish-barnea, by the way of mount Seir.

^e And it came to passe in the first day of the eleuenth month, in the fourtieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord hath giuen him in commandement vnto them,

^f After that he had slaine ^g Sihon the King of the Amorites which dwelt in Heibbon, and Og King of Bashan, which dwelt at Ashtaroth in Edrai.

^h On this side Iorden at the land of Moab began Moses to declare this lawe, saying,

ⁱ The Lord our God spake vnto vs in ^j Horeb, saying, Ye haue dwelt long enough in this mount,

^k Time you and depart, and goe vnto the mountaine of the Amorites, and vnto all places nare thereto: in the plaine, in the mountaine, and in the valley: both Southward, & to the Sea side to the land of the Canaanites, and vnto Lebanon:

^l euen vnto the great river, the river ^m Perath,

ⁿ Beholde, I haue fer the land before you: go in and ^o possesse that land which the Lord sware, vnto your fathers, Abraham, Ishak, and Iakob, to giue vnto them and vnto their seed after them.

^p ¶ And I spake ^q vnto you the same time, saying, I cannot beare you by my selfe alone:

^r To the Lord your God hath ^s multiplied you: and beholde, ye are this day as the starrs of heauen in number:

* This is a second Law: so called, because the Law which God gave in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentary on the exposition of the ten commandments.

i Signifying how great a burden it is to gouerne the people. k whose godlikenesse and vprightnesse is knowne.

l Declaring what sort of men ought to haue a public charge, reade Euid. 18. 15.

m Neh. 7. 24.

n Zech. 10. 12. Chap. 16. 15. s. Sam. 16. 7. Prov. 24. 23. Eccles. 42. 1. James 1. 2.

m And you are his Clements.

n So that the fault was in the wilderness, that they did not sooner possesse the inheritance promised.

o Made them, 23.

16 ¶ So when all the men of warre were confounded and dead among the people:

17 Then the Lord spake vnto mee saying,

18 Thou shalt goe thorow Ar the coast of Moab this day:

19 And thou shalt come neere ouer againſt the children of Ammon: but ſhalt not lay ſiege vnto them, nor moue warre againſt them: for I will not giue thee of the land of the children of Ammon any poſſeſſion: for I haue giuen it vnto the children of Lot for a poſſeſſion.

20 That alſo was taken for a land of giants: for giants dwelt therein aforetime, whom the Ammonites called Zamzummims:

21 A people that was great, and many, and tall, as the Anakims: but the Lord deſtroyed them before them, and they ſucceeded them in their inheritance, and dwelt in their ſtead:

22 As hee did to the children of Eſau which dwell in Seir, when hee deſtroyed the Horites before them, and they poſſeſſed them, and dwelt in their ſtead vnto this day.

23 And the Auims which dwell in Hazarim euen vnto Azzab, the Caphtorims which came out of Caphtor deſtroyed them, and dwelt in their ſtead.

24 ¶ Riſe vp therefore, ſayd the Lord: take your iourney, and paſſe ouer the riuer Arnon: beſide it, I haue giuen into thy hand Sihon, the Amorite, King of Heſhbon, and his land: begin to poſſeſſe it, and prouoke him to battell.

25 This day will I begin to ſend thy feare and thy dread vpon all people vnder the whole heauen, which ſhall heare thy fame, and ſhall tremble and quake before thee.

26 Then I ſent meſſengers out of the wilderneſſe of Kedemoth vnto Sihon King of Heſhbon, with wordes of peace, ſaying,

27 ¶ Let mee paſſe thorow thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou ſhalt tell meate for money, for to eate, and ſhalt giue mee water for money for to drinke: onely I will goe thorow on my foote,

29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did vnto mee) vntill I be come ouer Iorden, into the land which the Lord our God giueh vs.

30 But Sihon the King of Heſhbon would not let vs paſſe by him: for the Lord thy God had hardened his ſpirit, and made his heart obſtinate, becauſe hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord ſayd vnto mee, Beholke, I haue begun to giue Sihon and his land before thee: begin to poſſeſſe and inherit his land.

32 ¶ Then came out Sihon to mee vs, himſelfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him into our power, and we ſlote him, and his ſonnes, and all his people.

34 And wee tooke all his cities the ſame time, and deſtroyed euery citie, men, and women, and children: wee let nothing remaine.

35 Onely the cattell wee tooke to our ſelues, and the ſpoyle of the cities which wee tooke,

36 From Arer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that eſcaped vs: for the Lord our God deliuered vs up all before vs.

37 Onely vnto the land of the children of Ammon thou cameſt not, nor vnto any place of the riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatſoeuer the Lord our God forbade vs.

CHAP. III.

3 Og King of Baſhan is ſlaine. 1 The ſignes of his bed, 2 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 3 Baſhan is made captaine. 4 Moſes is permitted to ſee the land, but not to enter, albeit hee deſired it.

¶ Then wee turned, and went vp by the way of Baſhan: * and Og King of Baſhan came out againſt vs, he, and all his people to fight at Edrei.

2 And the Lord ſayd vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou ſhalt doe vnto him, as thou diſdeſt vnto * Sihon King of the Amorites, which dwelt at Heſhbon.

3 So the Lord our God deliuered alſo vnto our hand, * Og the King of Baſhan, and all his people, and wee ſlote him, vntill none was left him aliue.

4 And wee tooke all his cities the ſame time, neither was there a citie which wee tooke not from them, euen threecore cities, and all the country of Argob, the kingdome of Og in Baſhan.

5 All theſe cities were fenced with hie walles, gates and barres, beſide vnwalled townes a great many.

6 And wee ouerthrew them, as wee did vnto Sihon King of Heſhbon, deſtroying euery citie, with men, women, and children.

7 But all the cattell and the ſpoyle of the cities wee tooke for our ſelues.

8 Thus wee tooke at that time out of the hand of two Kings of the Amorites, the land that was on this ſide Iorden, from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call, Shiron, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, and all Baſhan vnto Salchah, and Edrei, cities of the kingdome of Og in Baſhan.

11 For onely Og King of Baſhan remained of the remnant of the Giants, whoſe bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this land which wee poſſeſſed at that time, from Arer, which is by the riuer Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the reſt of Gilead, and all Baſhan, the kingdome of Og, gaue I vnto the halfe tribe of Manaſſeh: euen all the country of Argob with all Baſhan, which is called, The land of giants.

14 Iair the ſonne of Manaſſeh tooke all the country of Argob, vnto the coaſtes of Geſhuri, and of Maachathi: and called them after his owne name, Baſhan. * Hanoch Iair vnto this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the reſt of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer Iabbok, which is the border of the children of Ammon:

17 The plaine alſo and Iorden, and the borders from Chinnereth euen vnto the ſea of the plaine, to vnto, the ſalt Sea vnder the ſpringes of Iſegab

¶ On fourth

* Num. 31. 33:

4. 12. 7.

Therefore beſide the commande-

ment of the Lord, they had ſufficient occa-

ſion of his part to fight againſt him.

* Num. 21. 34.

* Num. 21. 33.

b At villages and ſmall townes.

c Becauſe this was Gods appointment, therefore it may not be iudged enuill.

d The more terrible that this giue was, the greater occaſion had they to glorifie God for the victory.

* Num. 31. 33:

* Num. 32. 47.

e Meaning, when he wrote this hi-

ſtory, which ſepara-

teſh the Ammonites from the Amori-

tes.

¶ Or, at Aſidub.

¶ Iſegab

i Who called themſelves Rephaims: that is, preſenters, or phyſicians to heale and reforme vices. but were indeed Zamzummims, that is, wicked and abominable.

¶ Or, Gaze.

k According to his promiſe made to Abraham, Gen. 15. 21.

l This declareth that the heathen ſuſpect in Gods hands either to be made ſaint, or bold.

* Num. 21. 27.

m Becauſe neither int entie nor examples or others could moue him, hee could not com- phine of his ſuit deſire.

n Gods in his election, and reprobation doeth not onely appoint the end, but the meanes, ſing to the ſame.

* Num. 21. 13.

¶ Eſt. before 17.

o God had enſlaved Canaan, and therefore it was not ſtrange that he ſhould be ſlaved.

¶ Or, to our ſelves.

Pisgah Eastward.

18 ¶ And I commanded you the same time, saying, The Lord your God hath given you this land to possess it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wives onely, and your children, and your cattell (for I know that ye haue much cattell) shall abide in your cities, which I haue given you.

20 Vntill the Lord haue given rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iordē: then shall ye * returne every man vnto his possession, which I haue giuen you.

21 ¶ * And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: * fo shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I befought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy seruant thy greatness and thy mighty hand: for where is there a God in heauen or in earth, that can do like thy works, and like thy power?

25 I pray thee let me go ouer and see the good land that is beyond Iordan, that goodly & mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord sayd vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iordan:

28 But charge Ioshua, and encourage him, and holden him: for hee shall goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IV.

¶ An exhortation to observe the law without adorning or diminishing. 1. Twelve standeth on wilderness. 2. We must teach it to our children. 3. No image ought to be made to worship. 4. Thineerings against them that forsake the Law of God. 37. God chafeth the iude because he limited their fathers.

NOW therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to do, yee may liue & go in, and possesse the land, which the Lord God of your fathers giueth you.

2 * Ye shall but nothing vnto the word which I command you, neither shall ye * take ought therefrom, that ye may keepe the commandments of the Lord your God which I command you.

3 Your eyes haue seene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did * cleane vnto the Lord your God, are alينه euerie one of you this daye.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euē to within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for

that is your wife dome, and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, 1. Onely this people is wife, and of understanding and a great nation.

7 For what nation is so great, vnto whom the gods come soneare vnto them, as the Lord our God is neare vnto vs, in all that wee call vnto him for?

8 And what nation is so great, that hath ordinances and lawes for righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: for thou shalt teach them thy sonnes, and thy sonnes sonnes.

10 Forget not the day that thou stoodst before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, & I will caule them heare my words, that they may leaue to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you nerre and * stood vnder the mountain, and the mountaine burnt with fire vnto the mids of heauen, and there was darkness, clouds, and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the words, but sawe no similitude, face a voyce.

13 Then hee declared vnto you his couenant which he commanded you to do, euen the ten commandments, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heed vnto you selves: for ye sawe no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selves, and make you a graven image, or representation of any figure: whether it be the likenes of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fitt that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, thou dost be drinen to worship them and serue them, which the Lord thy God hath manifested to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the egyptian foinice, out of egypt: be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angrie with me for your words, and sware that I should not goe ouer Iordan, and that I should not goe in vnto the good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iordan: but * ye shall goe ouer, and possesse that good land.

23 Take heed vnto your selves, lest ye forget

1. Because all men knowe the deede of the Lord, hee haue to ascribe vnto it. 2. Originally.

3. Helping vs, and aduancing vs out of all de grees, as Adam, &c.

4. Hee shall not flowe the waters of the sea, but shall keep the heart of the Lord.

5. And hee shall not be able to see the face of the Lord.

6. For the law was given with letters, and the spirit is the letter of the law.

7. The Lord said that no man was able to abide the sight of the face of the Lord.

8. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

9. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

10. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

11. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

12. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

13. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

14. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

15. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

16. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

17. For the Lord said, I will be a father to the fatherless, and a husband to the widow.

¶ That is, the Reubenites, Gadites, and Manassites, Num. 32. 1.

* Ioh. 11. 4. * Num. 37. 18. 19.

¶ So that the victories came not by your owne wisdom, strength or multitude. * Ioh. 1. 5, and 10. 8. 15.

¶ Hee speaketh according to the common and corrupt speech of them which attribute that power vnto idols, that onely appeareth vnto God.

¶ Or, wonder, &c. He meaneth Zion, where the Temple should be built, and God honoured.

¶ As before hee saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp above the order of nature to behold all the pleasant land of Canaan.

¶ For this doctrine standeth not in bare knowledge, but in practice of life.

* Comp. 1. 32.

¶ B. thinks not to be more wise then I am.

¶ God will not be served by halues, but will haue full obedience.

¶ Gods indignement executed vpon other idolaters: I ought to serve for our instruction, read Num. 32. 3. 4.

¶ And were not idolaters.

the covenant of the Lord your God which hee made with you, and *least* ye make you any graven image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 When thou shalt beget children and childrens children, and shall haue remained long in the land, if ye corrupt your selves, and make any graven image, or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I will call heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe out of Iorden to possess it: ye shall not prolong your dayes therein, but shall vterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you:

28 And there shall be no gods: *euē* the worke of mans hand, wood, and stone, which neither see, nor heere, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy towle.

30 When thou art in tribulation, and all these things are come vpon thee, at the length, if thou turne to the Lord thy God, and bee obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which hee swore vnto them.

32 For enquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the middles of a fire, as thou hast heard, and liued?

34 Or hath God assayed to goe and take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mighty hand, and by a stretched out arme, and by great force, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest know that the Lord hee is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to instruct thee, and vpon earth hee shewed thee his great fire, and thou heardest his voyce out of the middles of the fire.

37 And because he loued thy fathers, therefore hee chose their feede after them, and hath brought thee out of Egypt in his fight by his mighty power.

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as *appeareth* this day.

39 Understand therefore this day, and consider in thine heart, that the Lord hee is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances,

and his commandments which I commaund thee this day, that it may be good with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the flayther should fee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, Bezzer in the wildernes, in the plaine country of the Reubenites: and Kamos in Gilead among the Gadites: and Golan in Basan among them of Manasseh.

44 So this is the law which Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

46 On this side Iorden, in the valley ouer against Beth-Peor, in the land of Sihon King of the Amorites, which dwelt at Hebbon, whom Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of Og King of Basan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising.

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine from Iorden Eastward, euen vnto the Sea of the plaine, vnder the springs of Pithg.

CHAP. V.

Moses is the meane betweene God and the people. The Law is repeated. The people are afraid at Gods word. The Lord wisheth that the people would feare him. They must neither decline to the right hand nor left.

Then Moses called all Israel, and saide vnto them, Heare, O Israel, the ordinances and the lawes which I propose to you this day, that ye may learne them, and take heede to obserue them.

2 The Lord our God made a covenant with vs in Horeb.

3 The Lord made not this covenant with our fathers onely, but with vs, *euē* with vs all here aliuē this day.

4 The Lord talked with you face to face in the Mount out of the middles of the fire.

5 (At that time I stood betweene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of a bond-ge.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no graven image, or any likeness of that that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God am a ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

God promiseth reward not for our merits, but for our courage vs, and to assure vs that our labour shall not be lost.

Leu. 20. 8.

The seruices and paynes of the covenants.

Nom. 22. 144 chap. 1. 4.

Nom. 21. 32 chap. 2. 3.

That is, the Salt Sea. Chap. 3. 17.

Exod. 19. 5. 6.

Some read, God made not this covenant, that is, in such simple force and with such signes and wonders.

So plainly these ye need not to doubt thereof.

Exod. 20. 1. Levit. 26. 1.

Psal. 57. 7. 9.

Cr. (Heb.)

God bindeth vs to serue him onely, without superstition and idolatry.

Exod. 34. 7. 1. 1. 18.

That is, of his honest, not permitting it to be giuen to others.

*e The first degree
to keepe the com-
mandment, is
no loue ¶ God.*

10 And shewing mercy vnto thousands of them that loue me, and keepe my commandments.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayd may reit a while as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his felde, nor his man seruant, nor his mayd, his oxe, nor his asse, nor his assle, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the mids of fyre, the cloud, and the darknes, with a great voyce, and I added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed vs his glory and his greatnesse, and we haue heard his voyce out of the middes of the fire: we haue seene this day that God doeth talke with man, and he is liueth.

25 Now therefore, why should we dye: for this great fire will consume vs: if we haue the voyce of the Lord our God any more, we shall dye.

26 For what fleth vnto here: euer that heard the voyce of the liuing God speaking out of the middes of the fire as thou haue, and liued:

27 Go thou neere and heare all that the Lord our God sayth: and declare thou vnto vs all that the Lord our God saith vnto thee: * and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well tyed, all that they haue spoken.

29 Oh that there were such an heart in them to ferre me, and to keepe all my commandments alway: that it might go well with them, and with their children for euer.

30 Go, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the Commandments and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: that yee may not aside to the right hand nor to the left.

33 But walke in all the wayes which the Lord your God hath commanded you, that yee may liue, and that it may go well with you: and that yee may prolong your dayes in the land which yee shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandments. 2 Which is to loue him with all thine heart. 3 The same must be taught to the people. 4 Not to tempt God. 5 Righteousnes is constant in the Law.

¶ Hele now are the commandments, and ordinances, and lawes, which the Lord your God commanded me to teach you, that yee might doe them in the land whither ye go to possesse it:

2 That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandments which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to doe it, that it may go well with thee, and that ye may encrease mightily in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God is Lord only.

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these wordes which I command thee this day, shall be in thine heart.

7 And thou shalt reherse them continually vnto thy children, and shalt take of them when thou tarrest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shall be as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware vnto thy fathers Abraham, Ishak, and Iakob to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all manner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards & olive trees which thou plantedst not, and when thou hast eaten and art full,

12 * Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage:

13 Thou shalt feare the Lord thy God, and serue him, and shalt swear by his Name.

14 Ye shall not wake after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God,

*I ye shall neither
aside nor diminish,
Chap. 4. 2.
m As by obedience,
God gave
us liberty to
doe in his
lawe, as our
manner.*

Or, Iudge me.

*a Ancient sense
and love of God
is the beginning
to keepe
his command-
ments.*

*b Which hath a
abundance of all
things apper-
taining to mans life.*

** Mat. 22. 37.
m Luke. 10. 26.
Luke 11. 27.*

** Chap. 11. 17.*

*c Some reader,
thou shalt what
thou shalt say
childen, to wit,
that they may
print them more
dearly in me-
morie.*

*d Or, figs of
remembrance.
d that when
thou art in the
land, thou mayst re-
member them.*

*e Let not wealth
and the carrie thee
forget Gods mer-
cies, whereby thou
wast deliuered out
of misery.*

*f We must feare
God, first him
ouerly, a conscience
which is done by
following law-
tully.*

*f Meaning, since
God permiteth
five dayes to our
labour, that we
ought willingly to
dedicate the se-
uenth to leue
him wholly.*

*g Not for a shew,
but with true ob-
edience, and due
reuerence.*

** Mat. 5. 21.*

** Luke 18. 20.*

** Rom. 13. 9.*

** Rom 7. 7.
h Hee speaketh
not onely of that
resolute will, but
that there be no
motion of in-
dignation.*

*i Teaching vs by
his example to be
content with his
word, and adde
nothing thereto.*

** Exod. 19. 12.*

** Chap. 4. 31.*

¶ Or, man.

** Exod. 10. 19.*

*k Hee requirith of
vs nothing but
obedience, shewing
also that of our
selues we are vn-
willing there-
vnto.*

g By bringing of his power into g Is will mean, and anoint his graces.

h Here hee condemns all I dooms good intentions.

i God requir eth not money that wee serve him in our life, but all that wee are able to paye that our country may be taught his glory.

k Nothing ought to mouue vs more to true obedience then the good benefits which wee haue receiued of God.

l But because none could fully obey the law, we must haue our accounts to Christ to be forgiven by faith.

* Chap. 31. 3.

Into thy power.

* Enod. 33. 31. and 34. 20.

Or, say of them.

h God would haue his seruice pure without all idolatrous ceremonies, and superstitious Chap. 31. 3.

* Chap. 14. 2. and 10. 12. 10. 19. 5. 10. 20. 2. 8.

among you;) least the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not tempt the Lord your God, as ye did tempt him in Mithah:

17 But ye shall keepe diligently the commandments of the Lord your God, & his testimonies & his ordinances, which he hath commanded thee.

18 And thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, & that thou mayest go in, & possess that good land which the Lord swore vnto thy fathers.

19 To cutt out all thine enemies before thee, as the Lord hath sayd.

20 When shall thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then shalt thou say vnto thy sonne, Wee were Pharaohs bond-men in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household before our eyes.

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he swore vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that he may preterue vs aliuie at this present.

25 Moreover this shalbe our righteounesse before the Lord our God, if we take heed to keepe all these commandments, as he hath commanded vs.

CHAPTER VII.

1 The Israelites may make no covenant with the Gentiles. 2 They must destroy the idoles. 3 The election depends on the free love of God. 4 The experience of the power of God ought to confirme vs. 5 To ascribe all occasion of idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, & shall roote out many nations before thee: the Hittites, and the Girgathites, and the Amorites, and the Canaanites, and the Perizzites, and the Hittites, and the Jebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus ye shall deale with them, ye shall overthrow their altars, and breake downe their pillars, and ye shall cut downe their grones, and burne their graven images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee to be a precious people vnto himselfe above all people that are vpon the earth.

7 The Lord did not let his loue vpon you, nor chuse you, because ye were more in number then any people: for ye were the fewest of all people.

8 But because the Lord loved you, and be-

cause hee would keepe the oathe which hee had sworn vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the land of Pharaoh King of Egypt.

9 That thou mayest know, that the Lord thy God, he is God, the faithfull God, which keepeth covenant and mercy vnto them that loue him and keepe his commandments, euen to a thousand generations,

10 And rewardeth them to their face that hee him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the mercie which hee swore vnto thy fathers.

13 And he will loue thee, and blesse thee, and multiply thee: he will also blesse the fruite of thy wombe, and the fruite of thy land, thy come and thy wine, and thine oyle, and the increase of thy kine, and the flocks of thy sheepe in the land, which hee swore vnto thy fathers to giue thee.

14 Thou shalt bee blessed at euery one of people: * there shall bee neither male nor female barren among you, nor among thy cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will lend them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: & thine eye shall not spare them, neither shalt thou letue their gods, for that shalbe thy * destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great tentations which thine eyes saw, and the signes and wonders, and the mightie hand, & stretched out arme, whereby the Lord thy God brought thee out: so that the Lord thy God do vnto all the people, whose face thou fearest.

20 * Moreover, the Lord thy God will send * hornets among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is an on you, a God mighty & dreadful.

22 And the Lord thy God will roote out these nations before thee by little & little: thou mayest not consume them at once, least the beasts of the fildes increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, until they be brought tonought.

24 And he shall de iure the Kings into thine hand, and thou shalt destroy their name from vnder heaven: there shall no man be able to stand before thee, until thou hast destroyed them.

25 The graven images of their gods shall ye * burne with fire, and * coner not the silver and golde, that is on them, nor take it vnto thee, least thou be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

freely finding no cufe in you more then in others so to do.

d And to put difference betwene him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is giued vpon his face grace. therefore in recompensing their obedience, hee hath respect to his mercie and not to their merits.

* Enod. 33. 26.

* Enod. 9. 14. and 35. 20.

g Wee ought not to be mercifull, where God commandeth severity. * Enod. 23. 33.

h Or, plague, or, affliction, comp. 29. 3. 25. 15. 25. and 10. 20.

* Enod. 23. 28. 10. 20. 2. 8. There is not so small a creature, which I will not asme to fight on thy side against them.

i So that it is yoma comeditate that, God accomplish not his promise so soon as you would wish.

* Chap. 13. 24. * Enod. 23. 26. 2. 8. 10. 20. 2. 8. 10. 20. 2. 8. 10. 20. 2. 8.

thine house, leaſt thou be accuſed like it, but vtterly abhorre it, and count it moſt abominable; for it is * accuſed.

* Chap. 13. 19.

CHAP. VIII.

1 God humbled the *Iſraelites* to ſee what they haue in their heart. 2 Gods *iſt* them as his children. 14 The heart ought not to be proud of Gods benefites. 19 The forgetfullneſſe of Gods benefites cauſeth deſtruction.

YE ſhall keepe all the commandments which I commaund thee this day, for I doe them: that ye may liue, and be multiplied, and goe in, & poſſeſſe the land which the Lord ſware vnto your fathers.

2 And thou ſhalt remember all the way which the Lord thy God led thee this fourtie yeere in the wildeſnelle: for to humble thee, & to proue thee, to know what it was in thine heart, whether thou wouldeſt keepe his commandments or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou kneweſt not, neither did thy fathers know it, that he might teach thee that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy rayment waxed not olde vpon thee, neither did thy ſhoes * ſwell thoſe fourtie yeeres. 5 Know therefore in thine heart, that as a man noureth his ſonne, ſo the Lord thy God * noureth thee.

6 Therefore ſhalt thou keepe the commandments of the Lord thy God, that thou mayeſt walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which riuers of water and fountains, and depths that ſpring out of valleys and mountaynes;

8 A land of wheate and barley, and of vineyardes, and figtrees, and pomegranates: a land of oyle, olieue and hony;

9 A land wherein thou ſhalt eate bread without ſcare: ie, neither ſhalt thou lacke any thing therein: a land where whole ſtones are yron, and out of whole mountaynes thou ſhalt digge braſſe.

10 And when thou haſt eaten & filled thy ſelfe, thou ſhalt * bieſſe the Lord thy God for the good land, which hee hath giuen thee.

11 Beware that thou forget not the Lord thy God, nor keeping his commandments and his lawes, & his ordinances, which I commaunded thee this day:

12 Leſt when thou haſt eaten & filled thy ſelfe, and haſt built goodly houſes and dwelt therein,

13 And thy beaſtes, and the ſheepe are increaſed, and thy ſiluer and golde is multiplied, and all that thou haſt is increaſed,

14 Then thine heart ſhall be lifted vp, and thou forget ſ Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

15 Who was thy guide in that great and terrible wildeſnelle (wherein were thy ſerpents, and ſcorpions & drought, where was no water, * who brought forth water for thee out of y rock of flint:

16 Who fedde thee in the wildeſnelle with * MAN, which thy fathers knew not) to humble thee, and to proue thee, that he might doe thee good at the latter end.

17 Beware leaſt thou ſay in thine heart, My power, and the ſtrength of mine owne hand hath prepared me this abundance,

18 But remember the Lord thy God: for it is hee which giueth thee power to get ſubſtance to eſtablish his covenant which hee ſware vnto thy fathers, as appeareth his day.

19 And if thou forget the Lord thy God, and walke after other gods, and ſerne them, and worſhip them, I ſt teſtifie vnto you this day, that yee ſhall ſurely periſh.

20 As the nations which the Lord deſtroyeth before you, ſo ye ſhall periſh, becauſe ye would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

1 God doth not them good for their owne ſake, but for his owne ſake. 7 Moſes putteth them in remembrance of their finnes. 17 The two tables are broken. 26 Moſes prayeth for the people.

HEARE, O *Iſrael*, Thou ſhalt paſſe ouer Jordan in this day, to goe in, and to poſſeſſe nations greater and mightier then thy ſelfe, and cities great and walled vp to heauen,

2 A people great and tall, euen the children of the Anakims, whom thou knoweſt, and of whom thou haſt heard ſay, Who can ſtand before the children of Anak?

3 Underſtand therefore that this day the Lord thy God is hee which goeth ouer before thee as a consuming fire: he ſhall deſtroy thee, and hee ſhall bring them downe before thy face: ſo thou ſhalt caſt them out and deſtroy them ſuddenly, as the Lord hath ſaide vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath caſt them out before thee) ſaying, For my righteouſneſſe the Lord hath brought mee in, to poſſeſſe this land: but for the wickedneſſe of theſe nations, the Lord hath caſt them out before thee.

5 For thou eneeſt not to inherite their land for thy righteouſneſſe, or for thy vpright heart: but for thy wickednes of thoſe nations, ſ Lord thy God doth caſt them out before thee: and that he might perſonne the word which ſ Lord thy God ſware vnto thy fathers, Abraham, Iſhak, and Iacob.

6 Underſtand therefore, that the Lord thy God giueth thee not this good land to poſſeſſe it for thy righteouſnes: for thou art a ſtiffnecked people.

7 Remember and forget not, how thou prouokedſt the Lord thy God to anger in the wildeſnelles: ſince the day that thou diſſeſt depart out of the land of Egypt, untill yee came into this place, yee haue rebelled againſt the Lord.

8 Alſo in Horeb ye prouoked the Lord to anger, ſo that the Lord was wroth with you, euen to deſtroy you.

9 When I was gone vp into the mount, to receiue the Tables of ſtone, the Tables I ſay, of the Covenant, which the Lord made with you: and I abode in y mount fourtie dayes & fourtie nights, and I neither ate bread, nor yet dranke water:

10 * Then the Lord delivered me two tables of ſtone, written with the finger of God, and in them was contained according to all the wordes which the Lord had ſaide vnto you in the mount out of the middes of the fire, in the day of the aſſembly.

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gaue mee the two tables of ſtone, the tables, I ſay, of the covenant.

12 And the Lord ſaide vnto me, * Ariſe, get thee downe quickly from hence: for thy people which thou

1 If things concerning his life, proceeded only from his nature, much more would hee be envied, than hee is hated. 2 Meaning, ſurely.

3 By the reports of the ſer. Num. 13. 26.

4 To guide thee and gouerne thee.

5 Man of himſelfe can deſerue nothing but Gods grace, and if God pure any, it cometh of his great mercy.

6 The ſubborne ſoule which will not endure theſe matters yoke.

7 Hee prouoketh by the length of time, that the rebellion was moſt great and intolerable.

* Exod. 24. 18. and 34. 28.

* Exod. 31. 18. That is, miraculouſly, and not by the hand of man.

* Exod. 31. 2.

a Shewing that it is not enough to heare the wordes, except they exemplify example of life.

b Which is declared in afflictions, either by patience, or by giuing againſt Gods viſitation.

c Man liueth not by meat onely, but by the power of God, which giueth it ſtrength to nourish vs. d Arthey that goe barefooted. e So that his afflictions are figures of his fatherly loue toward vs.

f Thy mirror.

g Where there are mines of metall.

h For to receiue Gods benefites, and not to be thankfull, is to conſume God in them.

i By attributing Gods benefites to thine owne wiſdomme, and labour, or to good fortune.

* Num. 20. 11.

* Exod. 16. 15.

h So soone as man declineth from the obedience of God, his wayes are corrupt.
thou hast brought out of Egypt, haue ^h corrupt their wayes: they are soone turned out of the way which I commanded them, they haue made them a molten image.

13 Furthermore the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffnecked people.

14 Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mighty nation and greater then they bee.

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the Cōuenant were in my two hands.)

16 Then I looked, and behold, yee had sinned against the Lord your God: for ye had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two handles, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes which yee had committed, in doing wickedly in the sight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was mooted against you, *even* to destroy you) yet the Lord heard mee at that time also.

20 Likewise the Lord was very angry with Aaron, *even* to I destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I *meane* the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, *even* vnto very dust: and I cast the dust thereof into the riuier, that descended out of the ^m mount.

22 Also ^m in Taberah, and in ^m Massah, ^m and in Kibroth-hattaauh, ye provoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then yee rebelled against the commandment of the Lord your God, and beleueed him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord ^o fourty dayes, and fourty nights, as I fell downe before, because ^s the Lord hath said that he would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, whom thou hast brought out of Egypt by a mighty hand.

27 Remember thy seruants Abraham, Izhak, and Iakob: looke not to the stubburnheite of this people, nor to their wickednes, nor to their sinne.

28 Least the countrey whence thou broughtest them, say, Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out to slay them in the wilderness.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAPTER X.

5 The second Tables put in the Arke. 6 The tribe of Leui is dedicated to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumference of the shert. 17 God requieth not the persons. 27 The Lord is the praise of Israel.

IN the same time the Lord said vnto me, ^{*} Hew thee two tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

2 And I will write vpon the tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of a Shittim wood, and hewed two tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing, (the tenne commandments, which the Lord spake vnto you in the mount out of the middles of the fire, in the day of the ^b assembly) and the Lord gaue them vnto me.

5 And I depired and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 And the children of Israel tooke their iourney from Beeroh of the children of Isaaan, to a Molera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 From thence they departed vnto Gadgadah, and from Gadgadah to Iotbath, a land of running waters.

8 The same time the Lord separated the tribe of Leui to beare the Arke of the Cōuenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance as the Lord thy God hath promised him.

10 And I taried in the mount, as at the first time, forty dayes and forty nights, and the Lord heard mee at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to wake in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soules?

13 That thou keepe the commandment of the Lord and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the ^{*} earth, with all that therein is.

15 Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their feede after them, *even* you about all people, as ^a appeareth this day.

16 Circumcise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth not ^{*} persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his Name.

21 Hee is thy praise, and he is thy God, that had done for thee those great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt * with seventy persons, and now the Lord thy God hath made thee, as * starres of heauen in multitude.

C H A P. XI.

1 An exhortation to loue God, and keepe his law. 20 The praise of Canaan. 28 To meditate continually the word of God. 30 To teach it vnto the children. 32 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes and his commandments alway.

2 And a consider this day (for I speake not to your children, which haue neither known nor seene) the chastisements of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt, vnto Pharaoh the King of Egypt, and vnto all his land;

4 And what hee did vnto the hoste of the Egyptians, vnto their horses, and to their chariots, when he cauled the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what hee did vnto you in the wilderness, vntill ye came vnto this place:

6 And what hee did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their householde, and their tents, and all their substance that they had in the middes of all Israel.

7 For your eyes haue seene all the great actes of the Lord which hee did.

8 Therefore shall ye keepe all the commandments, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seedes, euen a land that floweth with milke and honie.

10 For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou fowdest thy leede, and wateredst it with thy gade as a garden of herbes:

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 If ye shall hearken therefore vnto my commandments, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send graile in thy fields for thy cattell, that thou mayest eate, and haue ynough.

16 But beware lest your heart deceiue you, and lest ye turne aside, and serue other gods, and worship them.

17 And so the anger of the Lord be kindled against you, and he flur vp the heauen, that there be noe raine, and that your land yeelde no her

besse, and ye perish quickly from the good land, which the Lord giueth you.

18 Therefore shall ye lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hand, that they may be as a frontlet betwene your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your children may be multiplied, and the dayes of your children, in the land which the Lord sware vnto your fathers to giue them, as long as the heauens are aboue the earth.

22 For if ye keepe diligently all these Commandments, which I command you to doe: that is, to loue the Lord your God, to walke in all his wayes, and cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 All the places wherein the soles of your feete shall tread, shalbe yours: your coast shall be from the wilderness, and from Lebanon, & from the River euen the river Euphrat, vnto the uttermost sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that yee shall tread vpon: he hath faide vnto you.

26 Behold, I set before you this day a blessing and a curse:

27 The blessing, if you obey the commandments of the Lord your God, which I command you this day:

28 And the curse, if ye will not obey the Commandments of the Lord your God, but turne out of the way, which I command you this day, to go after other gods which ye haue not * knowe.

29 When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beynd Iordan on this part, where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the groue of Moreh?

31 For ye shall passe ouer Iordan, to goe in to possesse that land which the Lord your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the commandments, and the lawes, which I set before you this day.

C H A P. XII.

3 To define the idolatrous places. 5. 8 To serue God where hee commandeth, and as he commandeth, and not as men please. 10 To let the mouth be without guile. 12 To let the heart be without guile. 14 To let the heart be without guile. 16 To let the heart be without guile.

These are the ordinances and the lawes, which ye shall obserue and doe in the land, (which the Lord God of thy fathers giueth thee) to possesse it, as long as ye liue vpon the earth.

2 Ye shall utterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the high mountains, and vpon the hilles, and vnder every greene tree.

3 Also ye shall overthrow their alters, and breake down their pillars, and burne their grones with fire: and ye shall hew downe * graine images of their

* Gen. 45. 7.
Exod. 1. 5.
* Gen. 15. 5.

* Chap. 4. 6. 7.

* Chap. 4. 10 and 12. 4. 7.

* Ye, which haue seene Gods grates with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

* As well concerning his benedictions, as his corrections.

* Else where at their enter.

* Because ye haue felt both his chastisements and his benedictions.

* Or, about.
* As by making gutters for the waters to come out of the river Nile to water the land.

* In the feedetime, and toward harvest.

* By desiring to your selues, to be devout as second degree to your owne families.

* As long as the heauens endure. 1. Pet. 3. 10. 32.

* 1. Pet. 3. 10. 32. 1. Pet. 3. 10. 32.

* 1. Pet. 3. 10. 32. 1. Pet. 3. 10. 32.

* Chap. 28. 1. and 30. 1.

* Chap. 28. 1. and 30. 1.

* Hee representeth the malice of men, which heate that which is extreme, to follow it, at which is vncertainty.

* Chap. 7. 13. 10. 13.

* 1. Pet. 3. 10. 32. 1. Pet. 3. 10. 32.

* 1. Pet. 3. 10. 32. 1. Pet. 3. 10. 32.

* Chap. 5. 1. 2.

* Whereby they are admonished to seeke none other god.

* Chap. 7. 5.

* 1. Pet. 3. 10. 32. 1. Pet. 3. 10. 32.

* 1. Pet. 3. 10. 32. 1. Pet. 3. 10. 32.

c Ye shall not fetter the Lord with superstitions.
* King. 8. ep.
* 1 Chr. 6. 5. and 7. 11. 16.
4 Ye shall not do vnto the Lord your God,
5 But ye shall seeke the place which the Lord your God shall choose out of your tribes, to put his Name there, and there to dwell, and thither thou shalt come,
6 And ye shall bring thither your burnt offerings, and your sacrifices, and your rites, and the offering of your hands, and your vows, and your free offerings, and the first borne of your kine and of your sheepe.

d Meaning, the first fruits.
e Were his Ark shalbe.
7 And there yee shall eate before the Lord your God, and ye shall reioyce in all that ye put your hand vnto, both ye, and your houtholds, because the Lord thy God hath blessed thee.
8 Yee shall not doe after all these things that we doe f here this day: that is, euery man whatsoever seemeth him good in his owne eyes.

f Not that they facified after their fantasies, but that God would be feared more purely in the land of Canaan.
g It had not bene enough to conquer, except God had maintained them in reuerend his protection.
9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueh thee,
10 But when ye go ouer Iordan, and dwell in the land, which the Lord your God hath giuen you to inherit, and when he hath giuen you rest from all your enemies round about, and ye dwell in safetie,

h Or, that which ye chuse out for your dwellings.
11 When there shalbe a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you: your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and all your speciall vows which ye vowe vnto the Lord:
12 And yee shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within thy gates: * for hee hath no part nor inheritance with you.

i As was declared ouer by the placing of the Arke, as in Shiloh 243. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.
13 Take heede that thou offer not thy burnt offerings in euery place that thou fecth:
14 But in the place which the Lord shall chuse in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt doe all that I commaund thee.

k Twenty one might eate at home as well as the best appointed for sacrifice, as the other.
l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.
15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoever thine heart desireth, according to the blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, * as of the roe bucke, and of the hart.

m As was declared ouer by the placing of the Arke, as in Shiloh 243. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.
16 Onely ye shall not eat the blood, but powre it vpon the earth as water.
17 ¶ Thou maiest not eat within thy gates the title of thy come, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vows which thou vowest, nor thy free offerings, nor the offering of thine hands,

n God by promise bindeh himselfe to doe good to them that obey his word.
18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou putteth thine hand to.
19 * Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

o God by promise bindeh himselfe to doe good to them that obey his word.
20 ¶ When the Lord thy God shall enlarge thy border, as * he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoever thine heart desireth.

p By following their superstition and idolatries, and thinking to serue me thereby.
21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheep which the Lord hath giuen thee, as I haue commaunded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

q They thought nothing too deere to offer to their idols.
* Cap. 4. 1. i. 1. 7. 18.
22 But as the roe bucke, and the hart is eaten, so shall thou eat of them: both the vncleane and the cleane shall eate of them alike.

r That which thou wilt offer in sacrifice.
23 Onely be sure that thou eate not the blood: for the blood is the life, and thou mayest not eate the life with the flesh.
24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

s That which thou wilt offer in sacrifice.
25 Thou shalt not eate it, that it may goe well with thee, and w thy children after thee, when thou shalt do * which is right in the sight of the Lord:
26 But thine holy things which thou shalt offer, and thy vows thou shalt take vp, and come vnto the place which the Lord shall chuse.

t God by promise bindeh himselfe to doe good to them that obey his word.
27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and thou shalt eate the flesh.
28 Take heede, and heare all these wordes which I commaunde thee, that it may goe well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

u Being conuicted by testimony, and condemned by the iudge.
29 ¶ When the Lord thy God shall destroy the nations before thee, whether thou goest to possesse them, and thou shalt possesse them and dwell in their land,
30 Beware, lest thou be taken in P snare after them, after * they be destroyed before thee, & lest thou aske after their gods, saying, How did they nations serue their gods, that may doe so likewise?
31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue burned both their sonnes and their daughters with fire to their gods.

v The enticers to idolatrie must be blame, & seeme they neuer to be false. 6 So none of kinred or of friendship. 12 Or great in multitude or power.
32 Therefore whatsoever I commaund you, take heede you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

Chap. XIII.
The enticers to idolatrie must be blame, & seeme they neuer to be false. 6 So none of kinred or of friendship. 12 Or great in multitude or power.

There arise among you a Prophet or a dreamer of dreames, (and giue thee a signe or wonder, and the signe and the wonder, which hee hath tolde thee, come to passe) saying, Let vs go after others gods, which thou hast not knownen, and let vs serue them,

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto th dreamer of dreames: for the Lord your God proueth you, to knowe whether you loue the Lord your God with all your heart, and with all your soule.

4 Yee shall walke after the Lord your God and feare him, and shall keepe his commandments, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But thine Prophet, or that dreamer of dreames, he shall be blame, because he hath spoken to turne you away from * the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

6 Being conuicted by testimony, and condemned by the iudge.

7 If hee sayeth that he hath things reuelated vnto him in dreames, he shall be blame, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

8 If hee sayeth that he hath things reuelated vnto him in dreames, he shall be blame, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

9 If hee sayeth that he hath things reuelated vnto him in dreames, he shall be blame, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

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11 If hee sayeth that he hath things reuelated vnto him in dreames, he shall be blame, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

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14 If hee sayeth that he hath things reuelated vnto him in dreames, he shall be blame, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

15 If hee sayeth that he hath things reuelated vnto him in dreames, he shall be blame, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

16 If hee sayeth that he hath things reuelated vnto him in dreames, he shall be blame, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

thee out of the way, wherein the Lord thy God commanded thee to wake: so thou shalt ke the euill awy fourth of the middes of thee.

6 ¶ If thy brother, the sone of thy mother, or thine owne fonne, or thy daughter, or the wife, *that lieth in thy bosome*, or thy friend, which is as thine owne fionle, entise thee secretly, saying, Let vs go and serue other gods, (which thou halt not knowe, thou, I say, nor thy f.thers.)

7 Any of the gods of the people which are round about you, neere vnto thee or far off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shalt thine eye pittie him, nor stee mercy, nor keepe him secret:

9 But thou shalt eten kill him: & thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt from § house of bondage)

11 That all Israel may heare and feare, and do no more any such wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 ¶ Wicked men are gone out from among you, and haue drawe away the inhabitants of their city, saying, Let vs go and serue other gods, which ye haue not knowen,

14 The thou shalt seeke, and make search & enquire diligently; and if it be true, & the thing certaine, § such abomination is wrought among you,

15 Thou shalt enen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the sword.

16 And thou shalt gather all the spoile of it into the middes of the freete thereof, and burne with fire the citie and all the spoile therof: & euery whit, vnto the Lord thy God: and it shall be an heape for euer, it shall not be build againe.

17 And there shall cleane nothing of the ^{damned} thing to thine hand, that the Lord may turne from the fiercenes of his wrath, and steeue thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandments which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIV.

1 The manners of the Gentiles in marking themselves for the dead, may not be followed. 2 What meats are cleane to be eaten, and what not. 3 The fishes for the Leuites, strange, fisher, and widowe.

YE are the children of the Lord your God. ¶ Ye shall not cut your felues, nor make you any baldnesse betwene your eyes for the dead.

2 ¶ For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4 ¶ These are the beasts, which ye shall eate, the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bingle and the wilde goate, and the vnicorne, and the

wilde oxe, and the chamois.

6 And euery beast that pteich the horse, and cleaueth the clift into two clawes, and of the beasts that cheweth the cudde, that shall ye eate.

7 But these ye shall not eate, if they be camels, or cheue the cud, and of them that diuide and cleane the hoofs: *only* the camel, nor the hare, nor the cony: for they chew the cud, but diuide not the hoofs: therefore they shall be vncleane vnto you:

8 Also the swine, because hee dimideth the hoofs, and cheweth not the cud, shall be vncleane vnto you: yee shall not eate of their flesh, nor touch their dead carkeises.

9 ¶ These shall ye eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eate,

12 But these are they wherof ye shall not eate: the eagle, nor the golfeawe, nor the sprey,

13 Nor the glead, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the nightcowe, nor the ^{feameaw}, nor the hawke after her kinde,

16 Neither the little owle, nor the great owle, nor the redbanke,

17 Nor the pellicane, nor the swanne, nor the cormorant:

18 The stoike also, and the heron in his kinde, nor the lapwing, nor the bakke.

19 And euery creeping thing that flieth, shall be vncleane vnto you: it shall not be eaten.

20 But of all cleane fowles ye may eate.

21 Ye shall eate of nothing that dieth alone, but thou shalt giue it vnto the ^{stranger} that is within thy gates, that hee may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not ^{feed} a kid in his mothers milke.

22 Thou shalt giue the tithes of all the increase of thy feede, that cometh fourth of the field yeere by yeere.

23 And thou shalt eate before the Lord thy God (in the place where head shall chuse to caule his Name to dwell there) the tithes of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too longe for thee, so that thou art not able to carry it, because the place is farr from thee, where the Lord thy God shall chuse to set his Name, when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, and take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoever thing thou shalt desire: whether it be oxen, or sheepe, or wine, or strong drinke, or whatsoever thing thou shalt desire. And thou shalt eate it there before the Lord thy God, and reioyce both thou, and thine houshold.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 At the end of three yeere thou shalt bring fourth all the riches of thine increase of the same yeere, and lay it vp within thy gates.

19 Thou

e All natural affections must giue place to Gods honour.
f Whom thou lovest as thy life.

g As the wines is, charged.
Chap. 17. 7

* Chap. 17. 3

† Eie, children of Israel.

h Who are appointed to see fault punished.

i Signifying that no idolatry is so execrable, not more grievously to be punished, then of them which once professed God.
k Of the spoyle of that idolatrous and cursed citie, Rodee Chap 7. 24. and 25. 10. 7. 11.

* Levit. 19. 28.

* Chap. 7. 6. and 14. 11. 10.

a Therefore thou oughtest not to follow the superstitions of y Gentiles.
b This ceremonial Lawe inflicted the Lawes to keepe a spirituall purenesse, eue in their meate and drinke.

* Levit. 11. 29

* Or, which was

* Levit. 11. 19

c Because their blood was not red, but re maineth in them.
d Which is not of thy religion
e Levit. 13. 10. and 14. 10.

f These were ordained for the maintenance of the Leuites, which had none inheritance.

g When hee shall giue thee a child.

h Or, in de p.

i After the Priest hath sece used the Lords part.

k Besides the yearly tithes that were giuen to the Leuites, these were layde up in store for the poore.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, & the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

The yeere of releasing of debts. 7 To help the poore. 12 The freedome of servants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of leuen yeeres thou shalt make a freedome:

2 And this is the manner of the freedome: euery creditor shall quitte the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou shalt with thy brother, thine hand shall remit:

4 *b* Saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it.

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all these commandements, which I commaund thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 * But thou shalt open thine hand vnto him, and shall lend him sufficient for his need which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seventh yeere, the yeere of freedome is at hand: therefore it grieveth thee to looke on thy poore brother, and thou givest him nought, and hee crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and thou shalt not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou puttest thine hand to.

11 ¶ Because there shall be euer some poore in the land, therefore I commaund thee, saying, Thou shalt 4 open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 ¶ If thy brother an Ebrewell sell himselfe to thee, or an Ebrewell, & serue thee six yeere, euén in the seventh yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emprie,

14 But shalt 6 giue him a liberall rewarde of thy sheepe, and of thy come, and of thy wine: thou shalt giue him of that wherewith ¶ Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I commaund thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loneth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare through against the doore, and he shall be thy seruant for euer: and vnto thy maid seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee six yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. ¶ Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 * But if there be any blemish therein, as if it be lame, or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eate it within thy gates: the vncleane, and the cleane shall eate it alike, ¶ as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

Of Easter. 10 What officers ought to be ordained. 12 Idleness forbidden.

THOU shalt keepe the moneth of 2 Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore 6 offer the Passeouer vnto the Lord thy God, of sheepe and bullocks: * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eate no leauened bread with it: but seven dayes shalt thou eate vneleuened bread therewith, euén the bread of tribulation: for thou camest out of the land of Egypt in hate: ¶ thou maiest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen teene with thee: all thy coastes seven dayes long neither shall there remaine the night ny of the sixth vntill the morning which thou offerdest the first day at euen.

5 Thou maiest 4 not offer ¶ Passeouer within any of the gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the 6 Passeouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eat it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Six dayes shalt thou eat vneleuened bread, and the seventh day shalt be a fosome assemlie to the Lord thy God: thou shalt doe no worke therein.

9 ¶ Seven weekes shalt thou number vnto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to the corn:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God: ¶ euén a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and ¶ stranger, and the fatherlesse,

* Euid 21. 6.

¶ To the yeere of Jubile, Lev. 25. 40.

¶ For the hired seruant serued him three yeeres, and hee free.

* Euid 34. 19. ¶ For they are the Lords.

* Euid 22. 10. 11. 12. 13. 14.

¶ Thou shalt so well eate him, as the roe bucke, and other Wilde beasts.

¶ Reade Exodus 13. 4.

¶ Then shalt eate the Easter lambe. ¶ Chap. 12. 5.

* Exodus 16. 15. ¶ Which was instituted as a remembrance of the deliverance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

¶ This was chiefly accomplished, when the Temple was built.

¶ Which was instituted to put them in remembrance of the deliverance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

¶ Beginning at the next morning after the Passeouer, Leviticus 23. 15. Exodus 13. 4.

¶ Or, as thou art able willingly.

and

a He shall onely release his debtors which are not able to pay for that yeere.

b For if thy debtor be rich, hee may be constrained to pay.

* Chap. 15. 11.

¶ Or, any of thy cities.

* Math. 5. 41. Luke 6. 24.

¶ Euen thine eye is enuill.

¶ His heart is not thine heart to enuill.

c To try your charity, Math. 23. 11. d Thou shalt be liberall. * Euid 21. 1. 2. 3. 4.

e Intaken that thou dost so: Knowledge the benefit which God hath given thee by his lawes.

and the widow, that are among you, in the place which the Lord thy God ſhall chuſe to place his Name there,

12 And thou ſhalt remember that thou waſt a ſervant in Egypt: therefore thou ſhalt obſerve and doe theſe ordinances.

13 ¶ Thou ſhalt obſerve the feaſt of the Tabernacles ſeven dayes, when thou haſt gathered in thy corne, and thy wine.

14 And thou ſhalt rejoyce in thy feaſt, thou and thy ſonne, and thy daughter, and thy ſervant, and thy maid, and the Leuite, & the ſtranger, & the fatherleſſe, & the widow, that are within thy gates.

15 Seven dayes ſhalt thou keepe a feaſt vnto the Lord thy God in the place which the Lord ſhall chuſe: when the Lord thy God ſhall bleſſe thee in all thine increaſe, and in all the workes of thine hands, thou ſhalt in any caſe be glad.

16 ¶ Three times in the yeere ſhall all the males appeare before the Lord thy God in the place which he ſhall chuſe: in the feaſt of the vnleavened bread, and in the feaſt of the weekes, and in the feaſt of the Tabernacle: and they ſhall not appeare before the Lord * empty.

17 Every man ſhall give according to the gift of his hand, and according to the bleſſing of the Lord thy God, which he hath giuen thee.

18 ¶ Iudges and officers ſhalt thou make thee in all the cities, which the Lord thy God giueth thee, throughout the tribes: and they ſhall iudge the people with righteous iudgement.

19 Wreſt not thou the Law, nor reſpect any perſon, neither take reward: for ſ reward blindeth the eyes of the wife, and peruerſeth ſ words of ſ iuſt.

20 That which is iuſt and right ſhalt thou follow, that thou mayeſt liue, and poſſeſſe the land which the Lord thy God giueth thee.

21 ¶ Thou ſhalt plant thee no grove of any trees neare vnto the Altar of the Lord thy God, which thou ſhalt make thee.

22 Thou ſhalt ſet thee three vpnoſ pillar, which thing the Lord thy God hath.

C H A P . X V I I .

a The puniſhment of the Leuite. b Hard conſciences are brought in the Wiſe and the Iudge. c The conſcience muſt be. 15 The ſhew of the King. 16 and 17 Winiſgers be ought to auoid dr.

T Hou ſhalt offer vnto the Lord thy God noe bullocke nor ſheepe wherein is * a blemiſh: or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which ſ the Lord thy God giueth thee, man or woman that hath wrought wickednes in ſ fight of the Lord thy God, in tranſgreſſing his conuaint, & hath gone and ſerued other gods, and worſhipped them: as ſ ſunne, or ſ moone, or any of ſ heolt of heauen, which I haue not * commanded,

4 And it be tolde vnto thee, and thou haſt heard it, then ſhalt thou enquire diligently: and if it be true, and the thing certaine, that ſuch abomination is wrought in Iſrael,

5 Then ſhalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, whether it be man or woman, and ſhalt thou ſtone them with ſtones, till they die.

6 ¶ At the mouth of two or three witneſſes ſhall he that is worthy of death, die: but at the mouth of one witneſſe, he ſhall not die.

7 The hands of the d witneſſes ſhall be ſt

vyen him, to kill him: and afterward the hands of all the people: to thou ſhalt take the wicked away from among you,

8 ¶ If there riſe a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matter of conſcience within thy gates, then ſhalt thou ariſe, and goe vp vnto the place which the Lord thy God hath chuſe,

9 And thou ſhalt come vnto the Priests of the Leuites, and vnto the f Iudge that ſhall be in thoe dayes, and aſke, and they ſhall thewe thee the ſentence of iudgement,

10 And thou ſhalt doe according to that thing which they of that place (which the Lord hath choſen) ſhew thee, and thou ſhalt obſerue to doe according to all that they informe thee.

11 According to the Lawe, which they ſhall reach thee, and according to the iudgement which they ſhall tell thee, ſhalt ſ thou doe: thou ſhalt not decline from the thing which they ſhall thewe thee, neither to the right hand, nor the left.

12 And that man that will doe preſumptuouſly, not hearken vnto the Priſt (that ſtandeth before the Lord thy God to miniſter thee) or vnto the Iudge, that man ſhall die, and thou ſhalt take away euill from Iſrael.

13 So all the people ſhall heare and feare, and do no more preſumptuouſly.

14 ¶ When thou ſhalt come vnto the land which ſ the Lord thy God giueth thee, and ſhalt poſſeſſe it, & dwell therein, if thou ſay, I will ſet a king ouer me, like as all the nations that are about me,

15 Then thou ſhalt make him King ouer thee, whom the Lord thy God ſhall chuſe: from among thy brethren ſhalt thou make a King ouer thee: thou ſhalt not ſet a ſtranger ouer thee which is not thy brother.

16 In any wiſe he ſhall not prepare him manie horſes, nor bring the people againe to * Egypt, for to increaſe the number of horſes, ſeving the Lord hath ſaid vnto you, Ye ſhall henceforth goe no more againe that way.

17 Neither ſhall he take him many wines, leaſt his heart t urne away, neither ſhall he gather him much ſiluer and golde.

18 And when he ſhall ſit vpon the throne of his Kingdome, then ſhall he write him this m Law repeated in a booke, by the Priests of the Leuites.

19 And it ſhall be with him, and hee ſhall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all ſ wordes of this Law, and theſe ordinances to do about.

20 That his heart be not lifted vp aboue his brethren, and that he t urne not from the commandement to the right hand, or to the left, but that he may prolong his dayes in his kingdome, he and his ſonnes in the mids of Iſrael.

C H A P . X V I I I .

3 The priuie of the Leuite. 4 Of the Leuite ſumming from another place. 5 To auoid the ſinners ſhall be a ſtranger. 15 God will not leave them without a true Prophet.

T He Priests of the Leuites, and all the tribe of Leui ſhall haue no part nor inheritance with Iſrael, * but ſhall eate the offerings of the Lord made by fire, and his inheritance:

2 Therefore ſhall they haue no inheritance among thy brethren: for the Lord is their inheritance, as he hath ſaid vnto them,

e To ſignifie a common conſent to maintain Gods honour, and true religion,

f Who ſhall giue ſentence as the Priests coull him by the Law of God,

g Then ſhalt obey their ſentence: that the conſcience may haue an end,

h So long as he is the true miniſter of God, and not ſeuered according to his word,

i Or, miniſter: who is not of the nation leuitic change true religion into idolatry, and bring thee to ſlavery.

k To reuenge their iniuries, and to take them of their beſt horſes,

l King in 29. l From the Law of

m Meaning, the Deuteronomie. n He ſhall ſet it to be written by them, or he ſhall write it by theſe example.

o Wherebyis meant, the Kings ought ſe to loue their ſubjects, as ſ are brethren, and brothers, &c.

g That is, the 1 day of the fourth month, I ſhall 23. 34.

* Exod. 23. 15. and 34. 23.

* Exod. 35. 4.

h According to the ability that God hath giuen him. i He giue ſubſtitute to that people for a time to chuſe ſhemſelues magiſters.

k The magiſtrate muſt conſult follow the conuict of the Law, and in nothing decline from iuſtice.

l Or, ſimilitude.

* Chap. 15. 1.

a Thou ſhalt not ſeme God for factions lake, as hypocrites doe.

b Shewing that the crime cannot be excuſed by the frailtie of the perſon.

c Whether he conſidereth all religion and ſeuing of God which God hath not commanded.

* Num. 35. 30.

chap. 10. 15 mat. 18. 26. 2 cor. 13. 2. d Ebor of two witneſſes to three witneſſes.

e Whereby they declared that they ſtriſed the truth.

b The right shoulder, Num. 18. 18.

c Meaning, to serve God vnfaithfully, and not to seeke ease.

d Not constrained to liue of himselfe.

e Signifying they were purged by this ceremony of passing between two heues.
* Leuit. 13. 24.
* Leuit. 20. 27.
* 2 Sam. 20. 7.

f Without hypocrisie, or mixture of false religion.

g But thou not so.
* Jer. gi. viii. or approued.
* Ab. 7. 37.

g Meaning, a continual succession of Prophets, till Christ the end of all Prophets come.
* Ezech. 20. 19.

*** Iosh. 1. 45.**
ad. 3. 21.
h Which promise is not only made to Christ, but to all that teach in his name, Ie. 59. 21.

i By executing punishment vpon him.

k Vnder this sure more he comprehends all the other tokens.

3 ¶ And this shalbe the Priests duetie of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the ^b shoulder, and the two cheekes, and the maw.
4 The first fruites also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.
5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for ever.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remined, and come with e all the desire of his heart vnto the place, which the Lord shall chuse,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate^d beside that which cometh of his sale of his patrimony.

9 When thou shalt come into the land which ^g Lord thy God giueth thee, thou shalt not leane to doe after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to ^e goe through the fire, or that vseth witchcraft, or a regarider of times, or a marker of the flying of foules, or a forercer,

11 Or a charmer, or that counselleth with spirits, or a soothsayer, or that ^e asketh counsell at ^g dead.

12 For all that doe such things are abomination vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be ^f vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto forercers: ^h as for thee, the Lord thy God hath not ⁱ sufficed thee so.

15 ¶ * The Lord thy God will raise vp vnto thee a ^g Prophet like vnto me, from among you, ^{euen} of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembling, when thou saydest, * Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord saide vnto me, They haue well spoken.

18 * I will raise them vp a Prophet from among thy brethren like vnto thee, and will put my wordes in his ^h mouth, and he shall speake vnto them all that I shall command him.

19 And whosoever will not hearken vnto my wordes, which he shall speake in my Name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speakeh in my name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a Prophet speakeh in the Name of the Lord, if the thing ^k followe not nor come to passe, that is ^g thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

b The transgressed cometh. **14** Not to remove thy neighbour's boundary.
16 The punishment of him that beareth false witness.

When the Lord thy God ^e shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

3 Thou shalt prepare thee the way, and diuide the coastes of the land, which the Lord thy God giueth thee to inherite, into three partes, that euery manlayer may flee thither.

4 ¶ This also is the cause wherefore the manlayer shall flee thither, & liue: who killeth his neighbour ignorantly, & hated him not in time past:

5 As he that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe ^g tree, if the head slip from the helme, and hit his neighbour that he dieth, the same ^e shall flee vnto one of the cities, and liue.

6 Least the ^e auenger of the blood followe after the manlayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not ^h worthy of death, because he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God ^d enlargeh thy coasts (as he hath sworn vnto thy fathers), and giueth thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commandements to do them, which I command thee this day: ⁱ to ^uu, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities more for thee besides those three,

10 That innocent blood be not shed within the land, which the Lord thy God giueth thee to inherite, lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the ^e Elders of his citie shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

13 Thine ^e eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remove thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which ^g Lord thy God giueth thee to possesse it.

15 ¶ * One winnesse shall not rise against a man for any trespasse, or for any sinne, or for any fault that hee offendeth in, ⁱ but at the mouth of two winnesse, or at the mouth of three winnesse, shall the matter be established.

16 ¶ If a false winnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which strue together, shall stand before the ^h Lord, ^{euen} before the Priests & the Iudges, which shalbe in those daies.

18 And the Iudges shall make diligent inquisition: and if the winnesse be found false, and hath giuen false winnesse against his brother,

19 * Then shalt ye doe vnto him as hee had thought to doe vnto his brother, so thou shalt take euill away fourth of the middes of thee.

20 And the rest shall heare ⁱ this, and feare, and shall henceforth commit no more any such wickednesse.

* Chap. 19. 19.

* Ezech. 1. 17. Num. 35. 11. Iosh. 20. 2.

* Make an open and ready way.

* Which killeth against his will, and bare no hatred in his heart.

* That murder be not committed vpon murder. * Num. 35. 12.

* Or, cannot be judged to death.

* When thou goest out Iorden to possess the whole land of Canaan.

* Iosh. 19. 7.

* Lest thou be punished for innocent blood.

* The Magistrates.

* Then whosoever pardoneth murder, offendeth against the word of God.

* Chap. 17. 6. mat. 18. 6. Iohn 8. 7. * Cor. 13. 1. Hebr. 10. 28.

* God's presence is, when his true ministers are assembled.

* Pro. 19. 6. Dan. 13. 62.

kednesse among you,

21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

3 The exhortation of the Lord when the Israelites goe to battell.
5 The exhortation of the officers shewing who should goe to battell. 10 Peace must first be proclaimed. 19 The trees that haue fruit must not be destroyed.

When * thou shalt goe forth to warre against thine enemies, and shalt see horses and chariots, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be affraid, nor afeard of them.

4 For the Lord your Gods goeth with you, to fight for you against your enemies, and to saue you.

5 And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 * And what man is there that hath planted a vineyard, and hath not eaten of the fruit? let him goe and returne againe vnto his house, lest he die in the battell, and another eate the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his brethren hearte dislike his hearte.

9 And after that the officers haue made an end of speaking vnto the people, they shall make capitaines of the arme to gouerne the people.

10 * When thou comest neere vnto a citie to fight against it, * thou shalt offer it peace.

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and let it be thee.

12 But if it will make no peace with thee, but make warre against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the citie, even all the spoile thereof shalt thou take vnto thine selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt haue no person alive.

17 But shalt verily destroy them, to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Jebusites: as the Lord thy God hath commanded thee.

18 That they teach you not to doe after all

their abominations; which they haue done vnto their gods, and so yee should sinne against the Lord your God.

19 * When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the citie that maketh warre with thee vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murder. 11 Of the man taken in warre. 15 The sinfull cannot be charged for affliction. 18 The disaffected said. 23 The body may not hang all night.

If one bee found * slain in the land, which the Lord thy God giueth thee to possess, lying in the field, and it is not known who hath slain him:

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him: that is false.

3 And let the Elders of that city, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a stonie valley, which is neither eared nor sowed, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that citie that came neere to the slaine men, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seen it.

8 O Lord, bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 * When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and shalt a desire vnto her, and wouldest take her to thy wife,

12 The thou shalt bring her home to thine house, and she shall shau her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou shalt let her go whether she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 * If a man haue two wives, one loued and another hated, and they haue borne him children, both the loued and also the hated: if the first borne bee the sonne of the hated,

16 Then when the time cometh, that hee

g Some reader, For man should be made of the tree of the field, to come out in the siege against thee.

2 This law declarerth how horrible a thing murder is, seeing that for one mans whole com. xv shall be punished, except murther be found.

1 Or, trough. b That the blood shed of the innocent be in a forsaken place, might make them whose the field.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before she could be joined to the people of God.

e As having renounced parents and country.

f This onely was permitted in the warre: otherwise the Israelites could not marry strangers.

* Exod. 21. 23. Levit. 24. 17. Mat. 5. 38.

2 Meaning, upon such occasion: for God permitteeth not his people to fight when it is not their good to them.

* Chap. 12. 7.

h Is present to defend you with his grace and power.

c For when they entered into a dwelling in an house, they gave thanks to God, acknowledging that they had that benedict by his grace.

d The shew would signify to make common o. proph. Leuit. 19. 25

* Iud. 7. 9.

* Num. 22. 22. Chap. 1. 6. e If it accept peace

* Iosh. 8. 2.

f For God had appeared that the Canaanites should be destroyed, and made the Israelites enemies of his will, chap. 7. 1.

11 Or, *it is the sonne of the hard hearted.*
appointeth his sonnes to be heirs of that which he hath, he may not make the sonne of the beloved first borne ¹ before the sonne of the hard, which is the first borne:
17 But he shall acknowledge the sonne of the hated for the first borne, and give him ^h double portion for all that hee hath: for he is the first of his strength, and to ^h him belongeth the right of first borne.
18 ¹ If any man have a son that is stubborne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his ^h mother, and they haue chastened him, and he would not obey them,
19 Then shall his father and his mother take him, & bring him out vnto the Elders of his city, and vnto the gate of the place where he dwelleth,
20 And shall lay vnto the Elders of his cite. This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.
21 Then ^h the men of his cite shall ^h stone him with stones vnto death: so thou shalt take away euill from among you, so that Israel may heare it, and feare.
22 ¹ If a man also haue committed a trespass worthy of death, and is put to death, and thou hangest him on a tree,
23 His body shall not remaine in all night vpon the tree, but thou shalt bury him the same day: for the ^h curse of God is on him that is hanged. Ddile not therefore thy land which the Lord thy God giueth thee to inherit.
C H A P. XXII.
1 *See commandments to haue care of thy neighbours goods. 5 The woman say not weare mantle apparell nor man the womans. 6 Of the damme and key yong birds. 8 If thy brother haue contentiousnes. 9 No man shall diuers kind together. 12 of the woman being found a virgin. 23 The punishment of adultery.*
1 Thou shalt not see thy brothers ox nor his sheepe goe astray, and ^h withdraw thy selfe from them, ^h but shalt bring them againe vnto thy brother.
2 And if thy brother be not ^h neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:
3 In like maner shalt thou doe with his ^h asse, and so shalt thou doe with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost of whom thou hast found them, thou shalt not withdraw thy selfe from them.
4 Thou shalt not see thy brothers asse nor his exe fall downe by the way, and withdraw thy selfe from them, ^h but shalt lift them vp with him.
5 The ^h woman shall not weare that which pertaineth vnto the men, neither shall a man put on womans raiment: for all that doe so, are abominable vnto the Lord thy God.
6 If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, ^h thou shalt not take the dam with the yong.
7 But shalt in any wife let the dam goe, and take the yong to thee, so that thou mayest prosper and prolong thy dayes.
8 When thou buildest a new house, thou shalt make a battlement on thy rooffe, so that thou be not bloud vpon thine house, if any man fall thence.

9 Thou shalt not sow thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seede which thou hast sown, and the fruite of the vineyard.
10 Thou shalt not plow with an ox and an asse together.
11 Thou shalt not weare a garment of diuers sorts, as of woollen and linnen together.
12 Thou shalt make thee fringes vpon the four quarters of thy vesture, wherewith thou couerest thy selfe.
13 If a man take a wife, and when he hath lien with her, hate her,
14 And lay ^h slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,
15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginities vnto the Elders of the city to the gate.
16 And the maydes father shall say vnto the Elders, I gave my daughter vnto this man to wife, and hee hath her:
17 And loe, he layeth slanderous things vnto her charge, saying, I found in my daughter a maide: loe, these are the tokens of my daughters virginities: and they shall pread the ^h vesture before the Elders of the city.
18 Then the Elders of the city shall take that man and chastise him,
19 And shall condempne him in an hundred shekels of silver, and give them vnto the father of the maide, because hee hath brought vp an euill name vpon a mayd of Israel: and the shall be his wife, and he may not put her away all his life.
20 But if this thing be true, that the mayd be not found a virgin,
21 Then they shall bring forth the mayde to the doore of her fathers house, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.
22 ¹ If a man be found lying with a woman married to a man, then they shall die euen both twine, *to wit,* the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.
23 If a mayd be betrothed vnto a husband, and a man finde her in the towne and lie with her,
24 Then shall wee bring them both out vnto the gates of the citie, and shall stone them with stones to death: the mayd because shee cryed not being in the city. Sc the man, because hee hath ^h humbled his neighbours wife: so thou shalt put away euill from among you.
25 But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her shall die alone:
26 And vnto the maid thou shalt doe nothing, because there is in the maid no ^h fault of death: for as when a man riseth against his neighbour and woundeth him to death, so ^h is this matter.
27 For hee found her in the fields: the betrothed mayd cryed, and there was no man to succour her.
28 ¹ If a man finde a maid that is not betrothed, and take her, and lie with her, and they be found,
29 Then the man that lay with her, shall giue vnto the maydes father fiftie shekels of silver: and the

f The tender of this Law, is to welke in simplicity, and not to be curious of new inventions.
** Num. 15. 38.*
g That is, be an occasion that be is lauded.
h Meaning, the sheete, wherein the signes of her virginities were.
i For the fault of the child to condempne to the blame of the parents, therefore he was compell'd when he was faultlesse.
** Levitic. 20. 10.*
l Or, defend.
m Or, the punishment of death.
n Meaning, that the innocent cannot be punished.
** Exod. 22. 15.*

As much as to two of the others.
2 The pe he bee vnworthy, as was Iobben Iakob: fons.
3 For it is the mothers due to also to punish the children.
4 Which doth was also as pointed for blissh met and aduise: so theore dish vnto the parents is most terrible.
5 For Gods Law by his death is fastified, and maner to beareth euilly.
6 Gid. 3. 13.
7 Exod. 22. 1.
8 As though thou haue it not.
9 Shewing that brotherly affection must be showed, not only to them that dwell neere vnto vs, but also to them which are farre off.
10 Which more are shew bound to doe for thy neighbours p. 10.
11 For that were to shew the end of nature, and to delight God.
12 If God doth cruelly done to his bird, how much more to man, made according to his image.

1 Hee shall notie
with his fym-
cher, meaning
honorably. 18
dignified in wisdom,
Leuit. 18.

Hee shall be his wife, because he hath humbled her,
he cannot pur her away all his life.

30 ¶ No man shall take his fathers wife, nor
shall vncouer his fathers skirt.

CHAP. XXIIII.

1 What men ought not to be admitted to office. 9 What they
ought to auoide when they goe to warre. 17 Of the fugi-
tiue seruant. 27 To see all kinde of whoredome. 39 Of
Vniuers. 41 Of vices. 42 Of the neighbours vine and
olive.

¶ One that is hurt by bursting, or that hath his
pride member cut off, shall enter into the
Congregation of the Lord.

2 ¶ A b. lard shall not enter into the Congre-
gation of the Lord: euen to his tenth genera-
tion shall he not enter into the Congregation of the
Lord.

3 ¶ The Ammonites and the Moabites shall
not enter into the Congregation of the Lord:
euen to their tenth generation shall they not enter
into the Congregation of the Lord for euer.

4 Because they met you not with bread
and water in the way, when ye came out of Egypt,
and because they hired against thee Balaam the
sonne of Beor, of Bethor in Aaram-naharaim, to curse
thee.

5 Nevertheless, the Lord thy God would not
hearken vnto Balaam, but the Lord thy God turned
the curse to a blessing vnto thee, because the
Lord thy God loved thee.

6 Thou shalt not seeke their peace, nor their
property all thy dayes for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he
is thy brother, neither shalt thou abhorre an Egyptian,
because thou wast a stranger in his land.

8 The children that are begotten of them in
their third generation, shall enter into the Con-
gregation of the Lord.

9 ¶ When thou goest out with the hoste against
thine enemies, keepe thee then from all wicked-
nesse.

10 ¶ If there bee among you any that is vn-
cleane by that which cometh to him by night,
he shall goe out of the hoste, and shall not enter
into the hoste.

11 But at euen he shall wash himselfe with wa-
ter, and when the sunne is downe, he shall enter in-
to the hoste.

12 ¶ Thou shalt haue a place also without the
hoste, whither thou shalt resort,

13 And thou shalt haue a paddle among thy
weapons, and when thou wilt sit downe with-
out, thou shalt dig therewith, and returning, thou
shalt couer thine excrements.

14 For the Lord thy God walketh in
the mids of thy campe to deliue thee, and to giue
thee thine enemies before thee: therefore thine
hoste shall be holy, that he see no filthy thing in
thee, and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto
his master, which is escaped from his master vnto
thee.

16 He shall dwell with thee, euen among you, in
what place he shall chuse, in one of thy cities
where it liketh him best: thou shalt not vex him.

17 ¶ There shall be no whore of the daughters
of Israel, neither shall there be a whore keeper of
the sonnes of Israel.

18 ¶ Thou shalt neither bring the hire of a
whore, nor the price of a dogge into the house of
the Lord thy God for any vow: for euen both these

are abomination vnto the Lord thy God.

19 ¶ ¶ Thou shalt not giue to vsurie to thy
brother: as vsurie of money, vsurie of meate, vsurie
of any thing that is put to vsurie.

20 ¶ ¶ A stronger thou maiest lend vnto
vsurie, but thou shalt not lend vnto vsurie vnto
thy brother, that the Lord thy God may blese
thee in all that thou ferrest thine hand to, in the
land whither thou goest to possesse it.

21 ¶ ¶ When thou shalt vowe a vowe vnto the
Lord thy God, thou shalt not be slacke to pay it:
for the Lord thy God will surely require it of thee,
and so it shall be sinne vnto thee.

22 ¶ But when thou abstainest from vowing, it
shall be no sinne vnto thee.

23 ¶ That which is gone out of thy lippes thou
shalt keepe and performe, as thou hast vowed
it willingly vnto the Lord thy God: for thou hast
spoken it with thy mouth.

24 ¶ ¶ When thou comest vnto thy neigh-
bours vineyard, then thou maiest eate grapes at
thy pleasure, as much as thou wilt: but thou shalt
put none in thy vessel.

25 ¶ ¶ When thou comest vnto thy neighbours
come, thou maiest plucke the eares with thine
hand, but thou shalt not mowte a sickle to thy
neighbours come.

CHAP. XXIII.

1 Divorcement is permitted. 5 Hee that is newly married
is exempted from warre. 6 Of the pledge. 12 Wages
must not be retained. 16 The godswife must be punished
for the bad. 17 The case of the strangers fatherlesse, and
widow.

¶ When a man taketh a wife, and marryeth her,
if so bee firste naked in his eyes, be-
cause he hath efpied some filthinesse in her, & then
let him write her a bill of divorcement, and put it
in her hand, and send her out of his house.

2 And when she is deprived out of his house,
and gone her way, and marry with another man,

3 And if the latter husband hate her, and write
her a letter of divorcement, and put it in her hand,
and send her out of his house, or if the latter man
die which tooke her to wife:

4 ¶ ¶ Then her first husband, which sent her away,
may not take her againe to be his wife, after that
shee is defiled: for that is abomination in the sight
of the Lord, and thou shalt not cause the land to
sinne which the Lord thy God doth giue thee to
inherit.

5 ¶ ¶ When a man taketh a new wife, he shall
not goe a warfare, neither shall hee be charged
with any businesse, but if all bee free at home one
yeere, and reioyce with his wife, which hee hath
taken.

6 ¶ ¶ No man shall take the nether nor the upper
dittene to pledge: for this gage is his liuing.

7 ¶ ¶ If any man bee found stealing any of his
brethren of the children of Israel, and maketh
marchandise of him, or selleth him, that thiefe
shall die: to forsake thou putt euill away from among
you.

8 ¶ Take heed of the plague of leprosie, that
thou observe diligently, and doe according to all
that the Priests of the Leuites shall teach you: take
heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto
¶ Midian by the way after that yee were come
out of Egypt.

10 ¶ ¶ When thou shalt aske againe of thy neigh-

as Gods minister,
and charged with
lettise fame.
Ioh. 4. 2.

¶ The
mitted for the
c. their heart
1. If thou know
his
christ to thy
brother, God will
cast thee out
toward thee.

¶ If the vowe be
lawfull and gealy;

¶ Being hired for
to labour.

¶ Telling home
to thine house.
¶ Matt. 23. 5.

¶ A man that is
newly married

¶ A man that is
newly married

¶ A man that is
newly married

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¶ A man that is
newly married

¶ Either to beate
office, or to marrie
a wife
b. This was to
cause them to line
charity, that their
possessions might
not be retained.
¶ Numb. 13. 1.

¶ Marry hee com-
mends all that
further not the
children of God in
their vocacion.
¶ Numb. 22. 5. 6.

¶ Then shall haue
nothing to doe
with them.

¶ If the fathers
have renounced
their idolatrie,
and returned to
congregation.

¶ For the necessi-
ties of nature.

¶ Meaning hereby
that his people
should be pure
both in body and
soul.

¶ This is meant of
the heathen, who
fed to their ma-
sters in Idole,
and embraced the true
religion.
¶ Lev. 24. 10.

¶ Forbidding here-
by that any gaine
gores of small
things should be
applied to the
service of God,
Michab. 1. 9.

¶ A man that is
newly married

¶ A man that is
newly married

¶ A man that is
newly married

¶ A man that is
newly married

¶ A man that is
newly married

¶ A man that is
newly married

¶ A man that is
newly married

Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company and grew there vnto a nation great, mighty and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heare our voyce, and looked on our aduerfities, and on our labour, and on our oppression:

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terriblefies, both in fignes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euen* a land that floweth with milke and hony.

10 And now, loe, I haue brought the first fruites of the land, which thou, O Lord, hast giuen me, and thou shalt fet it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the third yeere, *which is* the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied.

13 Then thou shalt say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it to the Leuites and to the strangers, to the fatherlesse and to the widow, according to all thy commandements which thou hast commanded mee: I haue not transgressed none of the commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor sufficed ought to perish through uncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done as after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *euen* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swairst vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and do them with all thine heart, and with all thy soule.

17 Thou hast fet vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath let thee vp this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements.

19 And to make thee high above all nations (which bee hath made) in praise, and in name, and in glory, and that thou shouldest be an holy people vnto the Lord thy God, as hee hath said,

CHAP. XXVII.

They are commanded to write the law vpon stones for a remembrance. 5 Also to build an altar. 23 The offerings are giuen on mount Ebal.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandements, which I commanded you this day.

2 And when ye shall passe over Iordan vnto the land which the Lord thy God giueth thee, thou shalt fet these vp great stones, and plaister them with plaister.

3 And shalt write vpon them all the words of this Law, when thou shalt come out, that thou mayest go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe over Iordan, ye shall fet vp these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build vnto the Lord thy God an altar, *euen* an altar of stones: thou shalt lift none vpon it *infrimment* vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Law, well and plainly.

9 And Moses and the Priests of the Leuites, spake vnto all Israel, saying, Take heede and heere, O Israel: this day art thou become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements, and his ordinances, which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe over Iordan: Simeon, and Leui, and Iudah, and Issachar, and Ioseph, and Benjamin.

13 And these shall stand vpon mount Ebal, to curse: Reuben, Gad, and Acher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loud voyce,

15 Cursed be the man that shall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer and say: So be it.

16 Cursed be he that is cursed his father and his mother: And all the people shall say: So be it.

17 Cursed be he that enuie his neighbours: And all the people shall say: So be it.

18 Cursed be he that keth the blind go out of the way: and all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his mother in law: and all the people shall say: So be it.

As Gods minister, and charged with the same.

10th. 4. 1.

God would that his Law should be fet up in the borders of the land of Canaan, that all that looked thence might know that the land was doted to his service.

* Exod. 20. 25.

10th. 8. 3.

The altar should not be curiously wrought, & such like should continue but for a time: for God would haue, but our altar in Iudah.

That every one may well read it, and vnderstand it.

This condition hath our thee vnto, that if thou wilt be his people, thou must keepe his lawes.

Meaning, Ephraim and Manasse.

Signifying, that if they could not obey God to Ione, they should be made to obey to Ioseph.

Meaning, that he containeth all the commandments of Gods service, and the transgression of the first Table.

10th. contem. th. & des. app. to the second Table.

Hee commandeth all iniustices and extorsions. Meaning, that he hath not and cannot be his neighbour.

In committing v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. and chap. 20. 21. 22. 23. 24. 25.

Meaning, his wntes mooues,

Curfings, and blessings. Deuteronomie. Curfings, plagues and threatnings.

o For and that
feeth is fecret, will
reuege it.
* Ezk. 22. 31.

* Gal. 3. 10.

* Leuit. 26. 3.

a He will make
them the most excel-
lent of all people.

b When thou thin-
keſt thy ſelfe for-
taken.

c Thou ſhalt liſe
wealthily

d Thy children and
ſuccellors,

e All thine enter-
priſes ſhall haue
good ſuccesse.

f Meaning, many
wayes.

g God will bleſſe
us, if we doe our
dutty, and not be
idle.

h In that he is thy
god, and thou art
his people.

i For nothing in
the earth is pre-
ſerued, but what God
creath his blessings
from heauen.
* Chap. 15. 4.
* Or, 101. 1003

* 10th 23. 6.

* Leuit. 26. 17.
Lament. 4. 29.
Mich. 7. 1.

{ Or, ſore.

24 Curſed bee he that ſmiteth his neighbour
o ſecretly: And all the people ſhall ſay: So be it.
25 * Curſed bee he that taketh a reward to put
to death innocent blood: And all the people ſhall
ſay: So be it.
26 * Curſed bee he that confirmeth not all the
words of this Law, to doe them: And all the peo-
ple ſhall ſay: So be it.

CHAP. XXVIII.

1 The promiſe to them that obeye Commandments. 15 The
threatning to diſobedient.

IF * thou ſhalt obey diligently the voyce of the
Lord thy God, and obſerue and doe all his com-
mandments, which I commaund thee this day,
then the Lord thy God will * ſet thee on high a-
boue all the nations of the earth.

2 And all theſe bleſſings ſhall come on thee,
and thou ſhalt obey the voyce of the Lord thy God.

3 Bleſſed ſhalt thou be in the c^{ie}tie, and blef-
ſed alſo in the field.

4 Bleſſed ſhalt be the fruit a of thy body, and
the fruit of thy ground, and the fruit of thy cat-
tell, the increaſe of thy kine, and the flocks of thy
ſheepe.

5 Bleſſed ſhalbe thy baſket and thy drough.

6 Bleſſed ſhalt thou be when thou c^{omeſt} in,
and bleſſed alſo when thou goeſt out.

7 The Lord ſhall cauſe thine enemies that riſe
againſt thee, to fall before thy face: they ſhall
come out againſt thee one way, and ſhall flee be-
fore thee f^{rom} many wayes.

8 The Lord ſhall command the bleſſing to be
with thee in thy ſtore houſes, and in all that thou
ſetteſt thine hand to, and will bleſſe thee in the
land which the Lord thy God giueth thee.

9 The Lord ſhall make thee an holy people
vnto himſelfe, as hee hath ſworne vnto thee, if
thou ſhalt keep the commandments of the Lord
thy God, and walke in his wayes.

10 Then all people of the earth ſhall ſee that
the Name of the Lord is b^e called vpon ouer thee,
and they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous in
goods, in the fruit of thy body, and in the fruit
of thy cattell, & in the fruit of thy ground, in y^e land
which y^e Lord ſware vnto thy fathers, to giue thee.

12 The Lord ſhall open vnto thee his good
treaſure, euen the i^e heauen to giue raine vnto thy
land in due ſeaſon, and to bleſſe all the worke
of thine hands: and * thou ſhalt lend vnto many na-
tions, but ſhalt not borrow thy ſelfe.

13 And the Lord ſhall make thee the head, and
not the taile, and thou ſhalt be alone onely, and
ſhalt not bee beneath, if thou obey the command-
ments of the Lord thy God which I commaund
thee this day, to keepe, and to doe them.

14 But thou ſhalt not decline from any of the
words, which I commaund you this day, either to
the * right hand or to the left, to goe after other
gods to ſerue them.

15 * But if thou wilt not obey the voyce of
the Lord thy God, to keepe, and to doe all his
commandments, and his ordinances, which I
commaund thee this day, then all theſe curſes ſhall
come vpon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed
alſo in the field.

17 Curſed ſhalt thy baſket be, and thy y^e drough.

18 Curſed ſhall be the fruit of thy body, and

the fruit of thy land, the increaſe of thy kine, and
the flocks of thy ſheepe.

19 Curſed ſhalt thou bee when thou commeſt
in, and curſed alſo when thou goeſt out.

20 The Lord ſhall ſend vpon thee curſing,
trouble, and y^e flame, in all that which thou ſetteſt
thine hand to doe, vntill thou be deſtroyed, and
perish quickly, becauſe of the wickedneſſe of thy
works, whereby thou haſt forſaken me.

21 The Lord ſhall make the peſtilence cleaue
vnto thee, vntill hee haſt conſumed thee from the
land, whither thou goeſt to poſſeſſe it.

22 * The Lord ſhall ſmite thee with a con-
ſumption, and with the feuer, and with a burning
ague, and with feruent heate, and with the ſword,
and with y^e blaſting, and with the mildew, and they
ſhall purſue thee vntill thou perieſh.

23 And thine heauen that is ouer thine head,
ſhalbe k^{ee} bridle, and the earth y^e is vnder thee, yron

24 The Lord ſhall giue thee for the raine of thy
land, duſt and aſhes: euen from y^e heauen ſhall it
come down vpon thee, vntill thou be deſtroyed.

25 And the Lord ſhall cauſe thee to fall before
thine enemies: thou ſhalt come out one way a-
gainſt them, and ſhalt flee ſeuenty wayes before
them, and ſhalt be ſcattered through all the king-
domes of the earth.

26 And thy m^{er} carkeis ſhall bee meat vnto all
foules of the aire, and vnto the beaſts of the earth,
and none ſhall fray them away.

27 The Lord will ſmite thee with the botch of
Egypt, and with the emeroids, and with the ſcab,
and with the itch, that thou canſt not be healed.

28 And the Lord ſhall ſmite thee with mad-
neſſe, and with blindneſſe, and with aſtonying of
heart.

29 Thou ſhalt alſo grope at noone dayes, as
the * blinde gropeth in darkeneſſe, and ſhalt not
proſper in thy wayes: thou ſhalt neuer but be op-
preſſed with wrong, and be powled euermore, and
no man ſhall ſuccour thee.

30 Thou ſhalt betroth a wife, and another man
ſhall lie with her: thou ſhalt build an houſe, and
ſhalt not dwell therein: thou ſhalt plant a vineyard,
and ſhalt not t^{ake} eat the fruit.

31 Thine oxe ſhall be ſlaine before thine eyes,
and thou ſhalt not eat thereof: thine aſſe ſhall be
violently taken away before thy face, and ſhall not
be reſtored to thee: thy ſheepe ſhall be giuen vnto
thine enemies, & no man ſhall reſcure them for thee.

32 Thy ſonnes and thy daughters ſhall be giuen
vnto another people, and thine eyes o^u ſhall fill
lookes for them, euen till they fall out, and there
ſhall be no power in thine hand.

33 The fruit of thy land and all thy labours
ſhall a people which thou knoweſt not, eate, and
thou ſhalt neuer but ſuffer wrong, and violence
alway.

34 So that thou ſhalt bee madde for the fight
which thine eyes ſhall ſee.

35 The Lord ſhall ſmite thee in the knees, and
in the thighes, with a ſore botch, that thou canſt
not be healed: euen from the ſole of the foot vnto
the top of thine head.

36 The Lord ſhall bring thee and thy y^e King
(which thou ſhalt fer ſuer thee) vnto a nation
which neither thou nor thy fathers haue known,
and there thou ſhalt ſerue other gods, euen wood
and ſtone.

1 Or, rebuke

* Leuit. 26. 16

Or, drought

h It ſhall giue thee
no more moſture
then if it were of
braſſe.
i Or, out of ſide of
duſt raiſed with
winde.

l Some ſaie, thou
ſhalt be a terror
and ſcare, when
they ſhall heare
how God hath
plagued thee.
m Thou ſhalt be
curſed both in thy
life and in thy
death: for the bu-
tall is a testimony
of the reſurrection:
which ſigne for thy
wickedneſſe thou
ſhalt lacke.
n In things moſt
euidēt and cleare
thou ſhalt lacke
diſcretion and
iudgement.

† Eſe make it
common.

o When they ſhall
curre from their
captiuitie.

p As he did Ma-
ſaſſah, iſachar,
Zebulias and
others.

37 And thou shalt * be a wonder, a prouerbe and a common talke among all people, whither the Lord shall cary thee.

38 * Thou shalt carie out much feede into the field, and shalt gather but little in: for the graspers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eat it.

40 Thou shalt haue Oliue trees in all thy coasts, but shalt not anynt thy selfe with the oyle: for thine oliues shall fall.

41 Thou shalt beget fones and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy land shall the graspopper confume.

43 The stranger that is among you, shall climbe about thee vpon his, and thou shalt come downe beneath alway.

44 He shall lend thee, &c thou shalt not lend him: he shall bee the head, and thou shalt bee the taile.

45 Moreover, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandments, and his ordinances, which he commanded thee:

46 And they shall bee vpon thee for signes and wonderts, and vpon thy feed for euer,

47 Because thou seruest not the Lord thy God with ioyfulness, and with a good heart, for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in need of all things: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, *even* from the end of the world, flying forswiſe as an eagle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a fierce countenance, which will not regard the person of the olde, nor haue compaſſion of the yong.

51 The same shall eate the fruit of thy cattell, and the fruit of thy land, vntill thou be destroyed, and he shall leaue thee neither wheate, wine, nor oyle, neither the increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And he shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustedst in all the land: and hee shall besiege thee in all thy cities thorowout all thy lande, which the Lord thy God hath giuen thee.

53 * And thou shalt eate the fruit of thy body, *even* the flesh of thy fones and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

54 So that the man (that is tender and exceeding daine among you) * shall be grieved at his brother, and at his wife that lieth in his boſome, and at the remnant of his children, which hee hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and

straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

56 The tender and deintie woman among you, which neuer would venture to see the sole of her foot vpon the ground (for her softnesse and tendernesse) shall be grieved at her husband and at her boſome, and at her fonne, and at her daughter,

57 And at her afterbirth (that shall come out from between her feete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse wherewith thine enemy shall besiege thee in thy cities.

58 If thou wilt not keepe and doe all the words of this Law (that are written in this book) and feare this glorious and fearefull Name, THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy feede, *even* great plagues, and of long continuance, and sore diseases, and of long durance.

60 Moreover, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee.

61 And euery sickenesse, and euery plague, which is not written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

62 And yett shall be left few in number, where ye were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced our you, to doe you good, and to multiply you, so he will reioyce our you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall scatter thee among all people from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not known, nor thy fathers, *even* wood and stone.

65 Also among these nations thou shalt finde no rest, neither shalt the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypte againe with ships by the way, whereof I sayde vnto thee, Thou shalt see it no more againe: and there ye shall sell your felues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

CHAP. XXX.

The people are exhorted to observe the commandments, so the whole people from the highest to the lowest are comprehended under Gods command. 19 The punishment of him that slaueth himself in his wickednesse. 24 The cause of Gods wrath against his people.

These are the words of the covenant which the Lord commanded Moses to make with

As came to passe in the dayes of Ioram king of Iſrael, when the Romanes besieged Ierusalem, Hunger shall bite her, that she shall be ready to eate her child: before it be destroyed.

For he that offendeth in one, is guilty of all, 1sm 2:10

Declaring, that God hath infinite meanes to plague them that are wicked, besides them that are ordinarie or written. Chap. 32.

Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.

Or, thou shalt be in doubt of thy life.

Because they were vnmindfull of that miracle, when the sea gaue place for them to passe

That is, the articles, or conditions.

the children of Israel, in the land of Moab, beside the covenant which hee had made with them in ^b Horeb.

2 And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not ^a giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue leit you fourty yeeres in the wilderness: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote,

6 Yee haue eaten no bread, neither drunke wine, nor strong drinke, that ye might know how that I am the Lord your God.

7 After, ye came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the half tribe of Manassh.

9 Keep therefore the wordes of this covenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye shal find this day every one of you before the Lord your God: your heads of your tribes, your Elders and your officers, ^a *even* all the men of Israel:

11 Your children, your wives, and thy stranger that is in thy campe, from the heuer of thy wood, vnto the drawer of thy water,

12 That thou shouldest passe into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day,

13 For thou shalt bilithe thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworn vnto thy fathers, Abraham, Izhak, and Iakob.

14 Neither make I this covenant and this oath with you onely.

15 But *aforsell* with him that standeth here with vs this day before the Lord our God, as with vs: that is not here with vs this day.

16 For ye knowe, how we haue dwelt in the land of Egypt, and how we passed thorow the middes of the nations, which ye passed by

17 And we haue seene their clominations and their idoles (wood and stone, silver and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which shuld turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not be among you any roote that bringeth forth ^a *gill* and woman wood,

19 So that when he heareth the wordes of this curse, he shal bilithe himselfe in his heart, saying, I shall haue peace, although I walke according to ^a *the* burnefire of mine owne heart, thus adding drunkennesse to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielousie shall smooke against that man, and every curse that is writen in this booke, shall light vpon him, and the Lord shall put out his name from

vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the covenant, that is writen in the booke of this Law.

22 So that the 1 generation to come, *even* your children, that shall rise vp after you, and the stranger that shall come from a furre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it;

23 (For all that land shall burne with brimstone and salt: it shall not be sowed, nor bring forth, nor any graffe shall growe therein, like as in the overthrowing of ^a *Sodom* and Gomorah, Admah, and Zeboim, which the Lord overthrow in his wrath and in his anger.)

24 Then shall all nations say, ^a *Wherefore* hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the covenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: *even* gods which they knew not, and which had giuen them nothing,

27 Therefore the wrath of the Lord waxed hot against this land, to bring vpon it every curse that is writen in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as it appeareth this day.

29 The ^a *secret* things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for ever, that wee may doe all the wordes of this Law.

CHAP. XXX.

1 *Moses shewed vnto them their repent.* 2 *The Lord hath decreed, if the heart.* 3 *All these of ignorance taken away.* 4 *Life and death is set before them.* 5 *The Lord is their life with obey him.*

NOW when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt a tune into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine heart and with all thy toule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vtmost part of heauē, from thence will the Lord thy God gather thee, and from thence will hee take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it: and hee will thee thou fauour, and will multiply thee aboue thy fathers.

6 And the Lord thy God will ^a *circumcise* thine heart, and the heart of thy feede, that thou mayest loue the Lord thy God with all thine heart, and with all thy toule, that thou mayest line,

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

^b At the first giving of the Law, which was forty yeeres before.

^c The proofes of mans power to vnderstand the merites of God. It is not giuen him from aboue.

^a Made by mans art, but Manna, which is called the bread of Angels.

^a Gen. 4. 1. 1. King. 2. 3.

^a Every knoweth your heart, and therefore ye may not be humble with him.

^a Alluding to them, that when they made a new covenant, did not a deal in twaine, and put betwixt the parts diuided, Gen. 15. 10.

^a Metaphor, their rebellious.

^a I shew thee, as the better thou art, or might choose and follow you.

^a Or, flower. For as hee that is chaste, doth to drinke much, so hee that followeth his appetites, feeleth by all means, and yet cannot be satisfied.

^a Gods plagues vpon them that rebel against him, shall be strange, that all ages shall be astonished.

^a Gen. 19. 24. 25.

^a 1. King. 9. 8. Iste. 2. 3.

^a Or, which had not giuen them a law to possesse. Moses hereby proneth their foolishly, which feele those things that are only knowne to God: and their negligence that regard not that, which God hath reuealed vnto them, as the Law.

^a By calling to remembrance, both his merites and plagues.

^a In time of repentance is none hypocritic.

^a Even to the world's end. And bring thee into thy country.

^a God will purge all thy wicked affections, which thing is no in thine owne power to doe.

f if wee will haue
God to worke in
vs with his holy
Spirit, wee must
returne againe to him
by repentance.

g He meaneth not
that God is subiect
to these passions, as
reioyce, or to be
fild: but he sheweth
this manner of
feare to declare
the loue that hee
beareth vnto vs.
h The Law is to
euidence that none
can pretend igno-
rance.

* Rom. 10. 6.

by heauen and the
earth he meaneth pla-
ces most farr di-
stant.

h Euen the law and
the Gospell.

by faith in Christ.

m So that to loue
and obey God, is
only life and
felicitie.

n In the addeeth these
promises to signifie
that it is for our
benefit that we loue
him, and not for
his.

* Chap. 4. 26.

o That is, loue and
obey God: which
thing is not in
mans power, but
Gods Spirit onely
worketh it in his
elect.

a I can be longer
quiete mine owne
eye.

* Num. 20. 11.
chap. 3. 20.

* Num 27. 18

* Num. 21. 24.

b Into your hands.

8 ^f Returne thou therefore, and obey the voyce
of the Lord, and doe all his commaundements,
which I command thee this day.

9 And the Lord thy God will make thee plen-
teous in euery worke of thine hand, in the fruite
of thy body, and in the fruit of thy cattell, and
in the fruite of the land for thy wealth: for the Lord
will turne againe, and g reioyce ouer thee to do
thee good, as he reioycied ouer thy fathers,

10 Because thou shalt obey the voyce of the
Lord thy God, in keeping his commaundements and
his ordinances, which are written in the booke of
this Law, when thou shalt returne vnto the Lord
thy God with all thine heart & with all thy soule.

11 ^f For this commaundement which I com-
mend thee this day, is h not hid from thee, neither
is it farr off.

12 It is not in heauen, that thou shouldst
say, * Who shall go vp for vs to heauen, and bring
it vs, and cause vs to heare it, that we may do it?

13 Neither is it beyonde the sea, that thou
shouldst say, Who shall go ouer the sea for vs, and
bring it vs, & cause vs to heare it, y we may do it?

14 But the word is very nere vnto thee: ^e enen
in thy mouth, and in thine heart, for to do it.

15 Beholde, I haue set before thee this day
life and good, death and euill,

16 In that I command thee this day, m to
loue the Lord thy God, to walke in his wayes, and
to keepe his commaundements, and his ordinan-
ces, and his lawes, that thou mayest a liue, and be
multiplied, and that the Lord thy God may blesse
thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou
wilt not obey, but shalt be seduced and worship
other gods, and serue them,

18 I pronounce vnto you this day, y ye shall surely
perish, ye shall not prolong your dayes in y land,
whither thou passest ouer Iorden to possesse it.

19 * I call heauen and earth to reorde this
day against you, that I haue set before you life and
death, blessing and cursing: therefore a chuse life,
that both thou and thy seede may liue,

20 By louing the Lord thy God, by obeying
his voyce, and by cleauing vnto him: for hee is
thy life, and the length of thy dayes: that thou
mayest dwell in the land which the Lord swaie vn-
to thy fathers, Abraham, Ishaak, and Iaakob, to
giue them.

CHAP. XXXI.

21 ^a Moses preparing himselfe to die, appointeth Iosua to
rule the people. ^b He giueth the law to the Levites, that
they should read it to the people. ^c God giueth them a song
as a witness betwene him and them. ^d God confirmeth
Iosua. ^e Moses sweareth them that they will rebeel
after his death.

Then Moses went and spake these wordes vnto
all Israel,

2 And saide vnto them, I am an hundreth and
twenty yeare olde this day: I can no more goe
out and in: also the Lord hath saide vnto mee,
* Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will goe ouer before
thee: hee will destroy these nations before thee,
and thou shalt possesse them. ^f Iosua, he shall goe
before thee, as the Lord hath saide.

4 And the Lord shall doe vnto them, as hee
did to * Sihon and to Og kings of the Amorites,
and vnto their land whom he destroyed.

5 And the Lord shall giue them b before you,
that ye may do vnto them according vnto euery

* commaundement which I haue commanded you.
6 ^b Picke y v p your hearts therefore, and be
strong: drede not, nor be afraide of them: for the
Lord thy God himselfe doeth goe with thee: hee
will not faile thee, nor forsake thee.

7 ^c And Moses called Iosua, and saide vnto
him in the sight of all Israel, Be ^d of a good cou-
rage and strong: for thou shalt goe with this peo-
ple vnto the I and which the Lord hath sworne vn-
to their fathers, so giue them, and thou shalt giue it
them to inherite.

8 And the Lord himselfe doeth ^a goe before
thee: hee will be with thee: hee will not faile thee,
neither forsake thee: feare not therefore, nor be
dificomforted.

9 ^f And Moses wrote this law, and deliuered
it vnto the Priests the sonnes of Leui (which bare
the Arke of the couenant of the Lord) and vnto
all the Elders of Israel.

10 And Moses commanded them, saying, * E-
uery seventh yeare * when the yeere of freedome
shalle be in the feast of the Tabernacles:

11 When all Israel shall come to appeare a be-
fore the Lord thy God, in the place which hee
shall chuse, thou shalt reade this Law before all
Israel that they may heare it.

12 Gather the people together: men, and wo-
men, and children, and thy stranger that is within
thy gates, that they may heare, and that they may
learne, and feare the Lord your God, and keepe
and obserue all the wordes of this Law,

13 And that their children which shall not
knowen it, may heare it, and learne to feare the
Lord your God, as long as ye liue in the land, whi-
ther ye goe ouer Iorden to possesse it.

14 ^f Then the Lord saide vnto Moses, Behold,
thy dayes are come, that thou must dy: Call Io-
sua, and stand ye in the Tabernacle of the Con-
gregation that I may giue him a charge. So Mo-
ses and Iosua went, and stood in the Tabernacle
of the Congregation.

15 And the Lord appeared in the Tabernacle,
in the pillar of a g cloude, and the pillar of the
cloude stood ouer the doore of the Taber-
nacle.

16 ^g And the Lord saide vnto Moses, Behold,
thou shalt sleep with thy fathers, and this people
will rife vp, and go a whoring after the gods of a
strange land (whither they goe to dwell therein)
and will forsake me, & breake my couenant which
I haue made with them.

17 Wherefore my wrath will waxe hote against
them at that day, and I will forsake them, and
will b hide my face from them: then they shall be
confused, and many aduerities and tribulations
shall come vpon them: so then they will say, Are
not these troubles come vpon mee, because God is
not with me?

18 But I will surely hide my face in that day,
because of all the euill which they shall commit, in
that they are turned vnto other gods.

19 Now therefore write yee this song for you, i
and teach it the children of Israel: put it in their
mouthes, that this song may bee my witness
against the children of Israel.

20 For I will bring them into the land (which
I swaie vnto their fathers) that floweth with milke
and hony: and they shall eate and fill themselves,
and waxe fat: ^k then shall they turne vnto other
gods, and serue them, and contemne mee, and
breake

* Chap. 7. 1.
f Or, he of good
courage.

e For he that must
gouerne the people,
hath neede to be
valiant to repress
vice, and constant
to maintain vtru-
tie.

d Signifying that
man can neuer be
of good courage,
except he be pas-
swaded of Gods fa-
uour and assistance.

* Nehem 8. 1.
* Chap. 15. 1.

e Before the Arke
of the couenant,
which was the
signe of Gods pre-
sence, and the figure
of Christ.

f Which were not
born: when the
law was giuen.

i Or, Remembra-
ment.

g In a cloude that
was fashioned like a
pillar.

h That is, I will take
my fauour from
them: as to turne
his face towards vs,
is to shew vs his
fauour.

i To preceue you
and your children
from idolatry, by
reminding Gods
benefites.

k For this is the
nature of flesh, to
longe vs to obey God,
then it is vnder the
rod,

m In thy prosperous
voyage upon the
Sea, Gen. 49. 13.
p Or, mount Sion.

m The tribe of
Zebulun.

o So the portion
of Gad, and o-
thers on this side
Jordan was Gods,
though it was not
so known.

p Meaning, meete
the sea.

q Thou shalt be
strong, in thy coun-
try full of m. all.
It seemeth that Si-
mon is left out, be-
cause he was vnder
Judah, and his por-
tion of his inheri-
tance,
Leu. 1. 9.
r Who was plenti-
full in fountaine as
fontaine.

r Thine enemies for
fear shall lye and
faine to be in sub-
jection.

18 ¶ And of Zebulun he said, Reioyce, Zebu-
lun, in thy ^m going out, and thou Ishachar in thy
tents.

19 They shall call the people vnto the ^m moun-
taine: there they shall offer the sacrifices of right-
eousnesse: for ^m they shall sucke of the abundance
of the sea, and of the treasures hid in the fanl.

20 ¶ Also of Gad he saide, Blessed be he that
enlargeth Gad: he dwelleth as a lion, that catch-
eth for his praye the arme with the head.

21 And hee looked to himselfe at the begin-
ning, because there was a portion of the ^o Law-
gier him: yet hee shall come with the heads of
the people, to execute the iustice of the Lord, and
his iudgements with Israel.

22 ¶ And of Dan he said, Dan is a lions whelp:
he shall leape from Basith.

23 ¶ Also of Naphtali he said, O Naphtali, fa-
tished with fauour, and filled with the blessing of
the Lord, possesse ^p the West and the South.

24 ¶ And of Aser he said, Aser shall be bles-
sed with children: hee shall be acceptable vnto his
brethren, and shall dippe his foote in oyle.

25 Thy shoes shall be ^q yron and brasse, and
thy strength shall continue as long as thou liuest.

26 ¶ There is none like Gad, O righteous
people, which rideth vpon the heauens for thine
helpe, and on the cloudes in his glorie.

27 The eternall God is thy refuge, and vnder
his armes thou art for euer: he shall cast out the
enemie before thee, and will say, Destroy them.

28 Then Israel the fountaine of Iakob shall
dwell alone in sserie in a land of wheate and wine:
also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto
thee, O people saued by the Lord, the shield of
thine helpe, and which is the sword of thy glorie:
therefore thine enemies shall be in subiection
to thee, and thou shalt tread vpon their high
places.

CHAP. XXXIV.

r Moses sent all the Land of Canaan. s Her dieth. ¶ I sent

twelfth, s Ioshua succeeded in Moses voyae. 10 The
graue of Moses.

Then Moses went from the plaine of Moab vp
into mount a Nebo vnto the top of Pisgah that
is ouer against Iericho: and the Lord shewed him
* all the land of Gilead, vnto Dan,

2 And all Naphtali, and the land of Ephraim
and Manasse, and all the land of Iudah, vnto the
vntmost ^s sea;

3 And the South, and the plaine of the valley
of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, * This is the
land which I sware vnto Abraham, to Izhak and to
Iaakob, saying, I will giue it vnto thy seede: I haue
caused thee to see it with thine eyes, but thou shalt
not goe ouer thither.

5 So Moses the seruant of the Lord died there
in the land of Moab, according to the worde of the
Lord.

6 And ^s he buried him in a valley in the land
of Moab ouer against Beth-peor, but no man know-
eth of his sepulchre vnto ^s this day.

7 Moses was now an hundred and twentie
yeere olde when he died, his eye was not dimme,
nor his naturall force abated:

8 And the children of Israel wept for Moses in
the plaine of Moab thirtie dayes: so the dayes of
weeping and mourning for Moses were ended.

9 And ^s Ioshua the sonne of Nun was full of
the spirit of wisdome: for Moses had put his hands
vpon him. And the children of Israel were obedi-
ent vnto him, and did as the Lord had commanded
Moses.

10 But there arose not a Prophet since in Is-
rael like vnto Moses (whom the Lord knewe ^s face
to face.)

11 In all the miracles & wonders which ^s Lord
sent him to do in ^s land of Egypt before Pharaoh
and before all his seruants, and before all his land,

12 And in all that mightie hand and all that
great feare, which Moles wrought in the sight of
all Israel.

a Which was a part
of mount Abarim,
Num. 27. 12.
* Chap. 3. 27.
2. me. 2. 4.

b Called, Mediter-
ranean.

* Gen. 12. 7. and
13. 14.

c To wit, the
Angel of the Lord,
Iude 9.
d That the Iewes
might not haue
occasion thereby to
commit Idolatry,

e More by appereth
the fauour of God,
that leaueh not his
Church destitute of
a gouernour,

f Vnto whom the
Lord did reueale
himselfe to plaine-
ly, as Exod. 33. 11.

g Meaning, the
power of God wor-
king by Moles in
the wilderness,

THE BOOKE OF IOSHUA.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, vnto as hee
promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, vnto whom he
wouldest to obey, Deut. 18. 15: so hee sheweth himselfe here true in his promise, as at all other times, and after
the death of Moses his faithfull seruant, he raiseth vp Ioshua to be ruler and gouernour ouer his people, that neither
should hee be discouraged for lacke of a captain, nor haue occasion to distrust Gods promises hereafter. And because
that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he
were not approved of God: hee is adorned with most excellent gifts and graces of God, both to gouerne the people
with counsell, and to defend them with strength, that he lacketh nothing which either belongeth to a valiant
captaine, or a faithfull minister. So hee ouercometh all difficulties, and bringeth them into the land of Canaan: in
the which according to Gods ordinance he diuideth among the people and appointeth their borders: hee establisht lawes
and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour,
if they obey God, and contrariewise of his plagues and vengeance, if they disobey him. This historie doth represent
Iesus Christ the true Ioshua, vnto whom leadeh v into eternall felicitie, vnto which is signified vnto vs by this land of
Canaan. From the beginning of the Genesis to the end of this booke are contained 2567 yeeres. For from Adam vnto
the flood are 1656. from the flood vnto the departure of Abraham out of Caldea 423. and from thence to the death
of Ioseph 290. So that the Genesis containeth 2369, Exodus 140, the other three bookes of Moses 40. Ioshua 27.
So the whole maketh 2576 yeeres.

C H A P. I.

a The Lord encourage Ioshua, & command the land. 4 The borders and towns of the land of the Iraelites. 5 The Lord promise to assist Ioshua, if he obey his word. 11 Ioshua commandeth the people to prepare themselves to passe over Iorden. 12 And exhorteth the Reubenites to execute their charge.

OW after the death of Moses the servant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my servant is dead: now therefore arise, goe over this Iorden, thou, and all this people vnto the land which I giue them, *that is*, to the children of Israel.

3 Every place that the sole of your foete shall tread vpon, haue I giuen you, as I said vnto Moses.

4 From the wilderness and this Lebanon euen vnto the great river, the river ¶ Perath: all the land of the Iraelites, euen vnto the great Sea toward the going downe of y sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: I will not leaue thee, nor forsake thee.

6 Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto thy fathers to giue them.

7 Onely be thou strong, and ¶ of a most valiant courage, that thou mayest obserue and doe according to all the Law which Moses my servant hath commanded thee: thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whitherfoeuer thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

9 Haue not I commanded thee, saying, Be strong and of a good courage, feare not, nor bee discouraged: for I the Lord thy God will be with thee whitherfoeuer thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe through the hoste, and command the people, saying, Prepare you victuals: for after three dayes ye shall passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

12 And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

13 Remember the worde, which Moses the servant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this land.

14 Your wives, your children, and your cattell shall remaine in the land which Moses gaue you ¶ on this side Iorden: but ye shall goe ouer before your brethren armed, all that be men of warre, and shall helpe them.

15 Vntill the Lord haue giuen your brethren rest as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall yee returne vnto the land,

of your possession, and shall possesse it, which land Moses the Lords servant ¶ gaue you on this side Iorden toward the sunne rising.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whitherfoeuer thou sendest vs, we will goe.

17 As we obeyed Moses in all things, so will we obey thee: onely the Lord thy God bee with thee, as he was with Moses.

18 Whoeoever shall rebell against thy commandement, and will not obey thy wordes in all that thou commandest him, let him bee put to death: onely be strong and of good courage.

C H A P. II.

1 Ioshua sendeth men to spie Iericho, when Rahab hideth. 11 She confesseth the God of Israel. 12 She requereth a signe for her deliuerance. 13 The spies returne to Ioshua with comfortable tidings.

THEN Ioshua the sonne of Nun sent out of his shirt two men to spie secretly, saying, Goe view the lande, and also Iericho, and they went, and came into an ¶ hallos house, named Rahab, and lodged there.

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the country.

3 And the king of Iericho sent vnto Rahab, saying, Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

4 (But the women had taken the two men, and hid them.) Therefore said she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickly, for yee shall ouertake them.

6 (But she had brought them vp to the rooffe of the house, and hid them with the staks of flax, which he had spread abroad vpon the rooffe.)

7 And certaine men pursued after them, the way to Iorden, vnto the fordes, and assoone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, she came vp vnto them vpon the rooffe,

9 And sayd vnto the men, I know that the Lord hath giuen you the land, and that the ¶ feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For wee haue heard how the Lord ¶ dried vp the water of the Red Sea ¶ before you, when yee came out of Egypt: and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto ¶ Sihon and to Og, whom yee utterly destroyed:

11 And when wee heard it, our hearts ¶ did faint, and there remained no more ¶ courage in any because of you: for the Lord your God, he is the God in heauen aboue, and in earth beneath.

12 Now therefore, I pray you, shewe vnto me the Lord, that as he haue shewed you mercy, yee will also shew mercy vnto my fathers house, and giue mee a true token,

13 And that yee will saue aliuie my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ¶ soules from death.

14 And the men answered her, ¶ Our life for

1 By your request, but by Gods mercie appointed, Deut. 32. 21.

1 They doe not offer violence to obey him so long as God is with him: but to hope to punish all that reuill against him.

1 A which place was in the plaine of Moab nere vnto Iorden. 2 Hier. 31. 37. 3 Hier. 31. 37. 4 Or, I will be with you, as I was with Moses.

1 Though the wicked let the hand of God vpon them, yet they repent not, but seek how they may by their power and policie resist his working.

1 Meaning, vpon the house for then their houses were flabrous, so that they might do their business thereupon.

1 For he had promised, Deut. 28. 7. Chap. 5. 1.

1 Ezech. 14. 21. 22. 23. 24. 25.

1 Numb. 21. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Or, I will be with you, as I was with Moses.

1 Heerein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent, and confesse his Name.

1 Or, I will be with you, as I was with Moses.

1 We warrant you on paine of our liues.

you to die, if yee utter not this our businesse: and when the Lord hath giuen vs the lande, wee will doe mercifully and truly with thee.

15 Then she let them downe by a cord thorow the window: for her house *was* vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Goe you into the g mountaine, left the pursuers to mete with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, Wee will be blamelesse of this thine oath which thou hast made vs twere.

18 Behold, when we come into the land, thou shalt binde this cord of red threed in y window, whereby thou lettest vs downe, and then shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whoeuer then doeth goe out at the doores of thine house into the streete, this blood shall be vpon his head, and wee will be guiltlesse: but whoeuer shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou utter this our matter, we will be quite of thine oath, which thou hast made vs twere.

21 And shee answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the red cord in the window.

22 And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, and tolde him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euery all the inhabitants of the country faint because of vs.

CHAP. III.

Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promoueth to exalt Ioshua before the people. 9 Ioshua exhorteth to the people. 16 The waters part for him while the people passe.

Then Ioshua rose very early, and they remooued from Shittim, and came to Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Lemites bearing it, yee shall depart from your place, and goe after it.

4 Yet shall there be a space betweene you and it, about ii thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Ioshua had layd vnto the people, Sanctifie your selues: for to morrow the Lord will doe wonders among you.)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of

the couenant, and went before the people.

7 Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that as I was with Moses, so will I be with thee.

8 Then Ioshua therefore command the Priests that beare the Arke of the couen nt, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand stille in Iorden.

9 Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua said, a Hereby ye shall know that the liuing God is among you, and that he will certainly call out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, &c the Gargathites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 Then when the people were departed from their tents to goe ouer Iorden, the Priests hearing the Arke of the couenant, went before the people.

15 And as they that bare the Arke, came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (for Iorden vnieth to fill all his banks all the time of haruest)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farr from the citie of Adam that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, *euery* the salt Sea, failed and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the couen nt of the Lord, stood drie within Iordens ready prepared, and all the Iudaites went ouer drie, vntill all the people were cleane gone ouer through Iorden.

CHAP. IIII.

God commandeth Ioshua to set vp twelue stones in Iorden. 13 The waters returne to their old course. 20 Other twelue stones are set up in Gilgal. 22 This miracle must be deliued to the people.

And when all the people were wholly gone ouer Iorden (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a readineesse, twelue stones, which ye shall take away with you, and leaue them in the lodging, where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

a Which was neere vnto the citie.

b Wee shall be discharged of our othe, if thou dost performe this condition: that Ioshua: for so shall thou and thine be deliued.

c Hee shall be guiltlesse of his owne death.

k So that others should thinke to escape by the same means.

l Or, forlet telow.

i To wit, the river Iorden.

a Which according to the Hebrewes was in March, and about 40 dayes after Moses death. b Which time was giuen to prepare them victuals, Chap 1. 11.

l Or, a mile.

a Exod. 20. 7. b Num. 11. 18. c Chap 7. 13. d Exod. 16. 5.

e Then in the chapele where the Arke should stand, as verse 17.

f By this miracle in shewing the weaknesse.

g Which should be vpon twelue stones in remembrance of the benediction.

h Psal. 124. 3.

i Ar. 17. 45.

k Exod. 24. 30. l Gen. 1. 24. 5. m Because the river was accustomed to rise: time to be full, the miracle is so much the greater.

n Either saying, till the people were past, or as some read, fore, as though they had bene vpon the drie land.

o Deut. 47. 9.

p At Chap. 3. 17 b meaning, the place where they should campe.

C H A P. VI.

^a The Lord instructeth Joshua what he should doe as touching Jericho: ^b Joshua commandeth the Priests and warriors what to doe. ^c The walls fall. ^d Rahab is saved. ^e All is burnt by fire and metall. ^f The knife of him that smiteth the citie.

^a That none could goe out. ^b That none could come in. ^c For fear of the Israelites.

NOW Jericho was a shut vp, and b closed, because of the children of Israel, none might goe out nor enter in.

2 And the Lord said vnto Joshua, Beholde, I haue giuen into thine hand Jericho and the king thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compass the citie, in going round about the citie d once: thus shall you doe sixe dayes:

^a Every day once.

4 And seven Priests shall beare seven trumpets of rams hornes before the Arke: and the seventh day ye shall compass the citie seven times, and the Priests shall blow with the trumpets.

^e That the conquest might not be ascribed to mans power, but to the mercy of God, which with most weak things can overcome that which seemeth most strong.

5 And when they make a long blast with the rams horn, and ye heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man straight before him.

6 ¶ Then Joshua the sonne of Nun called the Priests and said vnto them, Take vp the Arke of ¶ Covenant, and let seven Priests beare seven trumpets of rams hornes before the Arke of the Lord.

^f This is chiefly meant by the Rebekes, Gadites, and halie: the rise of Manasseth.

7 But he said vnto the people, ¶ Goe and compass the city, and let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Joshua had spoken vnto the people, the seven priests bare the seven trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the arke of the Covenant of the Lord followed them.

^g Meaning, the verse word, wherein was the standard of the tribe of Dan. Numb. 10. 11.

9 ¶ And the men of armes went before the priests and blew the trumpets: then the gathering hoste came after the Arke, and they went and blew the trumpets.

10 (Now Joshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, untill the day that I say vnto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the citie, and went about it once: then they returned into the hoste, and lodged in the campe.

^a For that day.

12 And Joshua arose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seven Priests bare seven trumpets of rams hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

ⁱ The tribe of Dan was so called, because it marched last and gathered vp what was left of others.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seventh day came, they rose early, even with the dawning of the day, & compassed the citie after the same manner ¶ seven times: onely that day they compassed the citie seven times.

^k Besides every day once for the space of six dayes.

16 And when the priests had blown the trumpets the seventh time, Joshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

^l That is appointed wholly to be destroyed.

17 And the citie shall be an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall live, shee, and all that are with her in the house: for ¶ shee hid the

messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, left ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel ¶ execrable, and trouble it.

19 But all silver, and gold, and vessels of brasse, and yron shall be ¶ consecrated vnto the Lord, and shall come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the ¶ wall fell downe flat: so the people went vp into the citie, euery man straight before him: ¶ and they tooke the citie.

21 And they vterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse with the edge of the sword.

22 But Joshua had said vnto ¶ two men that had spied out the country, Goe into ¶ harkors house, and bring out thence the woman, and all that she hath, ¶ as ye were to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her family, and put them ¶ without the hoste of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the silver and the golde, and the vessels of brasse and yron, they put vnto the treasure of the house of the Lord.

25 So Joshua saved Rahab the harlot, and her fathers house, and all that shee had, and she dwelt in Israel, even vnto this day, because she had hid the messengers, which Joshua sent to spie out Jericho.

26 ¶ And Joshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth the city Jericho: she shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall be set vp the gates of it.

27 So the Lord was with Joshua, and he was famous through all the world.

C H A P. VII.

^a The Lords anger with Achan. ^b A Tryal against the Israelites to fight. ^c Joshua prays to the Lord. ^d Joshua enquireth out what sinned, and how it was done.

BUT the children of Israel committed a trespasse in the ¶ excommunicate thing: for ¶ Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Bethauen, on the Eastside of Bethel, and spake vnto them, saying, Goe vp, and view the country. And the men went vp and viewed Ai.

3 And returned to Joshua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the ¶ men of Aismote of them upon a thirty and sixe men: for they chafed them before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

^e Leuit. 27. 28. Num. 21. 2. deut. 19. 15. 17.

^f M And therefore cannot be purganc pinnic vice, but must be kept molten, and then sent for the Tabernacle. ^g Hier. 11. 30. ^h 2. Sam. 12. 15. 16.

ⁱ Chap. 1. 14. bery 11. 31.

^j For it was not lawfull for strangers to dwell among the Israelites, till they were purged. ^k Meaning, the Tabernacle.

^l For the wife married to Salmon prince of the tribe of Iudah, Maiah, 1. 1.

^m He shall build in to the destruction of all his flock, which thing was fulfilled in Iud of Reh. 1. 9. King. 10. 34.

ⁿ In taking thoe which was commanded to be destroyed. ^o Chap. 28. 20.

^p 1. cor. 2. 7.

^q This was a citie of the Amorites: for there was another to call it among the Amorites, Iere. 49. 3.

^r The new Ai is called Aiah, Isa. 10. 14.

^s God would by this enquire, whether he might move them to search out and punish the same committed.

6 ¶ Then Iosif rent his clothes, and fell to the earth upon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had beene content to dwell on the 4 other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 ¶ And the Lord said vnto Iosua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of § excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye destroy § excommunicate man among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your iesses against to morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, vntill ye haue put the § execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families, and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zerahites, and he brought the familie of the Zarahites man by man, and Zabdi was taken.

18 And hee brought his house-hold, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and I make confession vnto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, Indeede I haue sinned against the Lord God of Israel, and thus, and thus I haue done.

21 I saw among the spoile a goodly Babylonish garment, and a woman's earrings of silver, and a wedge of silitte of silitte weight, and I coveted them, and I took them: and behold, they lie hid in the earth in the midst of my tent, and the silver vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the silver vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerah, and the silver, and the garment, and the wedge of gold, and his sones, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 and mourning of Achan. 20 The king thereof is hwd. 30 Ioshua teileth vp an Altar. 31 He telleth the Law vpon stones. 32 and readeth it to all the people.

After, the Lord said vnto Ioshua, * Feare not, * Dent. 1. 19, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt doe to Ai and to the king thereof, as thou diddest vnto Jericho and to the king thereof: neuertheless the spoile thereof and * the cattell thereof shall ye take vnto you for a pray: thou shalt lie in wait against the citie on the backside thereof. * Chap. 6. 25, * Dent. 10. 14.

3 ¶ Then Ioshua arose, and all the men of warre to go vp against Ai: and Ioshua chose out thirty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the citie on the backside of the citie: goe not very farre from the city, but be ye all in readinesse.

5 And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and destroy the city: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, yee shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in waite, and abode betwene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbered the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the Northside of Ai, and there was a valley betwene them and Ai.

12 And hee tooke about five thousand men, and set them to lie in waite betwene Beth-el and Ai, on the Westside of the citie.

13 And the people fell all the hoste that was on the Northside against the city, and the liers in

Or, rest me. Some verde, a place: others, a rod, and some a tongue.

m This iudgemente earlye apperaine to God, and to whom he will re- uale it, to man he had commanded

not to punish the child: for the fathers fault, Deut. 24. 16

n The death of this is Gods iudgement, because hee had ended, and caused others to be slaine.

o Meaning, on the Westside, as ver. 9.

p God would not destroy Ai by miracle as Jericho, to the intent that other nations might see the power and policie of his people.

q With these of the armie d That is, viewed or mistreated them, & set them in array.

r He sent these few, that the citie was not to be ambushed, but to be destroyed.

a This infirmity of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them,

f Then to suffer wickedness vnmurmured, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is found guilty, either by torres, or by the iudgement of vnto, Num. 27. 18

i By declaring the truth: for God is glorified when the truth is counted

k Such a rich garment, and a woman's earrings of silver, and a wedge of silitte of silitte weight, and I coveted them, and I took them: and behold, they lie hid in the earth in the midst of my tent, and the silver vnder it.

e He sent these few, that the citie was not to be ambushed, but to be destroyed.

¶ To the intent
that they in the
city might the
better discern his
statute.

waite on the West, against the citie; and Ioshua went the same night into the filds of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hid and rose vp early and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for hee knew not that any lay in waite against him on the backside of the city.

15 Then Ioshua and all Israel gas beaten before them, fled by the way of the wilderness.

16 And all the people of the city were called together to pursue after them: and they pursued after Ioshua, and were drawn away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went out to see Israel: and they left the city open, and pursued after Israel.

18 Then the Lord said unto Ioshua, Stretch out the speere that is in thine hand: toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speere that he had in his hand, toward the city.

19 And they that lay in waite, rose quickly out of their place, and running soone as he had stretched out his hand, and they entered into the citie, and tooke it, and killed and let the city on fire.

20 And the men of Ai looked behind them, and saw it: for the smoke of the city ascended vp to heauen, and they had no power to see this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 And as Ioshua and all Israel saw that they that lay in waite, had taken the city, and that the smoke of the city mounted vp, then they turned againe and slew the men of Ai.

22 Also the other issued out of the citie against them: to were they in the middles of Israel, these being on the one side, and the rest on the other side: & they slew them, so that they let none of them: * remaine nor escape.

23 And the King of Ai they tooke alive, and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of in the field, that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, until they were consumed, all the Israelites returned vnto Ai, and smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the roen of Ai.

26 For Ioshua drewe not his hand backe againe which hee had stretched out with the speere, vntill hee had utterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoyle of this citie, Israel tooke for a prey vnto themselves, according vnto the worde of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, and a wilderness vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euening. And as soone as the sunne was downe, Ioshua commanded that they should take his carkeis downe from the tree, and cast it at the entering of the gate of the city, and lay thereon a great heape of stones, that remaneth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stole, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a remembrance of the Law of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Aike, and on that side, before the Priestes of the Leuites, which bare the Aike of the covenant of the Lord) as well the stranger, as he that is borne in the countrie: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward hee read all the wordes of the Law, the blessings and the curings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moses had commanded, which Ioshua reade not before all the Congregation of Israel, * as well before the women and the children, as the stranger that was conueriant among them.

CHAP. IX.

1 Durers Kings assemble themselves against Ioshua. 2 The craft of the G. 3 Ioshua maketh a league with them. 4 Their craft they are condemned to perpetual slavery.

AND when all the Kings that were beyond Iorden, in the mountaines and in the valleys, and by all the coastes of the great Sea ouer against Lebanon, (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuities, and the Iebusites) heard thereof,

2 They gathered themselves together, to fight against Ioshua, and against Israel with one accord.

3 * But the inhabitants of Gibeon heard what Ioshua had done vnto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went, and sained themselves ambassadors, and tooke olde sackes vpon their asies, and olde botels for wine, both rent and bound vp,

5 And olde shooes and clouted vpon their feete: also the raiment vpon them was olde, and all their provision of bread was dried, and moulded.

6 So they came to Ioshua into the hoaste to Gibeon, and said vnto him, and vnto the men of Israel, Wee come from a farre countrie: now therefore make a league with vs.

7 Then the men of Israel said vnto the Hiuities, it may be that thou dwellest among vs: how then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrie: thy seruants are come for the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Hesban, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrie spake to vs, saying, Take viatices with you for the iourney, and go to meete

Meaning the ten commandments, which are the summe of the whole Law.

Deut. 31. 11. 12. So neither young men, nor old men, nor women, were exempted from hearing the word of the Law.

In respect of the plaine of Moab. The maine is called Mediterraeanum.

Because they were all women.

For the Gibeonites and the Hiuities were all one people.

Euen the idolaters for feare of death will pretend to honour the true God, and receive his religion.

Elia in your hand.

A Or, rise vp the
bowmen to fighting
¶ then they shall
pursue the city.

B Or, toward the
bowmen.
C Or, place.

d which came out
of the ambush.

e Deut. 7. 2.

f For the fire,
which they had
before let in the
city, was not to
consume it, but to
signifie vnto them
that they
were entered.

g Num. 31. 28. 29.
as yet.

h That it could
not be made
againe.

i According as it
was commanded,
Leuit. 24. 13.
Exod. 24. 26.

them, and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

12 This our bread we tocke it hore with vs for victuals out of our houses, the day we deperited to come vnto you: but now behold, it is dried, and it is moulded.

13 Also these bottels of wine which wee filled, were new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great ioyour.

14 ¶ And the 2 men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation tware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel took their journey, and came vnto their cities the thirde day, and their cities were Gibeon, and Jephthah, and Beeroth, and Kirjath-iairim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworn vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, Wee haue sworn vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will doe to them, and let them liue, least the wrath be vpon vs, because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hew wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore haue yee beguiled vs, saying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are cursed, and there shall none of you be free from being bond men, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshua, and said, Because it was tolde thy seruants, that the Lord thy God had commanded thy seruante Moses to giue you all the land, and to destroy all the inhabitants of the land out of your fight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, wee are in thine hand: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

Five kings make waie against Gibeon when Ioshua discomfited. 1. The Lord vaine'd haile stones and few many. 2. The Sunne standeth at Ioshuas prayer. 26. The five kings are hanged. 29. Many more cities and kings are destroyed.

N Ow when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (* for as he had done to Iericho and to the king thereof, so he had done to Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapim king of Lachih, and vnto Debirking of Eglon, saying,

4 Come vp vnto mee, and helpe mee, that wee may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachih, and the king of Eglon, gathered themselves together, and went vp, they with all their hostes, and besieged Gibeon, and made waie against it.

6 And the men of Gibeon went vnto Ioshua, euen to the host to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaynes are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, Feare not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, and were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: they were more that died with the hailestones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the light of Israel, *Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aijalon.

13 And the sunne abode, and the moone stood still, vntill the people auerged themselves vpon their enemies: (is not this written in the booke of Iosaphat?) so the Sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the five kings fled and were hid in a caue at Makkedah.

17 And it was told Ioshua, saying, The five kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Roulle great stones vpon

* Chap. d. 15. 18.
* Chap. d. 3. 12. 20.

* Time is, Lord of justice: for Ioshua like to the children of glorious names, when indeed they be many enemies against God and diuinitie.

* So curious are the wicked as when any depart from their hand.

* Least Ioshua should haue thought that God had sent this great power against him: for his vniuersall rage with the Gibeonites, the Lord here sheweth that he is able.

* So we see that all things tene to seeme to Gods vengeance against the wicked.

* Ios. 1. 21. order d. 46. 4. 5.

* Somewhat the booke of the righteous, mentioning Moses: the Chaldei version, which is the booke of the Law, but it is like that it was a book named, which is now lost. I by calling away the enemies heart and destroying them with hark downe.

f The wicked lacke no arte, nor spee no hies to see forth their policie, when they will deuide the seruants of God.

g Some thinke that the sword is of the righteous, and to make a league with them.

h From Gilgal.

i Fearing least for their fault the plague of God, should haue light vpon them all.

k Why doth not establish such oaths, but Ioshua Gods mercy toward his, which would not punish them for their fault.

l For the vses of the Tabernacle, and of the temple when it shalbe built
* Deut. 7. 1. 4.

m Who were misdeed to purchase to death for feare of Gods wrath.
n That is, for the seruice of the Temple, as ver. 23.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and † finite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua, at Makkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five kings vnto mee fourth of the caue.

23 And they did so, and brought out those five kings vnto him fourth of the caue, *euē* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachih, and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, & laid vnto the chiefe of the men of warre, which went with him, Come neere, for your feete vpon the neckes of these kings, and they came neere, and set their feete vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, *for* be strong and of a good courage: for thus will the Lord doe to all your enemies, & int vnto ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the evening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take *so* them downe off the trees, and cast them into the crie (herein they had bene hid), and they laid great stones vpon the caues mouth, *by which remaine* vntill this day.

28 ¶ And that same day Ioshua tooke Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and all the foules that were therein, he let none remaine: for he did to the king of Makkedah, *as* he had done vnto the king of Iericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue *it* also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the foules that were therein: hee let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachih, and besieged it, and assaulted it.

32 And the Lord gaue *it* Lachih into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the foules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of Gezer came vp to helpe Lachih: but Ioshua smote him and his people, vntill none of his remained.

34 ¶ And from Lachih Ioshua departed vnto Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote

it with the edge of the sword, and all the foules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachih.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken *it*, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the foules that were therein: hee left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken *it*, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the foules that were therein, hee let none remaine: as he did to Hebron, to hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreies, and the South countreies, and the valleys, and the hill sides, and all their kings, and let none remaine, but vtterly destroyed euery foule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barneen vnto Azzah, and all the countrey of Goshen, euē vnto Gibeon.

42 And all these kings, and their land did Ioshua take at *one* time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and all Israel with him returned to the campe in Gilgal.

C H A P. XI.

1 *Diner kings and cities, and countreies overcome by Ioshua, 15 Ioshua did all that Moyses had commanded him 20 God had smitten the enemies hearts that they might be destroyed*

And when Iabin king of Hezor had heard this, then he sent to Tobiah king of Madai, and to the king of Shimron, and to the king of Achthaph,

2 And vnto the kings that were by the North in the mountains and plaines toward the South side of Cinneroth, and in the valleys, and in the borders of Dor Westward,

3 And vnto the Cinnaites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountains, and vnto the Hittites, vnder Hermon in the land of Mizpeh.

4 And they came out, and all their hostis with them, many people, as the sand that is on the sea shore, for multitude, with horses and charots exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morow about this time will I deliuer them all thine before Israel: thou shalt *hough* their horses, and burne their charots with fire.

7 Then came Ioshua and all the men of warre with him, and against them, by the waters of Merom suddenly, and fell vpon them,

8 And the Lord gaue them into the hand of Israel, and they smote them, and chased them vnto great Zidon, and vnto Milrephothaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

Hebron is taken.

Debair is taken.

i Some reade A-shedoth, which signifies the heights of the hills.

k In one battell. l Where the aide was, there to giue thanks for their victories.

2 The more the Gods power appeare, the more the wicked rage against it. b Which the Evangelists call the lake of Genezareth, or Tibnas.

c Which were mount Sion, 25 Dent. 4. 42

d That neither thy should serue to the vile of warre, nor the israelites should put their trust in them.

e which signifies her waters, or according to some, brine pits.

† Eke out off all their staine at will.

¶ Or in safetie, so that none gaue them as much as an small word.

h signifying what should become of them of Gods enemies, seeing that kinges enemies were not ignora.

¶ Diner kings, chap 8. 24.

¶ Ioshua capture Makkedah.

¶ On every person. Chap. 6. 21.

¶ Libnah is taken.

¶ Or, persons.

¶ Lachih is taken.

¶ The king of Gezer is slain.

¶ Eglon is taken.

9 And Ioshua did vnto them as the Lord bade him : hee houghed their horses, and burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, andooke Hazor, and smote the King thereof with the sword : for Hazor beforetime was the head of all those kingdomes.

11 Moreover they smote all the persons that were therein with the edge of the sword, utterly destroying all, leaning none aliuie, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and utterly destroyed them, * as Moyses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their strength, save Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote euery man with the edge of the sword vntill they had destroyed them, not leauing one aliuie.

15 ¶ As the Lord * had commanded Moyses his seruant, so did Moyses * command Ioshua, and so did Ioshua : he left nothing vndone of all that the Lord had commanded Moyses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the mountaine of Israel, and the low countrey of the same,

17 From the mount k Halak, that goeth vp to Seir, euen vnto Baa-gad in the valley of Lebanon, vnder mount Hermon : and all their kings he tooke, and smote them, and slew them,

18 Ioshua made warre long time with all those Kings,

19 Neither was there any city that made peace with the children of Israel, * lue thote Hittites that inhabited Gibeon : all other they tooke by battell.

20 For it came of the Lord, to tharden their hearts that they should come against Israel in battell, to the intent that they should destroy them utterly, and heue them no mercy, but that they should bring them to nought, as the Lord had commanded Moyses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines : as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel : Ioshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel, onely in Azzah, in Gath, and in Ashdod which they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moyses : and Ioshua gaue it for an inheritance vnto Israel, * according to their portions through their tribes : then the land was at rest without warre.

CHAP. XII.

1 ¶ What kings Ioshua and the children of Israel killed, on both sides of Iordan. 24 Which were in number thurtee and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Iorden toward the rising of the sunne, from the river Arnon, vnto mount Hermon, and all the plaine Eastward,

2 * Sihon king of the Amorites, that dwelt in Hethbon, hauing dominion from Arzer, which is beside the river of Arnon, and from the middle of the river, and from halfe Gilead vnto the river Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cineroth Eastward, and vnto the sea of the plaine, ¶ Or, mildenness. euen the salt sea Eastward, the way to Beth-Ielmoth, and from the South vnder the springs of the * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Machathites, and halfe Gilead, euen the border of Siton king of Hethbon.

6 Moyses the seruant of the Lord, and the children of Israel smote them : * Moyses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smore on this side Iorden, Westward from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions :

8 In the mountaines, and in the vallesies, and in the plaines, and in the hill sides, and in the wilderness, and in the South, vnto the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hittites, and the Iebutites.

9 ¶ The King of Iericho was one : * the king of Ai, which is besides Beth-el, one :

10 * The King of Ierusalem, one : the king of Hebron, one :

11 The King of Iarmuth, one : the king of Lachish, one :

12 The King of Eglon, one : the king of Gazer, one :

13 The * king of Debir, one : the king of Geder, one :

14 The King of Hormah, one : the king of Arad, one :

15 The * king of Libnah, one : the king of Asdud, one :

16 The * king of Makkedah, one : the king of Beth-el, one :

17 The King of Tappuah, one : the king of Hepher, one :

18 The King of Aphek, one : the king of Latharion, one :

19 The King of Madon, one : the * king of Hazor, one :

20 The King of Shim'on-meron, one : the king of Achdaph, one :

21 The King of Taanach, one : the king of Megiddo, one :

22 The King of Kedesh, one : the king of Iokneam ¶ of Carmel, one :

23 The King of Dor, in the countrey of Dor, one : the king of the * nations of Gilgal, one :

24 The King of Ierich, one. All the kings were thirtee and one.

CHAP. XIII.

1 The burdeys and castles of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Land is the inheritance of Aser, as Balak was saying,

¶ Both men, women and children.

* Num. 33. 54. Deut. 7. 2.

¶ Which were strong by situation and not hurt by water.

¶ All mankind.

* Exod. 34. 11. Deut. 7. 2.

¶ That is, Samaria

¶ So called, because it was bare land without trees ¶ Or, the valley of Gide.

* Chap. 9. 3.

¶ That is, to glue them one to themselves : and therefore they could not rebel against God and seeke their owne destruction.

¶ Out of the which came Goliath, 1. Sam. 17. 4.

* Num. 26. 53. 55.

¶ From Gilgal where Ioshua camped.

* Num. 31. 24. Deut. 37. 6.

¶ Or, beth-fides. * Deut. 3. 17. and 4. 49.

* Deut. 3. 11. chap. 13. 12.

* Num. 33. 29. Deut. 3. 12. chap. 13. 8.

¶ Reade chap. 1. verse 17.

¶ Or, in Ajalon.

* Chap. 6. 2. * Chap. 8. 26.

* Chap. 10. 43.

* Chap. 10. 33.

* Chap. 10. 39.

* Chap. 10. 49. 50.

* Chap. 10. 48.

* Chap. 11. 14.

* Chap. 11. 14.

* Chap. 11. 14.

* Chap. 11. 14.

* Chap. 11. 14.

* Chap. 11. 14.

* Chap. 11. 14.

* Chap. 11. 14.

* Chap. 11. 14.

* Chap. 11. 14.

a Being almost
hundred and ten
yeeres old.
b Eie. common in
to yeeres
c Affict that the
enemies are over-
come.
d Or, Iordans.
e Eie. Sabor.
f Eie. vnto the
Gate of Egypt.

NOW when Iofhua was olde; and ^a Striken in
yeeres, the Lord said vnto him, Thon art olde
and ^b grown in age, and there remaineth exceed-
ding much land to be possessed;

2 This is the land that remaineth, all the ^c re-
gions of the Philistims, and all Geshuri.

3 From ^d Nilus which is ^e in Egypt, enen vn-
to the borders of Ekron Northwards: this is
the inheritance of the Canaanites, ^f euen five Lordships
of the Philistims, the Azzithires, and the Afdo-
dites, the Esikolentites, the Gittites, and the Ekro-
nites, and the Auites:

4 From the South, all the land of the Cana-
anites, and the ^g iue that is beside the Sidonians,
vnto Aphek, and to the borders of the Amorites:

5 And the land of the Gibilites, and all Leba-
non toward the Sun rising from ^h Bahal-gad ver-
der mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountains from
Lebanon vnto ⁱ Mitrephothaim, and all the Si-
donians, I will cast them out from before the chil-
dren of Israel, onely diuide thou it by lot vnto the
Ifracites, to inherit, as I haue commanded thee.

7 Now therefore diuide this land to inherit,
vnto the nine tribes, and to the halfe tribe of Ma-
nasseh.

8 For with ^j halfe thereof the Reubenites and the
Gadites haue received their inheritance, ^k which
Moses gaue them beyond Iorden Eastward, euen
as Moses the seruant of the Lord had giuen them.

9 From Aroer that is on the brinke of the ri-
uer Arnon, and from the citie that is in the mids
of the ^l river, and all the plaine of Medeba vnto
Dibon,

10 And all the cities of Sihon king of the A-
morites, which reigned in Heshbon, vnto the
borders of the children of Ammon,

11 And Gilead, and the borders of the Geshu-
rites and of the Maachathites, and all mount
Hermon, with all Bashan vnto Salech:

12 All the kingdome of Og in Bashan, which
reigned in Ashtaroth and in Edrei: (who remai-
ned of the ^m rest of the gyants) for these did Mo-
ses smite, and cast them out.

13 But the children of Israel ⁿ expelled nor
the Geshurites nor the Maachathites: but the Ge-
shurites and the Maachathites dwell among the
Ifracites euen vnto this day.

14 Onely vnto the tribe of Levi he gaue none
inheritance, ^o but the sacrifices of the Lord God of
Israel are ^p his inheritance, as he said vnto him.

15 ^q Moses then gaue vnto the tribe of
the children of Reuben inheritance, according to their
families.

16 And their coast was from Aroer, that is
on the brinke of the river Arnon, and from the
city that is in the middes of the river, and all the
plaine which is by Medeba:

17 Heshbon with all the cities thereof, that
are in the plaine: Dibon and ^r Bamoth-baal, and
Beth-baal-meon:

18 And Iahzah, and Kedemoth, Sc Mephath:

19 Kirathaim also, and Sibmah, and Zereth-
shahar in the mount of ^s Emek:

20 And Beth-peor, and ^t Ailadath-piggah, and
Beth-ieshimon:

21 And all the cities of the plaine, and all the
kingdome of Sihon king of the Amorites, which
reigned in Heshbon, whom Moses ^u smote with the
Princes of Midian, Eui, and Rekem, and Zur,
and Hur, and Reba, the dukes of Sihon, dwelling

in the country.

22 And ^v Baalam the sonne of Beor the sooth-
sayer did the children of Israel slay with the
sword, among them that were slaine.

23 And the border of the children of Reuben
was Iorden with the coasts. This was the inheri-
tance of the children of Reuben according to
their families, with the cities and their villages.

24 ^w Also Moses gaue inheritance vnto the
tribe of Gad, euen vnto the children of Gad ac-
cording to their families.

25 And their coasts were Iazer, and all the ci-
ties of Gilead, and halfe the land of the children
of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh,
and Betonim: and from Mahanaim vnto the Lor-
ders of Debir:

27 And in the valley of Beth-aram, and Beth-
nimmah, and Succoth, and Zaphon, the rest of the
kingdome of Sihon king of Heshbon, vnto Ior-
den and the borders euen vnto the sea coast of
Cinnereth, beyond Iorden Eastward.

28 This is the inheritance of the children of
Gad, after their families, with the cities, and their
villages.

29 ^x Also Moses gaue inheritance vnto the
halfe tribe of Manasseh: and this belonged to the
halfe tribe of the children of Manasseh according
to their families.

30 And their border was from Mahanaim, euen
all Bashan, ^y to vnto, all the kingdome of Og king of
Bashan, and all the townes of Iair which are in
Bashan, three score cities,

31 And halfe Gilead, and Ashtaroth, and Edrei,
cities of the kingdome of Og in Bashan, ^z were ^a giuen vnto the ^b children of Machir the sonne of h
Manasseh to halfe of the children of Machir after
their families.

32 These are the heritages, which Moses did
distribute in the plaine of Moab beyond Iorden
toward Iericho Eastward.

33 ^c But vnto the tribe of Levi Moses gaue ^d none inheritance: ^e for the Lord God of Israel is
their inheritance, ^f as he said vnto them.

CHAP. XIV.

^g The land of Canaan was diuided among the nine tribes
and the halfe. ^h Cities reigned in the inheritance that was
promised vnto. ⁱ Heshbon was quick kin.

THESE also are the places which the children of
Israel inherited in the land of Canaan, ^j which ^k Eleazar the Priest, and Iofhua the sonne of Nun
and the chiefe fathers of the tribes of the chil-
dren of Israel, distributed to them.

2 ^l By the lot of their inheritance, ^m as the Lord ⁿ had
commanded by the hand of Moses, to giue and ^o to the
nine tribes, and the halfe tribe.

3 For Moles had giuen inheritance vnto
^p two tribes and an halfe tribe, beyond Iorden:
but vnto the Leuites he gaue none inheritance
among them.

4 For the children of Ioseph he ^q gaue ^r two
tribes, Manasseh and Ephraim, therefore they were
no part vnto the Leuites in the land, save cities to
dwell in, with the suburbs of the Iane for their
bests and their substance.

5 ^s As the Lord had commanded Moses, so the
children of Israel did when they diuided the land.

6 ^t Then the children of Iudah came vnto
Iofhua in Gilgal: and Caleb the sonne of Iephun-
neh the Kenetite said vnto him, Thou knowest
whar the Lord said vnto Moses the man of God,
concerning

f So that both
they which obeyed
wicked counsell
and the wicked
counsell: perished.
by the iudgement
of God.

g That is, in the
hand of Moab.

* Num. 32. 39.
* Num. 18. 20.

* Num. 34. 17.

* Num. 26. 52.

* Num. 33. 54.

a As Reuben and
Gad and halfe the
tribe of Manasseh,

b So though Levi
liued, yet were
there full twelue
tribes by this
means.

* Num. 32. 8.
* Chap. 21. 3. 5.

Or, Merab.

Or, the plaine of
Gad.

Read Chap. 11. 3

Num. 32. 33.
Deut. 3. 13. chap.
22. 64

Or, water.

Deut. 3. 21. chap.
22. 64

a Beside they
described not all
as God had com-
manded, they that
remained were
frazes and priekes
to hurt them.
Num. 32. 35 chap.
23. 1. iudg. 2. 3.
2 Levi shall liue
by the sacrifices,
Num. 18. 21.

Or, the plaine of
Baal.

Or, the valley.
Deut. 3. 17.

Deut. 32. 8.

a Which was, that they two onely should enter into the land, Numb. 34. 30.

d Which were the ten other spies.

concerning thee and me in Kadesh-barnea.

7 Fourty yeere olde was I, when Moses the servant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as I thought in mine heart

8 But my brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feere haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aliuie, as he promised: this is the forty and fyeere since the Lord spake this thing vnto Moses, while the children of Israell wandered in the wilderness: and now loe, I am this day fourescore and fyeere olde:

11 And yet am I strong at this time, as I

was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for gouernement.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the Anakims were there, and the cities great and walled): if it be the Lords will with mee that I may driue them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because hee followed constantly the Lord God of Israell.

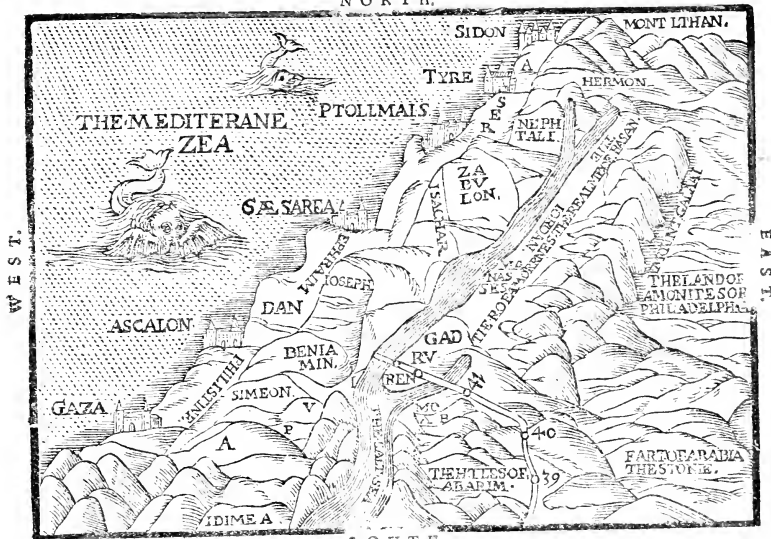
15 And the name of * Hebron was beforetime, Kirith-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

† Ebr. to get and tame an.
§ Or, giants.
¶ Thus he spake of mastery, and not of doubting.

* Chap. 21. 12.
* Macc. 8. 56.
* Chap. 15. 13.
† Ebr. hee was his power or spirit.

E. Eccles. 46. 9.

N O R T H.



S O U T H.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Caleb's portion. 15 The request of Achish.

THIS then was the lot of the tribe of the children of Iudah by their families: even * to the border of Edom and the wilderness of * Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the * point that looketh Southward.

3 And it went out on the Southside toward Maaleh-krabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hebron, and went vp to Adar, and for a compass to Karkaa.

4 From thence went it along to Azmon, and

reached vnto the riuier of Egypt, and the end of that coast was on the Westside: this shall be your South coast.

5 Also the East border shall be the Salt Sea, vnto the * end of Iordan: and the border on the North quarter from * point of the Sea, and from the end of Iordan.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: to the border from thence goeth vp to the * stone of Bohan the sonne of Reuben.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vnto Adammim, which is on the Southside of the ri-

b Blessing the mouth of the river: where it cometh into the salt Sea.

c Which was a make to pass their countreys.

* Numb. 34. 3.

* Numb. 33. 36.

a The Ebrewe word significeth roughne, whereby it meant either the arme of the Sea that cometh into the land, or a rock, or cape that goeth into the Sea.

remmeth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Iamoh, h.

7 And goeth downe from Iamoh vnto A-rath, and Naarath, and commeth to Iericho, d and goeth out to Iorden.

8 And this border goeth from Tappuah Westward vnto the river Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the e separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the C-anaanite that dwelt in Gezer, but the C-anaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasse. 3 The daughters of Zelophehad. 13 The C-anaanites are become tributaries. 14 Manasse and Ephraim require a greater portion of heritage.

THIS was also the lot of the tribe of Manasse: for he was the * first borne of Ioseph, to vnto, of Machir the first borne of Manasseh, and the father of Gilead: now becauise he was a man of war, he had Gilead and Bashan.

2 And also * of the * rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, and of the sons of Azriel, and of the sons of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemi-da: these were the males of Manasseh, the sonne of Ioseph among their families.

3 * But Zelophehad the sonne of Hephir, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milciah, and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commaunded Moses to giue vs an inheritance among our b brethren: therefore according to the commaundement of the Lord, hee giue them an inheritance among the brethren of their father.

5 And there fell ten portions to * Manasseh, betwixt the land of Gilead and Bashan, which is on the other side of Iorden.

6 Becauise the daughters of Manasseh did inherit among his sonnes: and Manasseh's other sonnes had the land of Gilead.

7 * So the borders of Manasseh were from Ashter to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen to the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manasseh, but d Tappuah betwixt the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the r-iver Kanah southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the river, and the ends of it are at the * Sea.

10 The South part belongeth to Ephraim, and the North to Manasseh, and the sea is his border: and they met together in f Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

12 Yet the children of Manasseh * could not destroy those cities, but the C-anaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the C-anaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why h-est thou giuen me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath b-lessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the gyants, i if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph sayd, The mountaine will not be enough for vs: and all the C-anaanites that dwell in the low countrey haue chariots of yron, as well they in Bethshean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasseh, saying, Thou art a great people and hast great power, and shalt not haue one i-tem.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, k and thou shalt cast out the C-anaanites, though they haue yron chariots, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to divide the land to the other seven tribes. 11 The lot of the children of Danian.

AND the whole Congregation of the children of Israel came together at Shiloh: for they let vp the * Tabernacle of their Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seven tribes, to whom b they had not di-uided their inheritance.

3 Therefore Ioshua sayd vnto the children of Israel, How long are you to l-acke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for e-ery tribe three men, that I may send them, and that they may rise and walke through the land, and distribute it according to * their inheritance, and returne to me.

5 And that they may diuide it vnto them into seven parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall f-stand in their coats at the North.)

6 Ye shall describe the land therefore into seven parts, and shall bring them hither to me, and I will call lots for you here before the * Lord our God.

7 But the Levites shall haue no part among you: for the f- Priesthood of the Lord is their inheritance, also Gad and Reuben, and half the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord giue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe.

g For at the first they lacked courage, and were agreed with them on condition, con- c-ay to Gods commaundement.

h According to my father Iakobs prophetic, Gen. 49. 19.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commaunded?

k So that thou shalt enlarge thy portion thereby.

F For so farre the coastes reach.

g Becauise Ephraim tribe was far greater then Ma-nasseh, therefore he had more cities.

* Gen. 48. 21. and 49. 10. and 10. 23. Num. 32. 39.

* Num. 26. 29. g For the other halfe tribe had their portion be- yond Iorden.

* Num. 26. 33. and 27. 1. and 32. 1. 11.

h Among them of our tribe.

g In the land of C-anaan: first to the males: and other nine to the daughters of Ze- lophehad.

d Meaning, the siue it selfe.

h Or, the breach of priuie.

g That is, toward the maine (e).

f In the tribe of A-cher, and tribe of Issachar.

g For they had now removed it: from Gilgal, and set it up in Shiloh. d As Eleazar, Ios- uua, and the heads of the tribes had done: Iudah, Ephraim, and half of Manasseh.

e That is, into se- ven portions, to e-ery tribe out.

d For these had their inheritance already assigned.

e Before the Ark of the Lord.

f That is, the fa- ther and off- spring, Chap. 13. 24.

g By writing the names of every country and city.

the land, saying, Depart, and goe thorow the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seven parts in a booke, and returned to Ioshua into the camp at Shiloh.

h That every one should be content with Gods appointment.

10 Then Ioshua cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

i Their inheritance bordered vpon Iudah and Joseph.

11 And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay i betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountains Westward, and the ends thereof are in the wilderness of Beth-auen:

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

13 And this border goeth along from thence to Luz, *euē* to the Southside of Luz (the same is Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kirith-sha-lai (which is Kirath-iairim) a citie of the childē of Iudah: this is the West quarter.

l Or, to the sea.

15 And the South quarter is from the end of Kirath-iairim, and this border goeth out to Westward, and cometh to the fountaine of waters of Nephtoi.

m Or, Rephaim.

16 And this border descendeth at the end of the mountain, that lieth before the valley of Benhinon, which is in the valley of the giants Northward, and descendeth into the valley of Hinnom by the side of I Tebusi Southward, and goeth downe to En-rogel.

n Which is in the tribe of Ephraim.

17 And compasseth from the North, and goeth forth to Enlhemeth, and stretcheth to Geliloth, and toward the going vp vnto Adummim, and goeth downe to the stone of Bohan the sonne of Reuben.

o Chap. 15.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the end of Iorden Southward: this is the South coast.

p To the very strait, where the river turneth into the salt sea.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Benjamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelve cities with their villages;

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Tebusi (which is Jerusalem), Gibeah, and Kiriath: fouretee

cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Aser, 31 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.

And the second lot came out to Simeon, *euē* for the tribe of the children of Simeon, according to their families: and their inheritance was in the mids of the inheritance of the children of Iudah.

a According to Iacob's prophesie, that he should be scattered among the other tribes, Gen. 49. 7.

2 Now they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-thual, and Balah, and Azem,

4 And Etolad, and Berhul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazur-fulah,

6 And Beth-lebaoth, and Sharuhē: thirteene cities with their villages,

7 Ain, Remmon, and Ether, and Aithan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baath-beer, and Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

b Or, Ramath-gad.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid,

c But this large portion was given them by Gods providence to declare their true estate in time to come.

11 And their border goeth vp Westward, *euē* to Maralah, and reacheth to Dabbatheth, and meeteth with the riuier that lieth before Ickneam,

d Meaning, toward the great sea.

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chilorh-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gith-h-hepher, to Itth-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphrath-el.

15 And Karath, and N-hallal, and Shimron, and Idolah, and Beth-lehem: twelue cities with their villages.

e There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun, according to their families, that is, these cities and their villages.

17 The fourth lot came out to Issachar, *euē* for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesul-loth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kition, and Abez,

21 And Remeth, and Engannim, and Ehadah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shashazimath, and Beth-hemeth, and the ends of their coast reach to Iorden: sixteene cities with their villages;

f There was another name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is, the cities and their villages.*

24 ¶ Also the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achishaph,

26 And Alammelech, and Amad, and Misheal, and came to Camel Westward, and to Shihor Libnath,

27 And turneth toward the Sunne rising to Beth-dagon, and cometh to Zebulun, and to the valley of Iijthael, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, unto great Zidon,

29 Then the coast turneth to Ramah and to the strong city of Zor, and this border turneth to Hof h, and the ends thereof are at the Sea from Hebel to Achibz,

30 Vramah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is, these cities and their villages.*

32 ¶ The sixth lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from ^b Heleph, and from Allon in Zaannanim, and Adamekeb, and Ibneel, *euen* to Lakum, and the ends thereof are at Iordan.

34 So this coast turneth Westward to Aznoth-rabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the Westside, and to Iudah ^{by} Iordan toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and ¹⁴ Cinnereth,

36 And Admah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shehem: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is, the cities and their villages.*

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Ethaol, and Ir-shehem,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Tadmathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Tehul, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before ^a Iapho.

47 But the coast of the children of Dan fell out too little for them: therefore the children of Dan went up to ¹ fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, ^a Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is, these cities and their villages.*

49 ¶ When they had made an end of diuiding

the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Iosua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which hee asked, *euen* * Tim-nath-erah in mount Ephraim: and hee built the citie and dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Iosua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the countrey.

CHAP. XX.

1 The Lord commandeth Iosua to appoint cities of refuge. 3 The use thereof, 7 and their names.

THE Lord also spake vnto Iosua, saying, 2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer that killeth any person ^a by ignorance, and unwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shewe his cause [†] to the Elders of the citie: and they shall receiue him into the city vnto them, and giue him a place, that hee may dwell with them.

5 And if the ^b auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him beforetime:

6 But he shall dwell in that city vntill he stand before the Congregation in ^c iudgement, * or vntill the death of the hie Priest that shalbe in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in ^d Galil in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iordan toward Iericho Eastward, they appointed * Bezer in the wilderness vpon the plane, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Basan, out of the ^e tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the ^f Congregation.

CHAP. XXI.

The cities giuen to the Levites. 1. In number eight and fourtie. 44. The Lord according to his promise gaue the children of Israel: rest.

THEN came the ^g principall fathers of the Levites vnto Eleazar the Priest, and vnto Iosua the sonne of Nun, and vnto the chiefe fathers of the tribe of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded ^h by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Levites, out of their inheritance as the commande-

† Iosua to the tribe of Zebulun, which lay more backward.

g which was Tyrus a strong citie in the sea

h These cities were in the country of Zaannanim.

h Or, then vnto Iordan. i Of the which the lake of Gennesareth hath his name.

a Called Ioppo.

h According as Iacob had prophesied, Genes. 49. 17. * Iud. 18. 29.

Ciap. 14. 20.

Nam. 34. 37.

* Exod. 31. 15.

Nam. 35. 6. 11. 14.

Exod. 19. 7.

† Avenge, and bearing him no guerd.

† Elders in the countrey.

b That is, the next kinsman of him that is slain.

c Till his cause were proued.

* Nam. 35. 15.

d Or, Galilee.

e Dist. 4. 43. 1. Canon. 6. 78.

f Out of the half tribe of Manasse beyond Iordan.

g Before the Iudges.

h Or, the chiefe of the fathers.

* Nam. 35. 2.

h By Moses, by whole ministers, and God himselfe.

ment of the Lord thefe cities with their fuburbs.

B He meaneth them that were Priests: for fome were of the Levites, **c** Every tribe gave more or fewer cities according as their inheritance was great or little, Num. 35:8.

4 And the lot came out for the families of the **b** Kohathites: and the children of Aaron the Priest, **which were** of the Levites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin **c** thirteene cities.

5 And the rest of the children of Kohath **had** by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manaffeh, ten cities.

6 Also the children of Gershon **had** by lot out of the families of the tribe of Ifachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the halfe tribe of Manaffeh in Baſhan, thirteene cities.

7 The children of Merari according to their families **had** out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelke cities.

8 So the children of Iſrael gave by lot vnto the Levites thefe cities with their fuburbs, as the Lord had commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, thefe cities which are here named.

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

10 And they were the children of **d** Aaron being of the families of the Kohathites, and of the ſonnes of Leui, (for theirs was the firſt lot.)

11 So they gave them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the fuburbs of the ſame round about it.

e Chap. 14. 14. 1. Chron. 6. 56.

12 (But the land of the city, and the villages thereof, gave they to **e** Caleb the ſonne of Iephunneh to be his poſſeſſion.)

f That is, the Priests of the families of the Kohathites, of whom Aaron was chiefe.

13 ¶ Thus they gave to the **f** children of Aaron the Priest, a citie of refuge for the flayer, **even** Hebron with her fuburbs, and Libnah with her fuburbs,

14 And Iattir with her fuburbs, and Ethremon with her fuburbs,

15 And Holon with her fuburbs, and Debir with her fuburbs,

16 And Ain with her fuburbs, and Iuttah with her fuburbs, Beth-shechem with her fuburbs: nine cities out of thoſe two tribes.

g The fuburbs were a thousand cubits from the wall of the cities round about, Num. 35:4.

17 And out of the tribe of Benjamin they gave Gibeon with her **g** fuburbs, Geba with her fuburbs,

18 Anathoth with her fuburbs, and Almon with her fuburbs: fourie cities.

19 All the cities of the children of Aaron Priests, **were** thirteene cities with their fuburbs.

h That were not Priests,

20 ¶ But to the families of the children of Kohath of the Levites, **h** which were the reſt of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

i Hebron and Shechem were the two cities of refuge vnder the Kohathites,

21 They gave them the citie of refuge for the flayer, **i** Shechem with her fuburbs in mount Ephraim, and Gezer with her fuburbs,

22 And Kibzaim with her fuburbs, and Beth-horon with her fuburbs: fourie cities.

23 And out of the tribe of Dan, Eltekeh with her fuburbs, Gibbethon with her fuburbs,

24 Aijalon with her fuburbs, Gath-rimmon with her fuburbs: fourie cities.

k which dwelt in Canaan,

25 And out of the **k** halfe tribe of Manaffeh, Tanach with her fuburbs, and Gath-rimmon with her fuburbs: two cities.

26 All the cities for the other families of the

children of Kohath **were** ten with their fuburbs.

27 ¶ Also vnto the children of Gershon of the families of the Levites, **they gave** out of the halfe tribe of Manaffeh, the citie of refuge for **l** flayer, **l** Golan in Baſhan with her fuburbs, and Beeth-tanah with her fuburbs: two cities.

k Golan and Beeth-tanah were the cities of refuge vnder the Gershonites,

28 And out of the tribe of Ifachar, Kihon with her fuburbs, Dabereh with her fuburbs,

29 Iarturh with her fuburbs, En-gannim with her fuburbs: fourie cities.

30 And out of the tribe of Aſher, Miſhal with her fuburbs, Abdon with her fuburbs,

31 Heikah with her fuburbs, and Rehob with her fuburbs: fourie cities.

32 And out of the tribe of Naphtali, the citie **o** of refuge for the flayer, Kedeth in **o** Gelil, with her fuburbs, and Hummoh-dor with her fuburbs, and Kartan with her fuburbs: three cities.

33 All the cities of the Gershonites according to their families, **were** thirteene cities with their fuburbs.

34 ¶ Also vnto the families of the children of Merari the **p** reſt of the Levites, **they gave** out of the tribe of Zebulun, Iokneam with her fuburbs, and Kartah with her fuburbs,

l They are here called the reſt, becauſe they are left numbered, and Merari was the younger brother, Gen. 46:10.

35 Dimnah with her fuburbs, Nahalal with her fuburbs: fourie cities.

m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Jordan, Chap. 10. 8.

36 And out of the tribe of Reuben, **m** Bezer with her fuburbs, and Iahazah with her fuburbs,

37 Kedemoth with her fuburbs, and Mephaath with her fuburbs: fourie cities.

38 And out of the tribe of Gad **they gave** for a citie of refuge for the flayer, Ramoth in Gilead with her fuburbs, and Mahanaim with her fuburbs,

39 Heſibon with her fuburbs, and Iazer with her fuburbs: fourie cities in all.

40 So all the cities of the children of Merari according to their families (which were the reſt of the families of the Levites) were by their lot, twelke cities.

n Thus according to Iſaaks prophetic they were ſcattered throughout the countrey, which God ſaid to this end, that his people might be inſinuated in the true religion by them.

41 And all the cities of the Levites **n** within the poſſeſſion of the children of Iſrael, **were** eight and fourtie with their fuburbs.

42 Theſe cities lay every one **ſeverally** with their fuburbs round about them: ſo were all theſe cities.

43 ¶ So the Lord gave vnto Iſrael all the land, which he had ſworne to give vnto their fathers: and they poſſeſſed it, and dwelt therein.

44 Also the Lord gave them reſt round about according to all that hee had ſworne vnto their fathers: and there ſtood not a man of all their enemies before them: **for** the Lord deliuered all their enemies into their hand.

o Chap. 23. 14. 25.

45 ¶ There failed nothing of all the good things, which the Lord had ſaid vnto the houſe of Iſrael, **but** all came to paſſe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manaffeh are ſent againe to their poſſeſſion. 10 They build an altar for a memoriall. 15 The Iſraelites reprooue them. 21 Their anſwer for defence of the ſame.

Then **a** Iofhua called the Reubenites, and the Gadites, and the halfe tribe of Manaffeh,

a After that the Iſraelites enjoyed the land of Canaan, **b** which were to goe on and before their brethren, Num. 32. 22.

2 And I ſaid vnto them, Yee haue kept all that Moſes the ſervant of the Lord **b** commanded you, and haue obeyed my voyce in all that I commanded you:

3 You haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently kept

the commandment of the Lord your God.

4 And now the Lord hath given rest vnto your brethren, as he promised them: therefore now returne ye, and goe to your tents, to the land of your possession, which Moses the seruant of the Lord hath * giuen you beyond Iorden.

5 But take diligent heede, to doe the commandment and Law, which Moses the seruant of the Lord commanded you: *that is,* * that ye loue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Iothua 4 blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a *possession* in Bashan: and vnto the other halfe thereof gaue Iothua among their brethren on this side Iorden Westward: therefore when Iothua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with braiſe and with yron, and with great abundance of rayment: diuide the spoyle of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obtained according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built † there an altar by Iorden, a great altar to see too.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the lande of Gilead, Phinehas the sonne of Eleazar † Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one *was* chiefe of their fathers household among the † thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus sayth ^h the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built vnto an altar for to rebell this day against † Lord?

17 Haue we too little for the wickednesse † of Peor, whereof we are not † cleaſed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be ^h vncleane, come ye over vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but † rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone † perished not in his wickednes.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord *we haue done it*, ſane thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer there burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord ⁿ himselfe requite it:

24 And if we haue not *rather* done it for feare of *this thing*, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betwene vs and you, ye children of Reuben and of Gad: therefore ye haue no part in the Lord: lo shall your children make our children † cease from fearing the Lord.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a * witnesse betwene vs and you, and betwene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore sayd we, If so be that they should say to vs, or to our P generations in time to come, then will wee answer, Behold the fashon of the altar of the Lord, which our fathers made, not for burnt offering, nor for sacrifice, but it is a witnesse betwene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, ^h like the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, † they were well content.

31 And Phinehas the sonne of Eleazar the Priest led vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, this day we perceive, that the Lord is ⁿ among vs, because ye haue not done this trespass against the Lord: now yee haue ⁿ delivered the children of Israel out of the hand of the Lord.

* Num. 32. 33. Chap. 13. 8.

* Deut. 10. 12. c He sheweth wherein consisteth the fulfilling of the Law.

d He commended them to God, and prayed for them.

e Which remysed at home and went to the warre, Num. 31. 17 2. Sam. 30. 24.

f Efr. Gilead, which country also was called Canaan, because Amos. 7. 1. dwelling there were called Canaanites.

g That is, beyond Iordan: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather looke their liues, then suffer the true religion to be changed or corrupted.

h Or, multitude.

i Not onely of the princes, but also of the common people.

k Num. 3. 6. Meaning, God is not fully pacified forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

h In your Indgement.

l To vie any other seruice then God hath appointed, is to rebell against God, 1. Sam. 15. 23.

* Chap. 7. 3. 5. m Signifying, that if many should be for one mans fault, for the fault of many, all should suffer.

n Let him punish vs.

o Or, to turne backe from this true God.

* Gen. 31. 48. Chap. 24. 87. ver. 34.

p They signifie a wonderful care, that they base toward their posterity, that they might keepe in the true seruice of God.

q Efr. it was good in their eyes.

r By persecuting and generating vs, whom if he had offended, he would haue punished with you.

32 ¶ Then Phineas the sonne of Eleazar the Priest with the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel. And he brought them answere.

33 And the Goyng pleased the children of Israel: and the children of Israel blessed God, and minded not to go againe into battell for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the aitar ¶ Ed: for it shall be a witnesse betwene vs, that the Lord is God.

CHAP. XXIII.

1 *Ishua exhorteth the people, that they looke not themselves to the Gentiles, 7 that they name not their doles.*
2 *The promise if they feare God, 15 and threatenings, if they forsake him.*

¶ And a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ishua was olde, and ¶ thickened in age.

2 Then Ishua called all Israel, and their Elders, and their Heads, and their Iudges, and their officers, and sayd vnto them, I am old, and stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations ¶ before you, how the Lord your God himselfe hath fought for you.

4 Beholde, I haue ¶ diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations: that I haue destroyed, euen vnto the great Sea ¶ Westward.

5 And the Lord your God shall expell ¶ them before you, and cast them out of your sight, and yee shall possesse their land, as the Lord your God hath sayd vnto you.

6 Be ye therefore of valiant courage to obferue and doe all that is written in the booke of the Law of Moses, ¶ that yee turne not therefrom to the right hand nor to the left.

7 Neither company with these nations: ¶ that is, with them that are ¶ left with you, neither ¶ make mention of the name of their gods, ¶ nor caule to swear by them, neither serue them, nor bow vnto them:

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 ¶ One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

11 Take good heed therefore vnto your ¶ felues, that ye loue the Lord your God.

12 Else, if ye goe backe, and cleaue vnto the rest of these nations: ¶ that is, of them that remaine with you, and shall ¶ make marriages with them, and ¶ goe vnto them and they to you,

13 Know ye for certaine, that the Lord your God will cast out no more of these nations from before you: but they shall be a snare & destruction vnto you, and a whip on your sides, and thornes in your ¶ eyes, vntill yee perissh out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I enter into the way of all the world, and yee know in all your hearts and in all your soules, that ¶ nothing hath

failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery ill thing, vntill hee haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee shall ¶ transgresse the Couenant of the Lord your God, which hee commanded you, and shall goe and serue others gods, and bow your selues to them, then shall the wrath of the Lord waxe hote against you, and yee shall perissh quickly out of the good land which hee hath giuen you.

CHAP. XXIII.

1 *Ishua rebearseth Gods benefits, 12 and exhorteth the people to feare God, 25 The league renewed betwene God and the people. 29 Ishua dieth. 32 The bones of Ishua are buried. 33 Eleazar dieth.*

¶ And Ishua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, and they presented themselves before God.

2 Then Ishua sayd vnto all the people, Thus saith the Lord God of Israel, ¶ Your fathers dwelt beyond the ¶ flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seede, and ¶ gaue him Izhak.

4 And I gaue vnto Izhak, ¶ Isaacob and Esau: and I gaue vnto ¶ Esau mount Seir, to possesse it: but ¶ Isaacob and his children went downe into Egypt.

5 And ¶ I sent Moses also and Aaron, and I plagued Egypt: and when I had ¶ done among them, I brought you out.

6 So ¶ I brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charres and horsemen vnto ¶ the red Sea.

7 Then they cryed vnto the Lord, and hee put ¶ a darkness betwene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, ¶ and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 ¶ Also Balak the sonne of Zipporking of Moab, arose and warred against Israel, and lent to Balaa the sonne of Beor for to curse you.

10 But I would not heare Balaa: therefore hee blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the ¶ men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgathites, the Hiuities, and the Iebusites, and I deliuered them into your hand.

12 And I sent ¶ hornets before you, which cast them out before you, euen the twokings of the Amorites, ¶ not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee

¶ Or, promise:

¶ Or, the things that are written in the law.

¶ Or, the things that are written in the law.

¶ That is, the nine tribes and the half.

¶ Before the Aike which was brought to Shechem, when they went to buy Josephs bones.

¶ Gen. 11. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Gen. 2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Gen. 36. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Gen. 46. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Exod. 3. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Exod. 14. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Or, a cloud.

¶ Euen forty years.

¶ Num. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Num. 32. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Dent. 23. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Dent. 23. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Dent. 23. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Dent. 23. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Dent. 23. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Dent. 23. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Dent. 23. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

¶ Or, promise.

¶ Or, the things that are written in the law.

¶ Or, the things that are written in the law.

¶ Your eyes beeing witnesse.

¶ Or, the things that are written in the law.

¶ Or, the things that are written in the law.

¶ Or, the things that are written in the law.

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¶ Or, the things that are written in the law.

did not labour, and cities which ye built nor, and ye dwell in them, and eate of the vineyards and olive trees, which ye planted not.

14 Now therefore feare the Lord, and serue him in vprightnesse and in truth, and put away the gods, which your fathers serued beyond the flood, and in Egypt, and serue ye the Lord,

15 And if it seeme euill vnto you to serue the Lord, chuse you this day whom ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whole land ye dwell: & but I and mine house will serue the Lord.

16 Then the people answered and said, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preferred vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwell in the land: therefore will we also serue the Lord, for he is our God.

19 And Iosua said vnto the people, Ye cannot serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquity nor your finnes.

20 If ye forsake the Lord and serue strange gods, * then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

21 And the people sayd vnto Iosua, Nay, but we will serue the Lord.

22 And Iosua sayd vnto the people, Yee are witnesses against your selues, that yee haue chosen you the Lord, to serue him: and they sayd,

Yee are witnesses.

23 Then put away now, said he, the frange gods which are among you, and bow your hearts vnto the Lord God of Israel.

24 And the people sayd vnto Iosua, The Lord our God will we serue, & his voyce will we obey.

25 So Iosua made a covenent with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Iosua wrote these words in the booke of the Law of God, andooke a great stone, and pitched it there vnder an ike that was in the Sanctuary of the Lord.

27 And Iosua layd vnto all the people, Behold, this stone shall be a witnesse vnto vs: for it hath heard all the words of the Lord which he spake with vs: it shall be therefore a witnesse against you, least you denie your God.

28 Then Iosua let the people depart, euerie man vnto his inheritance.

29 And after these things, Iosua the sonne of Nun, the seruant of the Lord died; being an hundred and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the North side of mount Gaath.

31 And Israel serued the Lord all the dayes of Iosua, and all the dayes of the Elders that ouerliued Iosua, and which had knowne all the workes of the Lord that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground, which Iacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

THE BOOKE OF IVDGES.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing, and haينous that can turne backe Gods loue from his Church. For now when the Israelites were entered into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to most horrible obliuion of Gods grace, contrary to their solemne promise made vnto Iosua, and so prouoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most euident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slavery, to the intent they might feelee their euill sufferings, and so call vnto him and be deliured.) So to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people nor by succession, but raised vp as it seemed best to God, for the gouernance of his people. They were foretold in number beside Iosua, and named of Iosua vnto Saul the first King of Israel. Iosua and these vnto the time of Saul, ruled 377 yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatry and superstition: next, what great danger that common-weale is in, when as God giueth not a discrete gistrate to reueue his people in the purenesse of Religion and his true seruice.

CHAP. I.

After Iosua was dead, Iudah was constant captaine. Adoni-bezek is taken. The request of Achish. The children of Keni. The Canaanites are made tributaries, but not deliuered.

For that Iosua was dead, the children of Israel asked the Lord, saying, Who shall goe vp for vs against the Canaanites to fight first against them?

2 And the Lord sayd, Iudah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah sayd vnto Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went up, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek requ thousand men.



This is the true vie of Gods benefites, to lesse choctely to feare and serue him with an vpright conscience.

This teacheth vs that it all the world would goe for God, yet euery one of vs particularly is bound to cleaue vnto him.

How much more are we bound to serue God in Christ, by whom we haue obtained the redemption of our soules?

Clap. 23. 15.

If you doe the contrary, your owne mouth shall condemne you.

Out of your hearts and other wife,

By loouing God, and the people together: also he interpreted the promise and meaning out of the Law.

Rather then mans dissimulation should not be presumed, the diuine commandment is flattery for conscience.

Gen. 19. 53. Judges 2. 9.

Such are the people commonly as their rulers are.

Gen. 35. 24. Exod. 13. 19.

Gen. 33. 19.

Ex. 33. 19.

By the iudgement of Virm, code Exod. 28. 30. Num. 27. 21. 1 sam. 28. 6 Who shall be our gistrate?

For the tribe of Simeon had their inheritance within the tribe of Iudah.

Or, the lord of Bezek.

d This was Gods iudgement, vs the vniuersall himselfe confesseth, that as he had done, so did he seeine, *Leuit. 24. 19. 30.*

e Which was after build againe, and possessed by the Iebusites, *2. Sam. 5. 6.*

f *Cant. 15. 14.* These three were givants, and the children of Anak.

g *Reuee Iob. 15. 12*

h This was one of the names of Moyses father in law, *Exode Num. 10. 29*

i *Exod. 8. 13* These cities and others were afterward possessed of the Philistines, *1. Sam. 6. 17.*

k *Num. 14. 64.* *Iob. 14. 13.* *and 15. 14.*

l For that the tribe of Iudah had burnt it, they built it againe.

m *Gen. 18. 59.*

5 And they found ¶ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feete.

7 And Adoni-bezek said, Seuenie Kings heauing the thumbs of their hands &c. of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me, so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it, and smitten it with the edge of the sword, and had let the city on fire.)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low country.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slew f Sheshai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

12 And Caleb sayd, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Onthiel the sonne of Kenaz Calebs younger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when hee came to him, hee moued him to aske of her father a field, & end the lighted off her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South country, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

16 ¶ And the children of ¶ Keni Moyses father in law went vp out of the cite of the palme trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the cite * Hormah.

18 Also Iudah tooke i Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for hee could not driue out the inhabitants of the valleyes, because they had charots of yron.

20 And they gaue Hebron vnto Caleb, as * Moyses had sayd, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that * inhabited Ierusalem: therefore the Iebusites dwell with the children of Benjamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the city before time was Luz.)

24 And the spies saw a man come out of the cite, and they sayd vnto him, Shew vs a wee pray

thee, the way into the cite, * and wee will shew thee mercie.

25 And when hee had shewed them the way into the cite, they smote the cite with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a cite, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Neither did Manassh destroy Beth-shean with her towne, nor Taanach with her towne, nor the inhabitants of Dor with her towne, nor the inhabitants of Ibleam with her towne, neither the inhabitants of Migiddo with her towne: but the Canaanites dwelt still in that land.

28 Neither heelest when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did ¶ Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwell among them, and became tributaries.

31 ¶ Neither did Acher cast out the inhabitants of Achro, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwell among the Canaanites the inhabitants of the land: for they did not driue them out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shechem, nor their inhabitants of Beth-anath, but dwell among the Canaanites the inhabitants of the land: Nevertheless the inhabitants of Beth-shechem, and of Beth-anath became tributaries vnto them.

34 And the Amorites ¶ drone the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites ¶ dwelt still in mount Heres in Aijalon, and in Shalbisim, and when the child of Iosephs familie preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from ¶ Selah and vpward.

C H A P. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 2 The Israelites fell to idollatry after Ioshs death. 3 They are d liuored into the enemies hand: 4 G d deliuereth them by Judges. 5 Why G d suffered idollatry to remaine an in them.

And an ¶ Angel of the Lord came vp from Gilgal to Bochim, and sayd, I made you to goe vp out of Egypt, and hine brought you vnto this land which I had i sworn vnto your fathers, and sayd, I will neuer breake my couenant with you.

2 ¶ Yee also shall make no couenant with the inhabitants of this land, * but shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I sayd also, I will not cast them out before you, but they shall be * as thornes vnto your sides, &c. their gods shall be your ¶ delinction.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place.

* *Iob. 17. 17*

¶ Wherefore God permitted the Canaanites to dwell still in the land, *Exode Chap. 3. 4.*

* *Iob. 16. 10*

m That is, the tribe of Zebulun as also to be vnderstood of the rest

n But made them pay tribute as the others did.

¶ Or, afflicte d them.

¶ Or, would dwell.

o Meaning, when he was stronger then they.

p Which was a cite in Arabia, or as some reade, from the rocke.

2 That is, messenger, or prophet, as some thinke Phinehas.

* *Deut. 7. 2.* * *Deut. 12. 3.*

* *Iob. 43. 13.* ¶ Or, snare.

C H A P. III.

¶ Or, *rising*

b After that he had divided to every man his portion by lot, Josh. 14. 45.

c Meaning, the wonders and miracles.

d Stones, by turning the stones back-ward in Seth, 22 Josh. 14. 30.

e That is, all manner of idols.

¶ Chap. 10. 6. Hebrews were idols, which had the forme of an ewe or unicorn among the Sidonians. ¶ Psal. 44. 12. 50. 1. g In all their enterprises. h The vengeance.

¶ Or, *magnified*. ¶ 2. *Re. Jud.*

i Meaning, from the true religion.

† *Ebr. reported*. † Seeing their enemies. * Chap. 11. † *Re. corrupt themselves*.

1 As the Hittites, b Amalek, Am-rites, &c. m So that both outward enemies, and false prophets are but a trial to prove our faith, Rom. 13. 3. and chap. 3. 3.

place, ¶ Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Now when Iosua had sent the people away, the children of Israel went every man into his inheritance, to possess the land.

7 And the people had served the Lord all the dayes of Iosua, and all the dayes of the Elders that outlived Iosua, which had seen all the great works of the Lord that he did for Israel.

8 But Iosua the sonne of Nun the seruant of the Lord died, when he was an hundredth and ten yeeres old:

9 And they buried him in the coastes of his inheritance, in a Timnath-heres in mount Ephraim, on the Northside of mount Gaath.

10 And so all that generation, was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and served Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, even the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and served Baal, and Ashtaroth.

14 And the wrath of the Lord was hoate against Israel, and he deliuered them into the hands of spoylers, that spoyled them, and he sold them into y^e hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ¶ Whither soeuer they went out, the hand of the Lord was fore against them, as the Lord had said: and as the Lord had sworn vnto them: so he punished them there fore.

16 ¶ Notwithstanding, the Lord raised vp Iudges, which delivered them out of y^e hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord had compassion of their groanings, because of them that oppressed them, and tormented them.)

19 Yet when the Iudge was dead, they returned, and did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellions way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before thee any of the nations, which Iosua left when he died,

22 That through them I may proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droue them not out immediately, neither delivered them into the hand of Iosua,

1 The Canaanites were left to the Israel. 2 Othniel deliuereth Israel. 3 Ehud killeth King Eglon. 4 Shamgar killeth the Philistines.

T Hese now are the nations which the Lord left, that he might proue Israel by them, as many of Israel as had not known all the warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew not.)

3 Five princes of the Philistines, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Libanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hittites, and the Iebusites,

6 And they tooke their daughters to be their wiues, and gave their daughters to their sonnes, and served their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and served Baalim, and Ashtaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim King of ¶ Aram-nah-rain, and the children of Israel served Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a Saviour to the children of Israel, and hee saued them, even Othniel the sonne of Kenz, Canebs younger brother.

10 And the Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim king of ¶ Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest forty yeeres, and Othniel the sonne of Kenz died.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel served Eglon king of Moab eighteenth yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred vp a saviour, Ehud the sonne of Gera the Ionneth of Iemini, a man ¶ lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he staid againe from the quarries, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe silence; and

a which were archimed by the hand of God, and not by the power of man. b For they trusted in God, and he sought for them.

c Contrary to Gods commandment, Deut. 3. 7.

d Trees of woods choiced for idolatry.

¶ Or, Mesopotamia.

e He was stirred vp by the Spirit of the Lord.

¶ Or, Syria.

f That is, 11 vnder Iosua, and eight vnder Othniel.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

¶ Or, Beniamin. Or, of his kind.

¶ Or, caused a dagger to be made.

h Or, as some reades from the places of idols.

i Till he be paid.

† He went and
war strong.

† prospered, and prevailed against Iabin king of Canaan, untill they had destroyed Iabin king of Canaan.

C H A P. V.

1 The song and thanksgiving of Deborah and Barak, after the victory.

Then sang Deborah, and Barak the sonne of Abinoam the same day, saying.

2 Praise yee the Lord for the auenging of Israel, and for the people that offered themselves willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

5 * The mountaines melted before the Lord, * as did that Sinai before the Lord God of Israel.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael, the hie wayes were vnoccupied, and the traueilers walked through bywayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which role vp as a mother in Israel.

8 They chose new gods: then war was in the gates. Was there a shield or speare scene among foure thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on white asses, ye that dwell by Middin, & that walke by the way.

11 For the noyse of the arches appeared among the drawers of water: there shall they rehearse & righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp arise, and sing a song: arise Barak, and leade thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim: their roote arose against Amalek: and after that Benjamin shall fight against thy people, O Amalek, of M. chir came rulers, and of Zebulun, they that handle the penne of the writer.

15 And the princes of Issachar were with Deborah, and Issachar, and also Barak: hee was set on his feet in the valley: for the diuisions of Reuben were great in thoughts of heart.

16 Why abodest thou among the sheepefolds, to heare the bleatings of the flocks: for the diuisions of Reuben were great thoughts of heart.

17 Gilead abode beyond Iordan: and why doeth Dan remaine in ships? After late on the sea shone, and taried in his decayed places.

18 But the people of Zebulun and Naphtali haue jeopardied their liues vnto the death in the hie places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Tanach by the waters of Megiddo: they received no gaine of money.

20 They fought from heauen, euen the stars in their courses fought against Sifera,

21 The Riuer Kithon swept them away, that ancient riuer the riuer Kithon, O my soule, thou

hast marched valiantly.

22 Then were the horse hockes broken with the oft beating together of their mightie men.

23 Curse yee Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they to Iabin, whose came not to helpe the Lord, to helpe the Lord they fought, against the mightie.

24 Iael the wife of Heber the Kenite shall bee blessed aboue other women: blessed shall shee be aboue women dwelling in tents.

25 He asked water, and shee gaue him milke: shee brought forth butter in a lordly dish.

26 She put her hand to the milke, and her right hand to the workemans hammer: with the hammer smote she Sifera: she smote off his head, after hee had wounded and perished his temples.

27 Hee bowed him downe at her feete, hee fell downe, and lay still: at her feete hee bowed him downe, and fell: and when hee had sunk downe, he lay there dead.

28 The mother of Sifera looked out at a window, & cried throw the lattise, Why is his chariot so long coming? why tary the wheelies of his charets?

29 Her wife ladies answered her, Yea, Shee answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the spoile? euenry man hath a male or two. Sifera hath a pray of diuers coloured garments, a pray of sundry colours made of needie worke: of diuers colours of needie worke on both sides, for the chiefe of the spoile.

31 So let all thine enemies perish, O Lord, but they that loue him, shall bee as the sunne when hee riseth in his might, & the land had rest fourtie yeeres.

C H A P. VI.

1 Israel is oppressed of the Mediantes for their wickednesse. 14 Gideon is sent to bee their deliuerer. 37 Hee askes a signe.

Afterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, and because of the Mediantes the children of Israel made them demes in the mountaines: they caues, and strong holds.

3 When Israel had sown, then came vp the Mediantes, the Amlekites, and they of the East, and came vpon them.

4 And camped by them, and destroyed the fruite of the earth, euen till thou come vnto Bazah, and left no foode for Israel, neither sheepe, ney oxe, nor asse.

5 For they went vp, and their cattell, & came with their tents as grasshoppers in multitude, to that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impoverished by the Mediantes: therefore the children of Israel cryed vnto the Lord.

7 And when the children of Israel cryed vnto the Lord because of the Mediantes,

8 The Lord sent vnto the children of Israel a Prophet, who sayd vnto them, Thus saith the Lord God of Israel, I haue brought you vp frō Egypt, & haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand

d To wit, the two
tribes of Zebulun
and Naphtali.

* Dent 6. 11.
* Dent 2. 2.

* Psal 97. 5.
* Exod. 19. 18.

* Chap. 3. 31.
* Dent 4. 18.

b For feare of the
enemies.

c Miracled only
fitted vp of God
to pite the them
d. liner them.

d They had no
heart to resist their
enemies.

e Yegannemoers.

f As in danger of
your diuier.

g For now you may
draw water without
feare of your ene-
mies.

h To wit, them
that kept thy peo-
ple in captiuitie.

i Ioshua first fought
against Amalek, and
Saul destroyed him.

k Euen the learned
did helpe to fight.

l Euen the whole
tribe.

m They murmured
that they came not
ouer Iordan to
helpe them.

n She reproached all
them that came not
to helpe their bio-
thron in their
needfull.

o Either by beating
of the flet, or by mi-
ning.

p They wanne no-
thing, but lost all.

q As a become
doeth the fifth of
the house.

Some made chur-
ch and make it a great
cup.

† Eir. distroyed.

† Or, fete.

† That is, the com-
forted her selfe.

† Because he was
chefe of the armie.

shall grow daily
more, and more in
Gods fauour.

For feare of the
Mediantes, they
went into the moun-
taines.

Or, of Kedem.

b From almost the
whole countrey.

c This is the end
of Gods punish-
ment, to call him
to repentaunce, that
they may make let
of him.

of the Egyptians, and out of the hand of all that oppressed you, and have cast them out before you, and I given you their land

10 And I said vnto you, I am the Lord your God: ^gfeare not the gods of ^hAmorites in whose land you dwell; but yee haue not obeyed my voice.

11 And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that pertained vnto Ioath the father of the Ezrites, and his son Gideon threshed wheare by the winepresse, ^hto hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, ^d Ah my Lord, if the Lord be with vs, why then is all this come vpon vs: & where be all his miracles which our fathers told vs of, and said, Did not the Lord bring vs out of Egypt: but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, Go in this thy might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel? behold, my father is more in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, if I haue found fauour in thy sight, then shew mee ^a a signe, that thou talkest with me.

18 Depart not hence, I pray thee, until I come vnto thee, and bring mine offerings, and lay it before thee. And he said, I will tary until thou come againe.

19 Then Gideon went in, and made readie a kiddie, and vniensued bread of an Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God sayd vnto him, Take the flesh and the vniensued bread, and lay them vpon this itene, and powre out the broth: and he did so.

21 Then the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh and the vniensued bread: and there arose vpon it out of the stone, and consumed the flesh and the vniensued bread, so the Angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an Altar there vnto the Lord, and called it, ^h Jehovah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 And the same night the Lord said vnto him, Take thy fathers young bullocke, and another bullocke: of fleuen yeeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

26 And build an altar vnto the Lord thy God

vpon the top of this rocke, in a plaine place: and rake the second bullocke, & offer a burnt offering with the wood of the ^l groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him: but because hee feared to doe it by day for his fathers household, and the men of the citie, he did it by night.

28 And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they had inquired and asked, they said, Gideon the sonne of Ioath hath done this thing.

30 Then the men of the citie said vnto Ioath, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, & hath also cut downe the groue that was by it.

31 And Ioath said vnto all that stood by him, Will yee plead Baals cause? or will yee saue him? he that will contend for him, let him die or the morning. If hee be God, let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal plead for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord came vpon Gideon, and he blew a trumpet, and ^o Abiezer was ioyned with him.

35 And he sent messengers thorowout all Manasseh, which was also ioyned with him, and hee sent messengers vnto Asher, and to Zebulun and to Nephtali, and they came vnto to meet them.

36 Then Gideon said vnto God, ^h If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wooll in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morow, and thrust ^g his fleece together, and wringed the dew out of ^g his fleece, & filled a bowle of water.

39 Again, Gideon said vnto God, Be not angry with me, that I may speake once more: let me proue once againe, I pray thee, with ^g his fleece: let it now bee drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did it to that same night: for it was drie vpon the fleece onely, and there was dewe on all the ground.

CHAPTER VII.

2 The Lord commandeth Gideon to send away a great part of his company. 21 The Midianites are discombed by a wanders fort. 25 Oreb and Zeeb are slaine.

Then ^h Jerubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside ^h the well of Harod, so that the hoste of the Midianites was on the Northside of them, in the valley by the hill of ^h Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee: to giue the Midianites into their hands, lest Israel make

1 Which grew about Baals altar.

m Meaning, the flag ball, which was kept to be pitched vnto Baal.

n Thus we ought to see them that are seruants of God: effect though all the multitude be against vs.

† Jerubbaal Gideon: Num. 10, 31. chap. 3, 17. O the familie of Abiezer, whereof he was

p This sequel proceeded not of fondelie, but that he might be confirmed in his vocation.

* Gen. 18, 33.

q Whereby he was assured that it was a miracle of God.

* Chap. 8, 35.

† Efr. En-harod.

† Efr. Harod.

† Efr. Harod.

† Efr. Harod.

† Efr. Harod.

g King 17, 35, 38. 1st. c. 16, 2.

h 2e. 1st. c. 16, 2.

g This came out of distrust, but of weakness of faith, which is in the most perfect for as man in this life can haue a perfect faith, yet the children of God haue a true faith, whereby they be assured a That is, Christ appearing in visible forme

h Which I haue given thee

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be persuaded with signes.

h Of Ephraim, 2d. 2d. c. 16, 2.

h By the power of God onely, as in the sentence of Elias, 1 King, 18, 37.

h Exodus 33, 20. chap. 33, 22.

h Or, the Lord of Peace.

h That is, as the Chaldee text writeth, led Ieuen yeeres.

a God will not that
say against, despite
him of his glory.
* Deut 20. 8.
1. Mat. 18. 36.

their * vaunt against me, and say, Mine hand hath faued me.

3 Now therefore proclaime in the audience of the people, and say, * Who fo is timorous or fearful, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will brie them for thee there: and of whom I say thou to thee, This man shall goe with thee, the same shall goe with thee: and of whomsoever I say thou to thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselves, and euery one that shall bow downe his knees to drinke, *put apart.*

6 And the number of them that lapped by putting their hands to their mouths, *were* three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundred men that lapped, will I faue you, and deliuer the Midianites into thine hand: and let all the *other* & people goe euery man vnto his place.

8 ¶ So the people tooke vitayles † with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and † retained the three hundred men: and the host of Midian was beneath him in a valley.

9 ¶ And the same night the Lord said vnto him, Arise, & get thee downe vnto the hoaste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy seruant downe to the hoaste.

11 And thou shalt hearken what they say: and fo shall thine handes be strong to go downe vnto the hoaste. Then went hee downe and Phurah his seruant vnto the outside of the souldiers that were in the hoaste.

12 ¶ And the Midianites, and the Amalekites and all * they of the East, lay in the valley like grasshoppers in multitude, and their camels *were* without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, beholde, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a † cake of barley bread tumbled from aboue into † hoaste of Midian, and came into a tent, and imorde it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing else fawe the sword of Gideon the sonne of Ioath a man of Israel: for into his hand hath God deliuered Midian and all the hoaste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he g worshiped, and returned vnto the hoaste of Israel, and said, Vp for the Lord hath deliuered into your hand the hoaste of Midian.

16 And hee diuided the three hundred men into three bandes, and gave euery man a trumpet in his hand with empty pitchers, and † lappes b within the pitchers.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoaste:

enen as I doe, so doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the hoaste, and say, i For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the hoaste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right handes to blowe withall: and they cryed, The sword of the Lord and of Gideon.

21 And they stood, euery man in his place round about the hoaste: and all the hoaste † ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, and * the Lord let euery man sword vpon his neighbour, and vpon all the hoaste: so the hoaste fled to Beth-hathirah in Zereah, and to the border of Abel-meholch, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasse, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the *m* waters vnto Beth-barah and Iordan. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iordan.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and flew Oreb vpon the rocke Oreb, and flew Zeeb at a winepress of Zeeb, and pursued the Midianites, & brought the heads of Oreb & Zeeb to Gideon beyond Iordan.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 who appeareth them. 4 He passeth the Iordan. 16 He reneweth himselfe as them of Succoth and Pnuel. 17 He maketh an Ephod which was the cause of idolatry. 30 Of Gideons finnes and of his death.

Then the men of Ephraim sayde vnto him, Why hast thou serued vs thus that thou caldest vs not, when thou wentest to fight with the Midianites? and they chode with him tharperly.

2 To whom he said, What haue I now done, in comparison of *b* you? is not the *c* gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iordan to passe ouer, hee, and the three hundred men that were with him, wearie, yet pursuing *them*.

5 And he said vnto the men of Succoth, Giue, I pray you, *d* moricels of bread vnto the people that follow me, *(for they be wearie):* that I may follow after Zeeb and Zalmonna Kings of Midian.

6 And the princes of Succoth said, Are the *e* handes of Zeeb and Zalmonna now in thine handes, that we should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zeeb and Zalmonna in mine hand, I will † teare your flesh with thornes of the wilderness and with briers.

¶ This is the victory
vnto the Lord: and
Gideons his ser-
uants.

¶ I shall deliuey thee
enemies.

¶ G Cr, brake the
crg.

¶ Ifs 9. 4.
¶ The Lord cometh
to kill one another.

m. Meaning, the
passages of the
Iordn, that they
could not escape.

¶ Psal 83. 11.
Isa 20. 26.

¶ In these places had
these names of the
dones the voice
done thoro.

¶ They begin to
faul, because he
had the glory of the
victory.

¶ Which haue done
two princes, Oreb
and Zeeb.

¶ This is a case of
the whole subiect
more famous, than
the whole enter-
prise of one man
of one family.

¶ Or, some small
portion.

¶ I saye to me at
my feet.

¶ Seemeth then
hath overcome an hand-
ful, shalke thou
to hite overcome
the whole?

¶ Alr, he of the
pict.

¶ I will give thee
people to know
them that shall goe
with thee.

¶ Let them depart
as victuall for this
enterprise.

¶ That is, the one
and thirtie thou-
sand, and yoo.
Looke verse 5. and
6.

¶ Ibr, in their
hands.

¶ Or, enen tag'd.

¶ Thus the Lord
by diuers means
doeth strengthen
him, that he fauor
not in so great an
enterprise.

¶ Chap. 6. 33.

¶ I some teade,
i trembling noise of
barley bread: mean-
ing, that one of
no separation
should make these
great armie to
tremble.

¶ Or, gaue God
thanks, as it is in
the Chaldee text.

¶ Or, seruants.
In these words
meant God vnto
so signifie, that the
whole victorie
came of him.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hostes with them, about fiftene thousand all that were left of all the hostes of them of the East: there was flaine an hundred and twenty thou. and men, that drew swords.

11 ¶ And Gideon went through them that dwell in the Tabernacles on the Eastside of Nobah and Logbath, and smote the hostes: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discombed all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, the fume being yet hie,

14 And tooke a turment of the man of Succoth, and enquire of him: and hee wrote to him the prizes of Succoth and the Elders thereof, *even* fiftenty and ten men.

15 And he came vnto the men of Succoth, and said, Behold Zebah, and Zalmunna, by whom yee vpbraid me, saying, Are the hands of Zebah, and Zalmunna steele in thine hands, that wee should giue bread vnto thee weeny men.

16 Then he tooke the Elders of the cite, and thornes of the wilbernesse, and briers, and † did teare the men of Succoth with them.

17 Also hee brake downe the towre of * Penuel, and slew the men of the cite.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom yee slew at Tabor? and they answered, ¶ As thou art, so were they, *every* one was like the children of a king.

19 And he said, They were my bretheren, I enen my mothers children: as the Lord liueth, if yee had slaine their liues, I would not slay you.

20 Then hee said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for † as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their necke and hands.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonnes, and thy mens sonnes: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you: neither shall my chiilde reigne ouer you: but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, ¶ I would define a request of you, that you would giue mee euery man an earring of his pray (for they had golden earrings because they were Amorites.)

25 And they answered, Wee will giue them, And they spread a garment, and did cast therein euery man the earring of his praye.

26 And the weight of the golden earrings that hee required, was a thousand and seven hundred *shekels* of gold, beside collars and Jewels, and purple riment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an *Ephod* thereof, and

put it in Ophrah his cite: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse forty yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had feuenty sonnes † begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name hee called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the *p* father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made *q* Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither † shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which hee had shewed vnto Israel.

CHAP. I. X.

1 *Abimelech asurpeth the kingdom, and putteth his bretheren to death.* 2 *Ioatham propheth a parable.* 3 *Hezekiah becometh Abimelech and the shechemites.* 4 *Gad conuerth against him, and is overcome.* 5 *Abimelech is wounded to death by a woman.*

¶ Then Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers bretheren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are feuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your *p* bone, and your flesh.

3 Then his mothers bretheren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for said they, He is our brother.

4 And they gaue him feuentie pieces of silver out of the house of Baal-berith, wherewith Abimelech hired *q* vaine and light fellows which followed him.

5 And he went vnto his fathers house at Ophrah, and † slew his bretheren, the sonnes of Ierubbaal, *about* feuentie persons vpon one stone: yet Ioatham the yongest sonne of Ierubbaal was left: for hee did him selfe.

6 ¶ And all the men of Shechem gathered together with all the house of *q* Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Ioatham, hee went and stood in the top of mount Getizim, and left vp his voyce, and cried, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 ¶ The news went forth to anoint a King ouer them, and said vnto the Olive tree, Reigne thou ouer vs.

9 But the Olive tree said vnto them, Should I leaue my farnesse, wherewith by mee they honour God and man, and goe to aduance mee about the trees?

† *Eiv. which came out of his wife.*

p Which city belonged to the family of the Ezrites. q That is, Baal, to whom they had bound themselves by covenant.

r They were vnmindful of God and vnkind toward him, by whom they had received to great a benefit.

† *Toparchis* with his kindred for the attaining of the kingdom.

b Of your kindred by my mothers side.

† *Or, idle ffolkes* *see* *1 Kings 12. 10.*

c Thus tyrants to establish their vntoward power, spare not the innocent blood. 2. king 10. 7. 2 chro. 21. 4.

d Which was at the towne house, or common hall, which hee callet the towne of Shechem. *verse 4.*

e *Exhibe* *parable* d. ch. 12. that thole that are ambitious, see meq worby honour, and that the ambitious thinke they honour both to their owne delectation and others.

10 Then the trees said to the figtree, Come thou, and be king ouer vs.

11 But the figtree answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me about the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me about the trees?

I Or, tistie, or hier.

14 Then said all the trees vnto the bramble, Come thou, and reigne ouer vs.

f Abimelech shall destroy the nobles of Shechem,

15 And the bramble said vnto the trees, If ye will in deed anoint mee king ouer you, come, and put your trust vnder my shadow: & if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye do truly and vncorruptly to make Abimelech King, and if ye haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deserting of his hands,

f Eir, becafe his life came from him.

17 (For my father fought for you, and I aduantaged his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seventy persons vpon one stone, and haue made Abimelech, the sonne of his milde servant, king ouer the men of Shechem, because hee is your brother.)

g That he is your king, and you his subjects.

19 If ye then haue dealt truly & purely with Ierubbaal, and with his house this day, then I reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come fourth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

h Because the people contented with the king in shedding innocent blood, therefore God sheweth both the one and the other.

23 But God sent an euill spirit betwene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech.

24 That the cruelty toward the seventy sonnes of Ierubbaal and their blood might come, and be layd vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afraid of Abimelechs power, and durst not goe out of the citie.

27 Therefore they went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I purway Abimelech. And he said to Abimelech, Increase thine army: and come out.

k Braggingly, as though hee had beene present, or so his captain Zebul.

30 And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

l Eir, resist.

31 Therefore hee sent messengers vnto Abimelech, saying, Beholde, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And arise early in the morning as before the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him what thou canst.

† Eir, rebellious hard confederates.

34 So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, & stood in the entering of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in wait.

1 Then are a strike of a window.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the mountaines; and Zebul said vnto him, The shadow of the mountaines seeme men vnto thee.

† Eir, he is mad.

37 And Gaal spake againe, and said, See, there come folke downe to by the middle of the land, & another land cometh by the way of the plaine of Meonenim.

Or, therefore.

38 Then said Zebul vnto him, Where is now thy mouth that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

m As their captain.

40 But Abimelech pursued him, and hee fled before him, and many were overthrowen and wounded euen vnto the entering of the gate.

41 And Abimelech dwelt at Arumah; and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 And on the morrow the people went out into the field: which was told Abimelech.

n Which were of his company.

43 And hee tooke the people, and diuided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entering of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, & slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slew the people that was therein, and destroyed the citie, and sowed of salt in it.

o That it should be vnto all, and we should serue to any we.

46 And when all the men of the tower of Shechem heard it, they entered into an holde of the house of the god Berith.

p There, of Berith, as chap. 6. 33

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gave him vp to mount.

Zalmon, & hee, and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and sayd vnto the folke that were with him, What ye haue seene me doe, make haste, and do like me.

9 Then all the people also cut downe every man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the towne of Shechem died about a thousand men and women.

10 Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

11 But there was a strong tower within the citie, and thither fled all the men and woman, and all the chiefe of the citie, and that it to them, and went vp to the top of the tower.

12 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to let it on fire.

13 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

14 Then Abimelech called hastily his page that bare his hennesse, and sayd vnto him, Draw thy sword and slay mee, that men say not of mee, A woman slew him. And his page thrust him thorow, and he died.

15 And when the men of Israel saw that Abimelech was dead, they departed every man vnto his owne place.

16 Thus God rendred the wickednesse of Abimelech, which hee did vnto his father in slaying his ieuenty brethren.

17 Also all the wickednes of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Ierthah the sonne of Ierubbab.

CHAP. X.

1 Tola dieb. 1 Tair also dieb. 7 The Israelites are punished for their sin. 10 They cry vnto God, 16 and hee heareth them.

1 After Abimelech, there arose to defend Israel, Tola the sonne of Pui, the sonne of Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee was iudged Israel three and twenty yeere, and died, and was buried in Shamir.

3 And after him arose Tair a Gileadite, and iudged Israel two and twenty yeeres.

4 And he had thirde sons with him, rode on thirty asse-couls. Se they had thirty cities, which are called Hothoth-Tair vnto this day, and are in the land of Gilead.

5 And Tair died, and was buried in Ramon.

6 And the children of Israel wrought wickednesse againe in the sight of the Lord, & serued Baalim, & Astaroth, and the gods of Ammon, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsooke the Lord, and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hands of the Philistines, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel euen yeeres, euen all the children of Israel, that were beyond Iordan, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto the Lord, saying, Wee haue sinned against thee, because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord said vnto the children of Israel, Didst not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Moabites did oppresse you, and yee cried to me, and I saued you out of their hands.

13 Yet ye haue forsaken mee, and serued other gods: Wherefore I will deliuer you no more.

14 Go, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: doe thou vnto vs whatsoever please thee: onely we pray thee to deliuer vs this day.

16 Then they put away the strange gods from among them, and serued the Lord: and his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon, the same shall be head ouer all the inhabitants of Gilead.

CHAP. XI.

1 Iphthah being choise away by his brethren, was after made captaine over Israel. 30 Hee maketh a vowe, 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begre Iphthah, and Iphthah the Gileadite was a valiant man, but the sonne of an harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphthah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphthah fled from his brethren, and dwelt in the land of Tob: and there gathered idle fellows to Iphthah, and went out with him.

4 And in proceesse of time, the children of Ammon made ware with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to fetch Iphthah out of the land of Tob.

6 And they said vnto Iphthah, Come and be our captaine, that we may fight with the children of Ammon.

7 Iphthah then answered the Elders of Gilead, Did not ye hate me, and expell me out of my fathers house: how then come you vnto mee now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphthah, Therefore we came againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphthah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children,

* They prayed to the Lord, and confessed their sinnes.

d By firing them vpon these prophets in Chap. 6, 8.

* Deut. 32. 15. Jerem. 2. 13.

* This is, from this present danger.

* This is true repentance, to put away the guilt, and to serve God aright. Or, to pistie.

* Chap. 11. 6.

* Ele means mighty force.

* Or, without law.

* That is, of men, as were 10. b. When the generation of the children was called Tob. c. Joynd with him, as some thinke. d. Against his brethren. e. Or, emboldened. f. For that purpose.

* Men oft times are constrained to do wicked things, whom before they haue refused. f. Oft times those things which men refuse, God chauneth to doe contrary to their will.

a Meaning that all would friends well they to the tower, as the other.

* 2 Sam. 11. 17.

* Thus God by such mutable iustice taketh vengeance on the wicked in this life.

* For making captaine their king.

* Or, his name.

* Or, pursued.

a & g. In this they were men of substance.

* Chap. 2. 11 and 3. 7. and 6. 2. and 11. 1.

* Chap. 17. 1. Or, Iphthah.

* Or, without law.

b At the house. After God was, and made the name of. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

children of Ammon, if the Lord give them before me, shall I be your head?

1. Elv. he the leader.

10 And the Elders of Gilead said vnto Iphthah, The Lord \dagger be witnesse betwene vs, if we do not according to thy words.

11 Then Iphthah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphthah reheard all his wordes before the Lord in Mizpeh.

12 \dagger Then Iphthah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

** Num. 31. 13.*

13 And the king of the children of Ammon answered vnto the messengers of Iphthah, * Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iordan: now therefore restore those lands \dagger quietly.

1. Elv. in peace.

14 Yet Iphthah sent messengers againe vnto the king of the children of Ammon.

** Deut. 2. 9.*

15 And said vnto him, Thus saith Iphthah, * If Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red sea, then they came to Kadesh.

** Num. 30. 14. 20.*

17 * And Israel sent messengers vnto the king of Edom, saying, Let mee, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh,

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, * & came not within the coast of Moab: for Arnon was the border of Moab.

** Num. 31. 13. and 33. 14.*

19 Also Israel \dagger sent messengers vnto Sihon, king of the Amorites, the king of Reihbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our place.

** Deut. 1. 16.*

20 But Sihon consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

** Cr. numbers.*

1. He would them not to goe thorow his country.

21 And the Lord God of Israel gaue Sihon, and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iordan.

23 Now therefore the Lord God of Israel hath cast out \dagger Amorites before his people Israel, and thou shalt thou possesse it?

24 Wouldst thou not thou possesse that which Chemosh thy god giueth thee to possesse? So whomeuer the Lord our God giueth out before vs, then will we possesse.

25 * And art thou now fare better then Balak the sonne of Zippor king of Moab? did hee not strife with Israel and fight against them,

26 When Israel dwelt in Hebron, and in her rownes, and in Aroer, and in her towres, and in all the cities that are by the coastes of Arnon, three hundred yeeres? why did ye not then recover it them in that tpece?

27 Wherefore I haue not offended thee: but thou doest me wrong to warre against mee. The

Lord the Iudge \dagger be Iudge this day betwene the children of Israel, and the children of Ammon.

1. To punish the offender.

28 Howbeit the king of the children of Ammon hearkened not vnto the wordes of Iphthah, which he bid lent him.

29 \dagger Then the Spirit of the Lord came vpon Iphthah, and he passed oner to Gilead, and to Manassah, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

1. That is, the spirit of strength and aale.

30 And Iphthah vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall bee \dagger Lords, & I will offer it for a burnt offering.

32 And Iphthah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and so forth vnto \dagger Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

m As the Apostle commendeth Iphthah for his worthy enterprise in deliuering the people, Heb. 11. 32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the fruites of the godly doe not vitallye extinguish their faith.

34 \dagger Now when Iphthah came to Mizpeh vnto his house, behold, his daughter came out to meet him with timbels & dances, which was his only childe: he had none other forne, nor daughter.

Or, the plainer

35 And when he saw her, he rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not goe backe.

n According to the manner after the victory.

36 And shee said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auauged thee of thine enemies the children of Ammon.

o Being overcome with blind rage and not considering whether the vow was lawfull or no.

37 Also shee said vnto her father, Doe thus much for me: suffer me two moneths, that I may go to the mountaines, and bewaile my virginity, I and my fellows.

p Per se was counted as a time in Israel, to die with our children, and therefore they returned to be married.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the end of two moneths, shee turned againe vnto her father, who did with her according to his vowe which he had vowed, and shee had knowne no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphthah the Gileadite, foure dayes in a yeare.

CHAP. XII.

1. Iphthah helth two and forty thousand Ephraimites. 2. After Iphthah succedeth Ilhan, 11. Elon, 12. and 13. and 14.

And the men of Ephraim gathered themselves together, and went Northward, and sayd vnto Iphthah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs to go with thee? we will therefore burne thine house vpon thee with fire.

After they had passed Iordan.

2 And Iphthah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands:

3. Thus ambitious which Gods works in others, as they did also against Gilead, Chap. 8. 12.

3 So when I saw that yee deliuered mee not,

1. I pray

1. For we ought more to believe and obey God, then thou thine idole.

** Num. 12. 2.*

Deut. 13. 4.

10th. 24. 9.

1. Meaning, their covetous.

that is, I wanted my life, and when mans help failed, I put my trust only in God.

2. y. rane from vs, and chaf. Gilead, and now in respect of vs, you are no- thing.

e Which signifieth the fall of waters, or snare of corn.

f Some think that this was Boaz the husband of Ruth.

4. The sonnes fornes.
u Or, first-born.

* Chap. 11. v. 22. and 37. and 4. 1. 22. and 6. 11. and 10. 6.

a Signifying, that their distance came only of God, and not by mans power.

* Num. 6. 1. 2.

* 1 Sam. 9. 16.
b Meaning, he should be separate from the world, and dedicate to God.
c If he be not able to abide the sight of an Angel, how much the presence of God.

1 I put my life in mine hands, and went upon the children of Ammon: for the Lord delivered them into mine hands. Wherefore then are ye come upon me now to fight against me?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runagates of Ephraim among the Ephraimites, and among the Manassites.

5 Also the Gileadites took the passages of Jordan before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they unto him, Say now a Shibboleth: and he said Shibboleth: for he could not so pronounce: then they took him, and flew him at the passages of Jordan: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphthah judged Israel sixe yeeres: then died Iphthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him Ibzan of Beth-lehem judged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out and took in thirtie daughters from abroad for his sonnes: and hee judged Israel tenne yeeres.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him judged Israel Elon, a Zebulonite, and hee judged Israel ten yeeres.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite judged Israel.

14 And he had fortie sonnes and thirtie nephewes that rode on seventy asses: and hee judged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednes is oppress'd of the Philistines. 2 The Angel appeareth to Manahs wife, vs The Angel commandeth them to sacrifice unto the Lord. 24 The birth of Samson.

BVt the children of Israel continued to commit * wickednes in the sight of the Lord, and the Lord delivered them into the hands of the Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was * barren, and bare not.

3 And the Angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no razor shall * come on his head: for the child shall be a Nazarite unto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came and tolde her husband, saying, A man of God came unto mee, and the fashion of him was like the fashion of the Angel of God exceeding * fearefull, but I asked him

not whence he was, neither told he me his name,

7 But hee said unto mee, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the child shall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah^d prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sendest, come againe now unto vs, and teach vs what wee shall doe unto the child when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe unto the wife, as the late in the field, but Manoah her husband was not with her.

10 ¶ And the wife made hafte and ranne, and shewed her husband, and said unto him, Behold, the man hath appeared unto mee, that came unto me e today.

11 And Manoah arose and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? and he said, Yea.

12 Then Manoah sayd, Now let thy saying come to passe: but how shall we order the child, and doe unto him?

13 And the Angel of the Lord said unto Manoah, The woman must beware of all that I sayd unto her.

14 Shee may eate of nothing that cometh of the vine tree: she shall not drinke wine nor strong drinke, nor eate any vncleane thing: let her observe all that I have commanded her.

15 Manoah then said unto the Angel of the Lord, I pray thee, let vs retaine thee, until we have made ready a kid for thee.

16 And the Angel of the Lord said unto Manoah, Though thou make me able, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it unto the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Again, Manoah said unto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said unto him, Why askest thou thus after my name, which is my secret?

19 Then Manoah took a kid with a meat offering, and offered it upon a flame unto the Lord: and the Angel did wondrously, whilst Manoah and his wife looked on.

20 For when the flame came vp toward heaven from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces unto the ground.

21 (So the Angel of the Lord did no more appeare unto Manoah and his wife) Then Manoah knew that it was an Angell of the Lord.

22 And Manoah said unto his wife, * We shall surely die, because we have seene God.

23 But his wife sayd unto him, If the Lord would kill vs, hee would not have received a burnt offering, and a meat offering of our hands, neither would he have shewed vs all these things, nor would now have told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord beganne to strengthen

d He beweech himselfe ready to obey Gods will, and therefore desired to know father,

e It seemeth that the Angel appeared unto her twice in one day.
f He calleth him man, because he seemed, but he was Christ the eternal word, which at his time appointed became man.

g Any thing forbidden by the Law,

h Shewing, that he sought not his own honour but Gods, whose messenger he was,

i Or, my secret.

i God sent fire from heaven to consume their sacrifice, to consume their faith in his promise,

* Exod. 33. 23. chap. 6. 12.

k These graces that we have received of God, and his accepting of our obedience, are sure tokens of his love toward vs, so that nothing can hurt vs,

¶ Or, to overcome him at divers times.

¶ strengthen him in the hoaste of Dan, Betweene Zorah and Ethraol.

CHAP. XIV.

a Samson deviseth to have a wife of the Philistines. 6 He killeth a lion. 12 He propoundeth a riddle. 19 He kills thirty. 20 His wife forsaketh him, and taketh another.

NOW Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore ¶ giue me her to wife.

3 Then his father and his mother sayd vnto him, Is there a neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseeth me well.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared vpon him.

6 And the Spirit of the Lord came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither told hee his father nor his mother what he had done.

7 And hee went downe, and talked with the woman which was beautiful in the eyes of Samson.

8 ¶ And within a few dayes, when hee returned ¶ to receive her, hee went aside to see the caricles of the lion, and behold, there was a swarme of bees, and honie in the body of the lion.

9 And hee tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the honie out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a feast: for so vied the yong men to doe.

11 And when they sawe him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I will now put fourth a riddle vnto you: and if you can declare it mee within seven dayes of the feast, and finde it out, I will giue you thirtie sheets, and thirtie change of garments.

13 But if you cannot declare it me, then shall ye giue me thirtie sheetes, and thirtie change of garments. And they answered him, Put fourth thy riddle, that we may heare it.

14 And hee said vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three dayes expound the riddle.

15 And when the seventh day was come, they said vnto Samsons wife, Entice thine husband that he may declare vs the riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs ¶ to pottle vs? is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me, and lovest me not: for thou hast put fourth a riddle vnto the children of my people, and hast not told it me. And he said vnto her, Behold, I haue not told it my father

nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him: seven dayes, while their feast lasted: and when the seventh day came, he tolde her, because shee was importunate vpon him: so she tolde the riddle to the children of her people.

18 And the men of the cite said vnto him the seventh day before the funne went downe, What is sweeter then honie? and what is stronger then a Lion? Then said he vnto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirtie men of them and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom he had vied as his friend.

CHAP. XV.

4 Samson teareth firebrands, and the foxes smite, 6 The Philistines burnt his father in law and his wife. 15 With the sawbone of an asse hee killeth a thousand men. 19 Out of a great tooth in the saw God gaue him water.

BUT within a while after, in the time of wharfe haruest, Samson visited his wife with a kildie, saying, I will goe in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her younger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson sayd vnto them, Now am I more blamelesse then the Philistims: therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the eckies and the standing corne, with the vineyards and oliues.

6 Then the Philistims said, What hath done this? And they answered, Samson the sonne in law of the Amittite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

8 So hee smote them ¶ hip and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Eram.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ¶ were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? and they answered, To binde Samson as we come vp, and to doe to him as he hath done to vs.

11 Then three thousand men of Iudah went to the top of the rocke Eram, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again they said vnto him, Wee are come to binde thee, and to daniel thee into the hand

¶ Or, to the seventh day, beginning at the fourth.

¶ If ye had not vied the helpe of my wife,

¶ I which was one of the fine chiefe men of the Philistines.

¶ That is, I will vied her as my wife,

¶ For through his father in lawes occasion, hee was moved against to the vengeance of the Philistims.

¶ Or, that which was respected and gashed.

¶ Or, the criticism of Timnath.

¶ So the wicked punish not vice for lone of iustice, but for feare of danger, which wills might come to them.

¶ Or, boyfemen and footmen.

¶ Or, camped.

¶ And so being our prisoner to punish him.

¶ Such was their gouernance, that they mingled Gods great benefits to be a plague vnto them.

of

¶ Else, take her for one of his wife. a Though his parents did indly reprocie him, yet it appeareth that this was the fectet worke of the Lord, verie.

b To fight against them for the deliuerance of Israel.

c Wherby he had strength and boldnesse.

¶ Or, to take her to his wife.

d Meaning, when he was married.

e That is, her parents or friends.

¶ It was wont to be done at solemne dayes.

¶ Or, drew neerer: for it was the fourth day.

¶ Or, to importune him.

h Vnto them which are of my nation.

of the Philistims. And Samson said vnto them, Sweare vnto me, that yee will not fall vpon mee your feloes.

13 And they answered him, saying, No, but we will binde thee and deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cords, and brought him from the rocke.

14 When hee came to Lehi, the Philistims scouted against him, and the spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a new laweone of an asse, and put fourth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the lawe of an asse haue I slaine a thousand men.

17 And when hee had left speaking, he cast away the laweone out of his hand, and called that place, Ramath-Lehi.

18 And he was forthwith, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for this, and fall into the hands of the vncircumcised.

19 Then God brake the cheeke tooth, that was in the iaw, and wauer came threout: and when he had drunke, his spirit came againe, and hee was reuiued: wherefore the name thereof is called, Ram-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azah. 18 He was deceiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dieth with them.

Then went Samson to Azzah, and saw there an harlot, and went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide I till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the bars, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 And after this hee loued a woman by the river of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entice him, and see wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punish him, and eueny one of vs shall giue thee elenen hundred shekels of siluer.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seven Greene cords, that were neuer dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seven Greene cords that were not drie, and he bound him therewith.

9 (And he had 4 men lying in waite with her in the chamber) Then shee said vnto him, The Philistims be vpon thee, Samson. And hee brake the cords, as a threed of tow is broken, when it feeleth fire: so his strength was not knowne.

10 After Delilah said vnto Samson, See, thou hast mocked me, and tolde me lies. I pray thee now, I tell me wherewith thou mightest be bound.

11 Then hee answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threed.

13 Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and tolde me lies: tell me how thou mightest be bound. And hee said vnto her, If thou putt'st seven lockes of mine head with the threeds of the woufe.

14 And she fastened it with a pinne, and said vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woufe.

15 Again shee said vnto him, How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lieth.

16 And because shee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee tolde her all his heart, and said vnto her, There neuer came a sorow vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shaven, my strength will goe from me, and I shall be weake, and be like all other men.

18 And when Delilah saw that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to lase off the seven lockes of his head, and shee beganne to vex him, and his strength was gone from him.

20 Then shee said, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azah, and bound him with fetters: and hee did grinde in the prison house.

22 And the haire of his head began to grow againe after that it was shaven.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our country, which hath slaine many of vs.

d Certaine Philistims in a secret chamber,

e When fire come meane nere it,

f Though her falsehood tended to his life, yet his affection so blinded him, that he could not be waze,

g It is impossible: if we giue place to our wicked affections, but at length we shall be destroyed,

h Or, frame. For this Samson vied to say, I loue thee.

i Thus his immoderate affection toward a wicked woman caused him to lose Gods excellent gifts, and become slane vnto them whom he should haue ruled,

k Nor for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him,

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

a These they had rather say than to say, then they had rather say that God had giuen for their deliuerance.

b That is, of an asse.

c Or, the lifting vp of the same. d Wherby appeareth that hee did these things in faith, and in with a true zeale to glorifie God, and deliuer his country.

e Or, the fountain of him that prayed.

f One of the first cities of the Philistims. g Or, vnto her. h That is, he lodged with her. i Or, to the light of the morning.

j Or, place.

k Of the value of a shekel, reade Gen. 23. 15.

l Or, now mighte.

¶ Thus by Gods
just iudgements
they are made
flaves to idols
which neglect their
vocation in defen-
ding the faithfull.

25 And when their hearts were merie, they sayd, Call Samfon, that he may make vs pasture: So they called Samfon out of the prison house, and he was a laughing stocke vnto them, & they fet him betweene the pillars.

26 Then Samfon sayd vnto the feruent that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also vpon the roofe were about three thousand men and women, that beheld while Samfon played.)

28 Then Samfon called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time only, that I may be at once auenged of the Philistims for my two eyes.

29 And Samfon layd hold on the two middle pillars: wherevpon the house stood, and on which it was borne vpon the one with his right hand, & on the other with his left.

30 Then said Samfon, ¶ Let me lose my life with the Philistims: and hee bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein: so the dead which he slew at his death, were more then they which he had liued in his life.

31 Then his orerthen, and all the house of his father came downe and tooke him, and brought him vp and buried him betwene Zorah and Eshatol: in the sepulchre of Manoah his father: now hee had iudged Israel twenty yeeres.

CHAP. XVII.

3 Michahs mother according to her vow, made her sonne two idols. 5 He made his sonne a Priest for his idoles, to and after hee became a Leuite.

¶ Here was a man of mount Ephraim, whose name was Michah.

2 And hee layd vnto his mother, The eleuen hundred shekels of siluer that were taken from thee for the which thou cursedst & spakst it, euen in mine hearing, behold, the siluer is with me, I rooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundred shekels of siluer to his mother, his mother sayd, I had dedicate the siluer to the Lord of mine hand for my sonne, to make him a grauen and molten image. Now therefore I will glue it thee againe.

4 And when hee had restored the money vnto his mother, his mother tooke two hundred shekels of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had in house of gods, and made an * Ephod, and * a Teraphim, and consecrated one of his sonnnes, who was his Priest.

6 ¶ In those dayes there was n * King in Israel, but every man did that which was good in his owne eyes.

7 ¶ There was also a yong man out of Beth-lehem Iud-h, of the familie of Iudah: who was a Leuite, and forsooketh there.

8 And the man departed out of the city, euen out of Beth-lehem Iudah: so dwell where he could finde a place: and as hee iourneyed, hee came to

mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and goe to dwell whae I may finde a place.

10 Then Michah sayd vnto him, Dwell with me, and bee vnto me a father and a Priest, and I will giue thee ten shekels of siluer by yeere, and a fure of apprell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was h content to dwell with the man, and the yong man was vnto him as one of his owne sonnnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I knew that the Lord will be good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

2 The children of Dan find men to search the land. 11 Then came the five hundred and take the gods, and the Priest of Michah away. 17 They destroy Laish. 28 They built it againe. 30 And set vp Idolatry.

¶ In those dayes there was no king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, men euen out of their coastes, euen men expert in warre, out of Zorah and Eshtaol to view the land, and search it out, and sayd vnto them,

¶ Goe, and search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the voyce of the yong man the Leuite: and being turned in thither, they sayd vnto him, Who brought thee hither: or what indest thou in this place? and what hast thou to doe here?

4 And hee answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they sayd vnto him, Aske counsell now of God, that wee may know whether the way which wee goe, shall be prosperous.

6 And the Priest sayd vnto them, ¶ Goe in peace: for the Lord guideth your way which yee goe.

7 Then the five men departed, and came to Laish, and saw the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man made any trouble in the land, or vsurped any dominion: also they were farr from the Zidonians, and had no business with other men.

8 ¶ So they came againe vnto their brethren to Zorah and Eshtaol: and their brethren sayd vnto them, What haue ye done?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and doe ye sit still be not bloudfull to goe and enter to possesse the land:

10 (If ye will goe, ye shall come vnto a carelesse people, and the country is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the fa-

¶ For in those
dayes the sinne
of God was cor-
rupt in all places,
and the Leuite
were not look-
ed vnto.

¶ Not confiding
that the foolish-
nesse of the ship-
ping of God for
to maintaine his owne
belly.

¶ Thus the idola-
ters perswade
themselves of Gods
fauour, when in-
deede he doth detest
them.

¶ Meaning, no or-
dinary Magistrate
to punish vnto ac-
cording to Gods
word.

¶ For the portion
which Iosiah gaue
them, was not suf-
ficient for all their
tribe.

¶ They knew him
by his speech that
he was a stranger
there.

¶ Thus God gentle-
ly the idolaters
from, since their re-
quests to their de-
monition that de-
light in erroris.

¶ He made them
flattered.

¶ Lofe ye this
good occasion
through your
bloudiness?

¶ Ebr. take care
vnto
According to my
vocation which is
to exhort Gods
iudgements vpon
the wicked.
¶ Help, not
shut of despate,
but humbling him-
selfe for neglecting his
office and the
offence thereby
giuen.

2 Some thinke
this historie was
in the time of Oth-
niel, or at Iosaphat
writeth, imme-
diately after Iosiah.

¶ Contrary to the
commandment
of God and true
religion practiced
vnto Iosiah, they
setooke the Lord,
and fell to idolatry.

¶ Chap. 17.
¶ He would serue
both God and
Idoles.

¶ Gen. 31. 19.
Iofas 3. 4.

¶ By Teraphim
some vnderstand
certaine idoles,
hauing the likenesse

of a man, but
either vnderstand
thereby all manner
of thing: and in-
struments be-
longing vnto
witchcraft, who fought for
any man at
Chap. hands, as
Chap. 18. 5.

¶ Ebr. the
land of Iosiah.

¶ Chap. 18. 25.

¶ For were there
is no magistate
fearing God,

there can be no true religion, or order.

¶ Which Beth-lehem was in the tribe of
Iudah.

¶

millie of the Danites, from Zorah and from Ethtaol, fixe hundred men appointed with instruments of warre.

12 And they went vp, &c pitched in Kirjath-earim in Iudah: wherefore they called that place **||** Mihaneh-Dan vnto this day: and it is behinde Kirjath-earim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the men that went to spie out the counrey of Laish, and said vnto their brethren, **¶** Know yee not, that there is in thole houes an Ephod, and Teraphim, and a grauen and a molten image? Now therefore consider what ye hme to doe.

15 And they turned thitherward, and came to the house of the yong man the Leuite, *came* vnto the house of Michah, and flured him peaceably.

16 And the fixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fixe men that went to spie out the lande, went in thither, and tooke the grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with **¶** fixe hundred men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then said the Priest vnto them, What doe ye?

19 And they answered him, Holde they peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldst be a Priest vnto **¶** house of one man, or that thou shouldst be a Priest vnto a tribe, and to a family in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among that people.

21 And they turned and departed, and put the children, and the cattell, and the substance: before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houes neere to Michahs house, gathered together, &c pursued after the children of Dan.

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What ayleth thee that thou makest an outcry?

24 And he said, Ye haue taken away my gods, which I made, and the Priest, and go your wayes: and white haue I more? how then day yee vnto me, What ayleth thee?

25 And the children of Dan sayd vnto him, Let not thy voice be heard among vs, lest **¶** angry fellows runne vpon thee, and thou lose thy life with the lynes of thine houthold,

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, hee turned and went backe vnto his house.

27 And they tooke the **¶** things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people, and without mistrust, and smote them with the edge of the sword, and burnt the cite with fire:

28 And there was none to **¶** helpe, because Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley

that lieth by Beth-tehob. After, they built the cite, and dwelt therein,

29 ¶ An I called the name of the city Dan, after **¶** 10th, c p 47, the name of Dan their father, which was borne vnto Israel: howbeit the name of the cite was Laish at the beginning.

30 Then the children of Dan fet them vp the grauen image: and Ionath in the sonnes of Gerson, the sonne of Manasse, and his sonnes were the Priests in the tribe of the Danites, vntill the day of the captivity of the land.

31 So they fet them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

A Leuite wife being an harlot forsake her husband, and hee tooke her againe. 25 At Gibeon she was most cruelly abused to the death. 29 The Leuite carter her in pieces, and senteth her to the twelve tribes.

ALso in those dayes, when there was no king in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife **¶** a concubine out of Beth-lehem Iudah,

2 And his concubine played the whore **¶** there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake friendly vnto her, &c to bring her againe: he had also his seruant with him, and a couple of asses: and she brought him vnto her fathers house, and when the yong womans father saw him, he reioyced **¶** of his coming.

4 And his father in law, the yong womans father receiued him: and he abode with him three dayes: so they did eat and drinke, &c lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and **¶** hee prepared to depart: then the yong womans father said vnto his sonne in law, **¶** Comfort thine heart with a morcell of bread, and then goe your way.

6 So they sat downe and did eat and drinke, both of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

7 And when the men rofe vp to depart, his father in law **¶** was earnest: therefore he returned, and lodged there.

8 And hee arose vp early the fifth day to depart, and the yong womans father said, **¶** Comfort thine heart, I pray thee, and they taried vntill after midday, and they both did eat.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father said vnto him, Behold now, the day **¶** draweth toward euen: I pray you, tary all night: behold, the tunc goeth to rest: lodge here, that thine heart may be merrie, and to morrow get you early vpon your way, and goe to the tent.

10 But the man would not tary, but arose, and departed, and came out against Iebus. (which is Ierusalem) and his two asses laden, and his concubine **¶** went with him.

11 When they were neere Iebus, the day **¶** was fore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne vnto this cite of the Iebusites, and lodge all night there.

12 And his master answered him, **¶** Wee will not turne into the city of strangers that are not

a Thus in stead of giving glory to God they attributed the victory to their idols, and honoured them therefore. o That is, all the was taken, 1 Sam. 5. 11.

* Chap. 17. 62 and. 18. 11. Gene. 35. 10.

† Her, besides him: to rest, with others.

† Her, to her home.

† Or, at his resting.

† Her, refe. vp. Or, strengthen.

† That is, his concubines lair.

Or, comfort him. b Meant is, that he should refresh himself with meates, 26 velle 35.

† Her is make. Or, the day led.

c To wit, to the evening of this what he dwelt.

¶ Or, went downe. d Though in these dayes there were men horrible corruptions: yet yet necessity could not compell them, to have to doe with them that professed not the true God.

¶ Or the tents of Dan.

¶ Because they before had had good success, they would that their brethren should be encouraged by having the same tidings.

¶ So suspicion blind d them that they thought Gods power was in thole idoles, and that they should haue good success by them, though by violence and robbery they did take them away.

¶ With the fixe hundred men. i Suspecting them as idole worshipping them.

¶ This declaration what opinion the idolaters had of their idols.

† Her, wife here sister.

¶ Meaning, the idolatry, as ver. 18.

¶ Or, deliver them. m Which after was called Celata Philistia.

of the children of Israel, but we will goe fourth to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him down in a street of the city: for there was no man that tooke them into his house to lodge.

16 And behold there came an olde man from his worke out of the field at euē, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of e Iemini.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streets of the citie: then this olde man saide, Whither goest thou, and whence camest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe now to the house of the Lord: and no man receiue me to house.

19 Although we haue strawe and prouender for our asses, and also bread and wine for mee and rhine handmaid, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man said, ¶ Peace be with thee: as for all that thou lackest, *shall thou finde with me*: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eate and drinke.

22 And as they were making their hearts merrie, behold, the men of the citie, 7 wicked men befer the house round about, and 8 smote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you, seeing that this man is come into mine house, doe not this villenie.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and i fell downe at the doore of the mans house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was dead at the doore of the house, and her hands lay vpon the threshold.

28 And hee said vnto her, Vp, and let vs goe: but the answered not. Then hee tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, and diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done or feene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consule and giue sentence.

C H A P. XX.

1 The Israelites assembled at Mizpah to whom the Leuite declared his wrong. 2 They sent for them that did the villenie. 3 The Israelites are twice accused, 46 And at length the villenie.

¶ Then * all the children of Israel went out, and the Congregation was gathered together as a one man, from Dan to Beer sheba, with the land of Gilead, vnto the 6 Lord in Mizpah.

2 And the 7 chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundredth thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpah) Then the children of Israel said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the 8 men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine mee, and hane forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel, giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

9 Now thus is that thing which we will doe to Gibeah: *wee will goe vp* by lot against it.

10 And we will take ten men of the hundredth throughout all the tribes of Israel, and an hundredth of the thousand, and a thousand of ten thousand to bring a vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done re. in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the 8 tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Benjamin i would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time, out of the cities, fiftie and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundredth chosen men.

16 Of all this people were seven hundredth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were numbered foure hundredth thousand men

1 For this was like the fine of Sodom, for which God stirred downe fire and brimstone from heauen.

2 Hof. 10. 9.

3 That is, all with one content.
4 To sake counsell.
5 For, because.

6 Meaning, men able to handle their weapons.

7 To the Leuite.

8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

10 That is, her pieces to enuie tribe: 11 To sende, Chap. 19. 27.

12 Before we have renewed this wickednesse.

13 These onely charge to provide for vitale for the people.

14 That is, enery familie of the tribe.

15 Because, they would not suffer the wicked to be punished, they cloud themselves in multitude, and therefore were all indly punished.

* Chap. 3. 25.

1000

¶ Or, gathered them

e That is, of the tribe of Benjamin.
¶ Or, a man said.
¶ 19.

f To shuloh of Mizpah, where the Aske was.

¶ Or, hee good comfort.

¶ 14. Men of Benjamin, that is given to all wickednesse.
¶ To the intent they might breake it.

* Gen. 19. 6.

h That is, abuse them, as Gen. 19. 8.

i She fell downe dead, as verse 27.
¶ Or, husband.

¶ Or, fallen.

¶ Meaning, hope vnto mount Sion.

that drew sword euen all men of warre.

18 And the children of Israel arose, and went vp to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Benjamin? and the Lord said, Iudah shall be first.

19 Then the children of Israel rose vpearly and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and flew downe to the ground of the Israelites that day two and twenty thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe: in aray in the place were they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? and the Lord said, I goe vp against them.)

24 ¶ Then the children of Israel came neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meete them out of Gibeah, and flew downe to the ground of the children of Israel againe eighteene thousand men: † all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept, and faste there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for there was the Arke of the Couenant of God in those dayes,

28 And Phineas the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, I goe vp: for to morow I will deliuer them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Benjamin comming out against the people, were drawn from the citie; and they began to smite of the people and kill as at other times, euen by the waves in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtiemen of Israel.

32 (For the children of Benjamin sayd, They are fallen before vs, as at the first. But the children of Israel said, Let vs see and plucke them away from the citie vnto the be-^{re} wayes.)

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Bethlamar: and the men that lay in wait of the Israelites came forth of their place, euen out of the meadowes of Gibeah.

34 And they came ouer against Gibeah, tenne thousand chosen men of all Israel, and the battell was fore: for they knew not that the scull was neere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the

Beniamites the same day thus and twentie thousand, and an hundred men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel came place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait halted, and brake forth toward Gibeah, and the ambushment drew themselves along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame and smoke arise vp out of the citie.

39 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battell.

40 But when the flame began to rise out of the citie as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were afrighted: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell euertooke them: also they which came out of the citie, slew them among them.

43 Thus they compassed the Beniamites about, and chased them at eate, and ouertan them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites glained of them by the way fye thousand men, and purified after them vnto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Benjamin, were fye and twenty thousand men that drew sword, which were all men of warre:

47 ¶ But sixe hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel turned vnto the children of Benjamin, and smote them with the edge of the sword, from the men of the citie vnto the beasts, and all that came to hand: also they fet on fire all the cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not marry their daughters to the Beniamites. 2 They slay them of Jabesh Gilead, and gae their virgins to the Beniamites, 3 The Beniamites take the daughters of Shiloh.

MOREouer, the men of Israel a sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voyces, and wept with great lamentation.

3 And said, O Lord God of Israel, why is this come to pte in Israel, that this day one tribe of Israel should wane

4 ¶ And on the morow the people rose vp and made there an altar, and offered burnt offerings and peace offerings,

¶ Then

¶ Retired to draw them after.

¶ Or, made a large found with a temple.

¶ For they were waxen hardie by the two former victories.

¶ And withstood their enemies.

¶ For they were compassed in on every side.

¶ Or, drew them from their rest.

¶ They slew them by one and one, as they were scattered abroad.

¶ Besides eleven hundred that had beene slaine in the former battell.

¶ Chap. 21, 13.

¶ If they belonged to the Beniamites.

¶ This caste came of Ishmael, and not of Judah: for after they brake in, in the way for eate the meates to marry with certain of their daughters.

¶ According to their custom, when they would confult with the Lord.

¶ That is, to the Arke which was in Shiloh: some think in Mizpeh, as yet.

¶ This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this means punish their sinne.

¶ All they drawing the sword.

¶ To wit, in Shiloh

¶ On fomed in the Priests once at those dayes: for the fewest wrote, that he had drawe hundred victors.

¶ By the policy of the children of Israel.

¶ Meaning, creawing or pathet to diuers places.

¶ They knew not what Gods iudgement was at hand to destroy them.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sorry for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we doe for wines to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wines?

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 * And this is it that ye shall doe: yee shall utterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maidens, virgins that had known no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called ſil peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wines which they had saved aliuie of the women of Iabesh Gilead: but they had not ſo ynough for them.

15 And the people were sorry for Benjamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wines to the remnant? for the women of Benjamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wines of our daughters: for the children of Israel had sworne, saying, Curſed be he that giueth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh, in a place, which is on the Northſide of Beth-el, and on the Eaſtſide of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded ſ children of Benjamin, saying, Goe, and lie in wait in the vineyards.

21 And when ye ſee that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And i when their fathers or their brethren come vnto vs to complaine, wee will ſay vnto them, Haue pittie on them for our ſakes, becauſe we referred not to each man his wife in the war, and becauſe ye haue not giuen vnto them higher, to ye haue ſinned.

23 And the children of Benjamin did ſo, and tooke wines of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Iſrael departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In thoſe dayes there was no king in Iſrael, but euery man did ſ which was good in his eyes,

g Beniamin muſt be referred to haue the twelfth portion in the inheritance of Iſrahel.

h He deſcribeth the place where the maidens viſited yeerely to dance, as the manner then was, and to ſing Pſalmes and ſongs of Gods waikes among them.

i Though they thought hereby to perſwade men that they kept their oath, yer before God it was broken, to ye haue ſinned.

k Meaning, two hundred.

* Chap. 17. 6; and 18. 1. and 19. 1.

THE BOOKE OF RVTH.

THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratively is set forth the state of the Church which is subject to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide vwith patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding ſhee was a Moabite of baſe condition, and a ſtranger from the people of God: declaring vnto vs thereby that the Gentiles ſhould bee ſanctified by him, and inned vwith his people, and that there ſhould be but one ſheepfold, and one ſheepheard. And it ſeemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife, and children into the land of Moab. 2 He and his ſonnes die. 3 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem called Judah went for to ſojourne in the country of Moab, hee, and his wife, and his two ſonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two ſonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem in Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and the remained with her two ſonnes,

4 Which tooke them wines of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: ſo the woman was left deſtitute of her two ſonnes, and of her husband.

6 ¶ Then ſhe aroſe with her daughters in law, and returned from the country of Moab: for ſhe had heard ſay in the country of Moab, that the Lord had viſited his people, and giuen them bread.

7 Wherefore ſhee departed out of the place where ſhe was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi ſaid vnto her two daughters

c By this wonderfull preſidence of God Ruth came out of Gods houſhold, of whom Chriſt came.

d By ſending them pleaſure againe.

e Or, repented that they had deſtroyed their brethren, as appeareth verſe 15.

d Condemning them to be ſauour of vice, which would not put their hand to ſmash it.

f Elders of the tribe of Benjamin.

* Num. 31. 17.

e To wit, about foure moneths after the diſcomſtitute, Chap. 40. 67. Or, friendly.

f For there lacked two hundred,

† Eld. iudges.

a In the lande of Canaan. b In the tribe of Iudah, which was also called Beth-lehem Ephraim, becauſe there was another city ſo called in the tribe of Zebulun.

in law, Goe, retorne eche of you vnto her owne mothets houle: the Lord thew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde rest, either of you in the houle of her husband. And when thee kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will retorne with thee vnto thy people.

11 But Naomi said, Tume againe my daughters: for what cause will ye goe with mee? are there any more tumes in my wombe, that they may be your husbands?

12 Tume againe my daughters: go your way: for I am too old to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, and if I had borne sonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? may my daughters: for it grieueth mee much for your sakes: that the hande of the Lord is gone out against me.

14 Then they lift vp their voyce and wept againe, and Orpah kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in lawe is gone backe vnto her people, and vnto her gods: I retorne thither after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell, thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if I should be death depart thee and me.

18 When the law that she was fedefastly minded to goe with her, the left speaking vnto her,

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was noised of them through all the cite, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to retorne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitte her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAPTER II.

Both gathered corne in the fields of Boaz. The gentleness of Boaz toward her.

Then Naomi's husband had a kinsman, one of great power of the familie of Elimelech, and his name was Boaz.

2 And Ruth the Moabitte said vnto Naomi, I pray thee, let me goe to the field, and I will gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 And she went, and came and gleaned in the field after the reapers, and it came to passe, that she met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Peth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord bless thee.

5 Then said Boaz vnto his seruants that was

appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitte maide, that came with Naomi out of the countrey of Moab:

7 And first said vnto vs, I pray you, let mee please and gather after the reapers among the sheaves: for she came, and hath continued from that time in the morning vnto now, save that she taried a little in the houle.

8 Then said Boaz vnto Ruth, Hearest thou, my daughter? goe to now eche field to gather, neither goe from hence: but abide heere by my maidens.

9 Let thine eyes be on the field that they do reape, and go thither after the maidens. Haue I not charged the seruants, that they touch thee not? Moreover when thou art athirst, go vnto the vessels, and drinke of that which the seruants haue drawn.

10 Then shee fell on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger?

11 And Boaz answered and said vnto her, All is tolle and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she said, Let me finde fauour in thy sight, my lord: for thou hast comforted me, and spoken comfort vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morsell in yinger. And the fate beside the reapers, and hee reached her parched corne: and she did eate, and was sufficed, and slept therof.

15 And when shee arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her, & let it lie, that the may gather it vp, & rebuke her not.

17 So she gleaned in the field vntill evening, and shee threshed that shee had gathered, and it was about an Ephah of barley.

18 And sheeooke it vp, and went into the city, and her mother in law saw what shee had gathered: Also sheeooke forth, and gaue to her that which shee had reserved, when shee was sufficed.

19 Then her mother in law sayde vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for hee ceaseeth not to doe good to the liuing, and to the dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitte said, He said also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe

Or, containe kind-felt.

That is, shee beede in what they decrease.

Even of the Moabites, which are enemies to Gods people.

Signifying, that she will neuer want any thing, if shee trust her trueth in God, and haue vnder his protection.

Which shee brought home to her mother in law.

* Emed, 16, 56.

To wit, of her baggage, as is in the childre text.

h To my husband and children, when they were alive, and now to vs,

e Merely by appeareth that Naomi by dwelling among idolaters, was vnto cold in the true zeale of God, which rather hath respect to the care of the body then to the comfort of the soule.

Or, mer, then you.

f When sheeooke leaue and departed.

g No persuasions are possible to turne them backe from God, whom he hath chosen to be his.

h Whereby appeareth that she was of a great familie of good separation.

Or, vnto us.

i which was in the month Nisan, that contained part of March and part of April.

a Both for vertue, authentic and riches.

b This her humble Ine declares her great affection toward her mother in law, for shee saith shee will be diligent to get to her things.

¶ Or, fall upon thee.

out with his maides, that they meet thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and dwelt with her mother in law.

C H A P. III.

1 Naomi giueth Ruth counsell. 2 Shee sleepest at Boaz feete. 3 He acknowledgeth himselfe to be her kinsman.

AFTERWARD Naomi her mother in law said vnto her, My daughter, shall not I seeke rest for thee, that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? Behold, he winnoweth barley to night in the field.

3 Walk thou yefte therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the man know of thee, vntill he haue left eating and drinking,

4 And when hee shall sleepe, marke the place where he lareth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and cheered his heart, hee went to lie downe at the end of the heape of corne, and the came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid, and caught hold: and doe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaid: I spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then he said, Blessed be thou of the Lord, my daughter: thou hast showed more goodnes in the latter end, then at the beginning, in as much as thou followedst not young men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the cite of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman nearer then I.

13 Taria to night, and when morning is come, if he will doe the dutie of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if hee will not doe the kinsmans part, then will I doe the dutie of a kinsman, as the Lord lieth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: and the arose before one could know another: for he said, Let no man know, that a woman came into the floore.

15 All the said, Bring her, that thou hast vpon thee, and hold it. And when he held it, hee measured fixe measures of barley, and layed them on her, and the went into the cite.

16 And when shee came to her mother in law, she said, ¶ Who art thou, my daughter? And she told her all that the man had done to her.

17 And said, These fixe measures of barley gaue he mee: for hee said to mee, Thou shalt not come emptic vnto thy mother in law.

18 Then said she, My daughter, sit still, vntill thou know how the thing will fall: for the man

will not be in rest, vntill he hath finished the matter this same day.

C H A P. IIII.

1 Boaz speaketh to Ruth, and kinsmen touching her marriage. 2 The ancient custome in Israel. 3 Boaz marieth Ruth, of whom he begitteth Obed. 4 The generation of Pharez.

T HEN went Boaz vnto the gate, and fate there, and beholde, the kinsman, of whom Boaz had spoken, came by: and he said, Ho such one come, sit downe heere. And hee turned, and fate downe.

2 Then he rooke ten men of the Elders of the cite, and said, Sit yee downe heere. And they fate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the country of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the witnesses, and before the Elders of my people, if thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me for I know that there is none besides thee to redeeme it, and I am after thee. The he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, to stir vp the name of the dead vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the manner before time in Israel, concerning redeeming and changing for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour: and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chions and Mahlons of the hand of Naomi.

10 And moreover, Ruth the Moabitess the wife of Mahlon, haue I bought to be my wife, to stir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: yee are witnesses this day.

11 And all the people that were in the gate, and the Elders said, ¶ They are witnesses: the Lord make the wife that cometh into thine house, like Rachel and like Leah, which twain did build the house of Israel: and that thou mayest doe worthily in the Ephrathah, and be famous in Beth-Jehem.

12 And that thine house bee like the house of Pharez, of whom Shamar bare thee in Judah: the seed which the Lord shall giue thee of this young woman.

13 ¶ So Boaz tooke Ruth, and shee was his wife: and when hee went in vnto her, the Lord gaue that the conceived, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and his name shall be continued in Israel.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then seven sonnes.

16 And Naomi tooke the child, and laide it in her lap, and became nurse vnto it,

Which was the place of inheritance. The sheewes here vie two words: which haue no proper signification, but sence to note a certaine person, as we say, his fury, or his, his a one.

Or, immediately. For thou art the next of the kin.

That his inheritance might be his name that is dead.

That he had resigned his right, Deut. 25. 9.

Or, of the ciues where he remained.

Ephrathah & Bethlehem are both one. Gen. 35. 27.

His shall be continued in Israel.

Meaning, many sonnes.

a Meaning, that the world promise her of an husband, with whom she might liue quietly. Or, in the borne.

b Boaz, nor yet any other.

c That is, had refreshed himselfe among his seruants. Or, turned himselfe from one side to another.

d Thou sweetest thy selfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinity, according to God: law, Deut. 25. 5.

¶ Or, wrestle.

f Perceiving by her containing home, that shee had not taken her to his wife, he was aduised.

* 1. Chron. 2. 4.
Mat. 1. 3.
k This genealogy
is brought in, to
proove that Dau-
id by successiue came
of the house of
Ishai.

17 And the woman her neighbours gave it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of David.

18 These now are the generations of * k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate

Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate David.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should bee in the land of Canaan, he would appoint them a king: so here in the first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations, and in a greater assistance as they thought: not because they might the better thereby serue God, as being vnder the safeguard of him which doth represent Iesu Christ the true deliuerer, therefore he gaue them a tyrant & an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserue and keepe them. And therefore hee protesteth the ingratitude of vs people, & findeth them continually vvarres both at home and abroad. And because Saul, vnder whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put downe from his estate, and David the true figure of Messiah placed in his stead, whose patience, modestie, constance, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a patterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wives. 3 Hanna was barren, and prayed to the Lord. 15 Her answer to Eli. 20 Samuel conceived. 24 Jeds with dedication to the Lord.

Here was a man of one of the two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephraimite.

2 And hee had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euerie yeere, to worship and to sacrifice vnto the Lord of hosties in ^b Shiloh, where were the two sonnes of Eli, Hophni, and Phinehas, Priests of the Lord.

4 And on aday, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions.

5 But vnto Hannah he gaue a worthy ^c portion: for hee loued Hannah, and the Lord had made her barren.

6 And her aduersarie vexed her sore, for as much as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as these went vp to the house of the Lord, thus shee vexed her that the wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why excest thou not? and why is thine heart troubled? am not I better to thee then ten d. 4. tonnes?

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest laye vpon a stooke by one of the postes of the Temple of the Lord)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vow, and said, O Lord of hosties, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a man-child, then I will giue him vnto the Lord all the dayes of his life, * and there shall no razor come vpon his head.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had beene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away thine drunkennesse from thee.

15 Then Hannah answered, and said, Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

16 Count not thine handmaide ^f for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 Shee said againe, Let thine handmaid finde grace in thy sight: for the woman went her way and did eate, and looked no more sad.

19 Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in process of time Hannah conceived and bare a sonne, and shee called his name Samuel, Because, ^g said shee, I haue asked him of the Lord.

21 So the man ^h Elkanah, and all his house, went vp out vnto the Lord the yeerely sacrifice and his vow:

22 But Hannah went not vp: for shee said vnto her husband, I will tarry vntill the childe be weaned, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her,

* Num. 6. 5.
Leu. 19. 5.

† Ely. tly. mimi

† Ely. of an hnt spirit.

* Ely. 4. 7. 5.

† Ely. for a drunk
t. of Beld.

† That is, pray vnto
the Lord for me.

g According to her
petition.

h This Elkanah
was a Leuite,
1. Chron. 6. 27.
and as some write
once a yeere they
attended to ap-
peare before the
Lord with their
families.

Doe

a These were two
Ramaths, to shew
this city in mount
Ephraim were Zo-
phim: that is, the
learned men and
Prophets.

b Deut. 16. 16.

b For the Aike was
there at that time.

c Some reade, a
portion with her
learned choice.

d Let this suffice
thee, thou louest
thee no lesse, then
I thou hadst many
children.

e That is, of the
house where the
Aike was.

because he prayes
suche chief, there-
fore it was called
the Lords promise.
* Exod. 10. 30.

† Eli. a child.

h That is, most
extranely.

† Eli. cont.
† Mesuug. Eli
gives thanks to God
for her

a After that she had
obtained a sonne
by prayer, the gae
thanks.

b I have recovered
strength and glory
by the benedicti-
on of the Lord.
c I can answere
them that reproach
my barrennes.
d In that yee con-
demne my barren-
nes, yee know your
guile against God.

e They tell their
labour for neces-
sitys sake.
f Or, many.
g Deut. 32. 39.
h Psal. 104. 13.
i Job. 13. 2.

j Psal. 113. 7.
k He preleecheth to
honour and praise
him according to
his owne will,
though mans
judgement be
contrary.
l Therefore he
may dispose all
things according
to his will.
m Chap. 7. 10.

n She grounded
her prayer on this
Christ which was
to come.
o In all that Eli
commanded him.

h That is, they
neglected his ad-
monition.

q Or, sonnes.

l Transferring the
order appointed in
the Law, Lev. 7.
21. for their bellies
sake.

Do: what seemeth thee best: tary vntill thou hast
weined him: onely the Lord accomplish his
word. So the woman abode, and gaue her sonne
sucke vntill she weined him.

24 ¶ And when she had weined him, she tooke
him with her with three bullockes, and a Ephah
of flour, and a bottle of wine, and brought him
vnto the house of the Lord in Shiloh, and the
childe was t young.

25 And they slew a bullocke, and brought the
childe to Eli.

26 And the sayd, Oh my lord, as thy k sonne
liueth, my lord, I am the woman that stood with
thee here, praying vnto the Lord.

27 I prayed for this childe, and the Lord hath
giuen me my desire which I asked of him.

28 Therefore also I haue t giuen him vnto the
Lord: as long as he liueth he shall be giuen vnto
the Lord: and he l worshippeth the Lord there.

C H A P. II.

¶ The song of Hannah. 1. The sonnes of Eli, wicked. 13. The
new promise of the Virgin. 18. Samuel brought before the
Lord. 20. Eli's gift of Elkanah and his wife. 23. His
reproach to his sonnes. 27. God's answer to Eli.
31. Eli is censured for not chastising his children.

¶ And Hannah 2 prayed, and sayd, Mine heart
reioyeth in the Lord, mine e hornes is exalted
in the Lord: my mouth is e enlarged ouer mine
enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is
none besides thee, & there is no god like our God.

3 Speake 4 no more presumptuously: let not
arrogancy come out of your mouth: for the Lord
is a God of knowledge, and by him enterprises
are established.

4 The bow and the mighty men are broken, and
the weak haue girded themselves with strength.

5 They that were full, are hired fourth for
bread, and the hungry are no more hired, so that
the barren hath borne 8 (scuen): and these that had
many children is feeble.

6 ¶ The Lord killeth and maketh aliue: bring-
geth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich:
bringeth low, and exalteth.

8 ¶ He raiseth vp the poore out of the dust, and
lifteth vp the begger from the dunghill, to set them
among 9 princes, and to make them inherit the
seat of glory: for the pillars of the earth are the
g Lords: and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the
wicked shall keepe silence in darkenesse: for in
his owne might shall no man be strong.

10 The Lords aduersaries shall be destroyed,
and out of heauen shall he 10 thunder vpon them:
the Lord shall iudge the ends of the world, and
shall giue power vnto his King, and exalt the
horne of his Anointed.

11 And Elkanah went to Ramah to his house,
and the childe did minister vnto the Lord be-
fore Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men,
and k knew not the Lord.

13 For the Priests custome toward the people
was this: when any man offered sacrifice, 14 Priests
boy came, while the flesh was seething, and a
fleshooke with three teeth in his hand,

14 And thrust it into the kettie, or into the
caldrone, or into the panne, or into the pot: 15 all
that the fleshooke brought vp, the Priest tooke
for himselfe: thus they did vnto all the Israelites,

that came thither to Shiloh.

15 Yea, before they burnt the 16 fat, the Priests
boy came, and laid vnto the man that offered, Giue
me flesh to roast for the Priest: for he will not haue
sodden flesh of thee, but raw.

16 And if any man said vnto him, I let them
burn the fat according to the custome, then he would
as much as thine heauen deiteth: then he would
answer, No, but thou shalt giue it now: and if
thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was
very great before the Lord: for men 18 abhorred
the offering of the Lord.

18 ¶ Now Samuel being a yong childe: mi-
nistrd before the Lord, girded with a linen
19 Ephod.

19 And his mother made him a little coat, and
brought it to him from yeere to yeere, when she
came vp with her husband, to offer the yeerely
sacrifice.

20 And Eli blessed Elkanah in this wife, and
sayd, The Lord giue thee seed of this woman, for
the petition that thou asked of the Lord: and they
depried vnto their place,

21 And the Lord visited Hannah, so that she
conceived, and bare three sonnes, and two daugh-
ters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that
his sonnes did vnto all Israel, and how they lay
with the women that assembled at the doore of
the Tabernacle of the Congregation.

23 And hee said vnto them, Why doe ye such
things? for all this people I heare can report of you.

24 Doe no more, my sonnes: for it is no good
report that I heare, which is, that yee make the
Lords people to 25 reprobate.

25 If one man sine against another, the Iudge
shall iudge: but if a man fine against the Lord,
who will plead for him? Notwithstanding they
obeyed not the voyce of their father, because the
Lord 26 would slay them.

26 ¶ (Now the childe Samuel profited, and
grew, and was in fauour both with the Lord and
also with men.)

27 And there came a man of God vnto Eli,
and sayd vnto him, Thus saith the Lord, Did not
I plainly appeare vnto the house of thy father, 28
when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Is-
rael to be my Priests, to offer vpon my altar, & to
burne incense, and to wear an Ephod before me,
and I came vnto the house of thy father all the
offerings made by fire of the children of Israel.

29 Wherefore haue you 30 kicked against my
sacrifice and mine offering, which I commanded
in my Tabernacle, and honourst thy children
about me, to make your selues fat of the best fruits
of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I
said, that thine house, and the house of thy father
should walke before mee for ever: but now the
Lord saith, 31 It shall not be so: for they thus
honour me, I will honour, and they that despise me,
shall be despised.

31 Behold, the dayes come, that I will cut off
thine 32 time, and the time of thy fathers house,
that there shall not be an old man in thine house.

32 And thou shalt see thine enemy in the
habitation of the Lord in all things wherewith
God shall blesse Israel, and there shall not be

m Which was com-
mended to him to
haue bene offered
to God.

n Or, Lower.
o Not passing for
their owne point,
to that God might
be reuenged.

p Strengthen
the horrible abuse
thereof.

* Exod. 18. 26.

l Or, forth-thing
that thou hast not
to the Lord, to which
I came.

p Which was [at
the 10000 weired
after their returne,
when they came to
be purified, 10000
Leuit. 12. 6.

q Because they
conuenient their
duty to God,
10000.

r So that to obey
good admonitions
is Gods mercy, and
to disobey him
is not iudgement
for sinne.

l To wit, 20000

* Exod. 10. 14.

x Why haue you
contemned my sa-
crifices, and as it
were, made them
wider foure?

n God promises
are only ife shall
be such as hee
conscience vnto,
to feare and obey
him.

x Thy power and
suborn it.
y Thy power
shall be the glory
of the chiefe Priest
transferred to ano-
ther, whom they
shall enuie, 11.
King. 1. 37.

old man in thine house for ever.

33 Neuertheless, I will not destroy every one of thine from mine altar, to make thine eyes to fail, and to make thine heart forsook: and all the multitude of thine house shall be men.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will furre me vp a faithfull Priest, that shall do according to mine heart, and according to my mind: & I will build him a sure house, and he shall walke before mine Anointed for ever.

36 And all that are left in thine house, I shall come and bow downe to him for a piece of silver and a morrell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morrell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times. 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

NOW the child Samuel ministred vnto the Lord before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waxe dimme that he could not see.

3 And yer the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But hee said, I called thee not; goe againe and sleepe. And he went and slept. And the Lord called once againe, Samuel, and Samuel arose, and went to Eli, and said, I am here; for thou diddest call me. And he answered, I called thee not my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knewe the Lord, and before the word of the Lord was renewed vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here; for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Behold, I will doe a thing in Israel, whereof whosoever shall heare, his two eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for ever; for the iniquitie which hee knoweth, because his sonnes ran into a slaughter, and hee stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house shall not be purged with sacrifice nor offering for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel

my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee hide it not from me, God doo so to thee, and more also, if thou hide any thing from me, of all that hee sayd vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

20 And all Israel from Dan to Beer-sheba knew that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by this word.

CHAP. IV.

1 Israel is overcome by the Philistines. 4 They doe set the Arke, wherofore the Philistines doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: ¶ and Israel went out against the Philistines to battell, and pitched beside Ekron: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistines: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, Wherfore hath the Lord smitten vs this day before the Philistines? let vs bring the Arke of the covenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the covenant of the Lord of hostes, who dwelleth betwene the Cherubims: & there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the covenant of God.

5 And when the Arke of the covenant of the Lord came into the hoaste, all Israel shouted a mighty shout, so that the earth rang againe.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the found of this mighty shout in the host of the Ebrewes: and they vnderstood, that the Arke of the Lord was come into the hoaste.

7 And the Philistines were afraid, and sayd, God is come in the heste: therefore sayd they, Woe vnto vs: for it hath not bene so heretofore.

8 Woe vnto vs, who shall deliver vs out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistines, that ye be not terrified vnto the Ebrewes, as they haue feared you: be valiant therefore, and fight.

10 And the Philistines fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter; for there fell of Israel thirty thousand men.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when he came, hee said, Eli late vpon a

God permit: these are, said and that lost, except thou tell me truth, Ruth. 1. 17. 1 The Lord accom- plished what thou- ster had said.

10 Or, that Samuel was the faithfull Prophet of the Lord, 11 For by the word of the Lord.

1 From the depa- rture of the Israe- lites out of Egypt, vnto the time of Samuel, was about 350. yeere. 10 Or, fount of heire, ch. 7. 12.

For it may seeme that this waite was undertaken by Sa- muel's command- ment.

b For hee had to appeare to the Iudicelles between the cherubims vnto the Arke of the cove- nant, Exod. 25. vest. 17.

c Before wee fought against men, and now God is come to fight against vs. d For in the red sea indeed the Egyptians were destroyed, which was the last of his plagues. * Iug. 13. 1.

e David alluding to this place, Psal. 78. 63. faith they were confuted with him: meaning they were suddenly destroyed. f In token of sorrow and mourning.

a Meaning, Zadoch, who succeeded Abiathar, and was the figure of Christ.

a That is, shall be inferior vnto him.

a The Chalde text readeth, whilst Eli liued.

b Because these were very few Prophets to declare it.

c In the Count next to the Tabernacle. d That is, the lamps which burne in the night. e Iosephus writeth that Samuel was twelue yeeres olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times that the chiefe Priests were become dull and negligent to vnderstand the Lords appearing.

* 1. King 1. 12. h. God declareth when his denie shall come vpon men, when they shall heare that the Arke is taken, and likewise Elies house destroyed.

i Meaning, that his posteritie should neuer enjoy the chiefe Priests office.

g Least it should
be taken of the
samlies,

feare by the way side, waiting for his heart feared
for the Arke of God: and when the man came in-
to the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying,
he sayd, What meaneth this noise of the tumult?
and the man came in hastily, and told Eli.

15 (Now Eli was fourefcore and eightene
yeere old, and his eyes were dim that hee could
not see.)

16 And the man said vnto Eli, I came from the
armie, and I fled this day out of the holte: and he
said, What thing is done, my sonne?

17 Then the messenger answered, and said,
Israel is fled before the Philistims, and there hath
bene also a great slaughter among the people: and I
moreouer dyd two sonnes, Hophni and Phinehas
he are dead, and the Arke of God is taken.

18 And when he had made mention of the
Arke of God, Eli fell from his seate backward by
the side of the gate, and his necke was broken, and
he died: for he was an old man and heauie: and
he had iudged Israel fourefcore yeeres.

19 And his daughter in law, Phinehas wife, was
with child, neere her trauaile: and when she heard
the report that the Arke of God was taken, and
that her father in law and her husband were dead,
she bowed her selfe, and trauailed: for her paines
came vnto her.

20 And about the time of her death, the wo-
men that flood about her, said vnto her, Feare not:
for thou hast borne a sonne: but she answered not,
nor regarded it.

21 And she named the child Ichabod, say-
ing, The glory is departed from Israel, because
the Arke of God was taken, and because of her
father in law and her husband.

22 Shee sayd againe, The glory is departed
from Israel, because of the Arke of God is taken.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which
Eli fell down before. 2 The men of Ashdod are plagued.
3 The Arke is carried into Gath, and after to Ekron.

Then the Philistims tooke the Arke of God,
and caried it from Eben-ezer vnto Ashdod.

2 Euen the Philistims tooke the Arke of God,
and brought it into the house of Dagon, and set it
by Dagon.

3 And when they of Ashdod rose the next day
in the morning, behold, Dagon was fallen vpon
his face on the ground before the Arke of the
Lord, and they tooke vp Dagon, and set him in his
place againe.

4 Also they rose vp early in the morning the
next day, and behold, Dagon was fallen vpon his
face on the ground before the Arke of the Lord,
and the head of Dagon, and the two palmes of his
hands were cut off vpon the threshold: onely the
stump of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that
came into Dagon's house, treat not on the thresh-
old of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon
them of Ashdod, and destroyed them, and smote
them with the emerods, both Ashdod, and the
coasts thereof.

7 And when the men of Ashdod saw this, they
sayd, Let not the Arke of the God of Israel abide
with vs: for his hand is sore vpon vs and vpon
Dagon our god.

8 They sent therefore, and gathered all the
princes of the Philistims vnto them, and sayd,

What shall wee doe with the Arke of the God
of Israel? And they answered, Let the Arke of
the God of Israel bee caried about vnto Gath:
and they caried the Arke of the God of Israel
about.

9 And when they had caried it about, the
hand of the Lord was against the citie with a very
great destruction, and hee smote the men of
the citie both small and great, and they had emerods
in their secret parts.

10 Therefore they sent the Arke of God to
Ekron: and sfoone as the Arke of God came to
Ekron, the Ekronites cried out, saying, They haue
brought the Arke of the God of Israel to vs to
flay vs and our people.

11 Therefore they sent, and gathered together
all the princes of the Philistims, and sayd, Send
away the Arke of the God of Israel, and let it re-
turne to its owne place, that it flay vs not and
our people: for there was a destruction and death
thorowout all the citie, and the hand of God was
very sore there.

12 And the men that dyed not, were smitten
with the emerods: and the city of the citie went
vp to heauen.

CHAP. VI.

1 The time that the Arke was taken the Philistims, which
they sent againe with a gift. 2 It cometh to Beth-
shemesh. 3 The Philistims offer golden emerods. 4
The men of Beth-shemesh are smitten for looking into
the Arke.

So the Arke of the Lord was in the country of
the Philistims seven moneths.

2 And the Philistims called the Priests and the
Soothsayers, saying, What shall we doe with the
Arke of the Lord? tell vs wherewith we shall send
it home againe.

3 And they sayd, If you send away the Arke of
the God of Israel, sent it not away empty, but
giue vnto it a fine offering: then shall yee bee
healed, and it shall bee knowne to you, why his
hand departeth not from you.

4 Then sayd they, What shall be the fine offer-
ing, which wee shall giue vnto it? And they an-
swered, Five golden emerods, and five golden
mice, according to the number of the princes of
the Philistims: for one plague was on you all,
and on your princes.

5 Wherefore yee shall make the similitudes of
your emerods, and the similitudes of your mice
that destroy the land: to yee shall giue glory vnto
the God of Israel, that hee may take his hand
from you, and from your gods, and from your
land.

6 Wherefore then should yee harden your
hearts, as the Egyptians and Pharaoh hardened
their hearts, when hee wrought wonderfully a-
mong them, did they not let them goe, and they
departed?

7 Now therefore make a new cart, and take
two milch kine, on whom there hath come no
yoke: and tie the kine to the cart, and bring the
calues home from them.

8 Then take the Arke of the Lord, and fer it
vpon the cart, and put the iewels of gold which
ye giue it for a fine offering in a coffer by the side
thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of
his owne coale to Beth-shemesh, it is hee that
dis this great euill: but if not, we shall know then,
that it is not his hand that smote vs, but it was a
chance that happened vs,

4 Though they had
felt Gods power,
and were afraid
thereof, yet they
would haue tryed
him, which thing
God carried to their
destruction and his
glory.

5 The wicked
when they feele
the hand of God,
grudge and relee-
se him, where the
godly humble
themselves, and
crie for mercy.

6 They thought by
continuance of
time the plague
would haue ended,
and so would haue
kept the Arke still.

7 The idolaters
confesse there is a
true God, who
punisheth sinne
justly.

8 This is Gods
indgement vpon
the idolaters, that
knowing the true
God, they worship
him not aright.

* Euid. 12. 3. 1.

9 Meaning, the
golden emerods
and the golden
mice.

10 The God of Is-
rael.

11 The wicked at-
tribute all
things to fortune
and chance, where-
as in deede there is
nothing done
without Gods
prouidence and
decree.

* Chap. 3. 8.

b According as
God hath store
fiyd.

c Or, gourd.

d Or, leuie out.

e And fetted her
body to ward her
travails.

f Or, No glory, Or
where is the glory?

g Shee vttered her
great sorrow by re-
peating her words.

a Which was one
of the five princi-
pall cities of the
Philistims.

b Which was their
shrine, idols, and
at some times, from
the wall downe-
ward was like a
fish, and upward
like a man.

c Thus in deed of
acknowledging the
true God by this
miracle, they fell
to a further super-
stition.

* Iud. 7. 65.

10 And the men did so: for they tooke two kine that gave milke, and tied them to the cart, and put the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the offer with the milke of goide, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 And the cart came into the field of Ioshua a Beth-shemite, and stood still there. There was also a great tree, and he clave the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the offer that was with it, wherein the Jewels of goide were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17 So there are the golden emerods, which the Philistims gave for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18 And golden milke, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes vnwalled vnto the great fone of Abel, wherein they set the Arke of the Lord: which fone remaineth vnto this day in the field of Ioshua the Beth-shemite.

19 And the more of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euery among the people fiftie thousand men and threecore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God, and to whom shall hee goe from vs?

21 And they sent messengers to the inhabitants of Kiriah-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

CHAP. VII.

2 The Arke is brought to Kiriah-iearim. 3 Samuel rebuketh the people to forsake their sinnes, and turne to the Lord. 4 The Philistims fight against Israel, and are overcome. 5 Samueliudgeth Israel.

Then the men of Kiriah-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriah-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Asherah, and direct your hearts vnto the Lord, and serue him * onely, & he

shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim & Asherah, and serued the Lord onely.

5 And Samuel said, Gather all Israel to * Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to * crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistims, and scattered them: so they wereaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and Beth-car, and called the name thereof Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 So the Philistims were brought vnder, and they came no more: againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliueed the coasts of the same out of the hands of the Philistims: and there was a peace betweene Israel and the Amorites.

15 And Samuel iudgeth Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his finnes iudges ouer Israel, who followe not his precept. 2 The Israelites ask a king. 3 Samuel delibeate in what state they should be vnder the King. 4 Normisplanning, they aske one Sil, and the Lord willett Samuel to giue him to them.

When Samuel was now become olde, hee * made his finnes iudges ouer Israel,

2 (And the name of his eldest sonne was * Ioel, and the name of the second Abiah) euen iudges in Beer-sheba.

3 And his finnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and perueried the iudgement.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

5 And said vnto him, Behold, thou art olde, and

^a Iudg. 2. 18, 19. ^b For Shiloh was now desolate, because the philistims had taken thence the Arke. ^c The halde text hath, that they drew water out of their heart: that is, wept abundantly for their finnes.

^e Signifying, that in the prayers of the godly, the ought to be a vehement zeale.

^f According to the prophesie of Hannah Samuels mother, Chap. 2. 10.

^g Which was a great recovery against Mizpeh.

^h Meaning, the Philistims.

ⁱ Which was necessary to the Lawfor: yet a certain place was not appointed.

^a Because he was not able to beare the charge. ^b Who was also called Ioab. ^c Chron. 6. 28.

^e For there his house was. ^f Chap. 2. 7. 12.

^g For the mill of the mares.

^a To wit, the men of Bethshemesh, which were Iteatites.

ⁱ These were the five principall cities of the Philistims, which were not all conquered vnto the time of David. ⁱⁱ Or, the priest, of lamentation.

^k For it was not lawfull to any to touch the Arke, save onely to Aaron and his sonnes, Num. 4. 15. 20.

^a A cite in the tribe of Iudah, called also Kiriah-beth, Iosh. 25. 6.

^b Iamez was for euen siene, and followed the Lord.

^{* Iosh. 24. 15, 20. ^{* Iudg. 2. 15. ^{* Deut. 6. 4. Matt. 23.}}}

* Hose. 13, 10.
acts 13, 11.
d Because they
were not content
with the order
that God had ap-
pointed, but would
be governed as
were the Gentiles.

and thy sonnes walke not in thy wayes: * make vs
now a King to iudge vs like all nations.

6 But the thing ^a displeated Samuel, when they
sayd, Give vs a King to iudge vs: and Samuel
prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the
voyce of the people in all that they shall say vnto
thee: for they haue not cast thee away, but they
haue cast me away, that I should not reigne ouer
them,

8 As they haue euer done since I brought
them out of Egypt vnto this day, (and haue
forfaken me, and serued other gods) euen to doe
they vnto thee.

9 Now therefore hearken vnto their voyce:
howbeit, yet ^a testify vnto them, and shew them
the manner of the king that shall reigne ouer them.

10 ¶ So Samuel toold all the words of the Lord
vnto the people that asked a king of him.

11 And hee said, This shall be the manner of
the king that shall reigne ouer you: he will take
your tonnes, and appoint them to his charrets, and
to be his horsemen, and some shall runne before
his charret.

12 Also he will make them his captaines ouer
thousands, and captiues ouer fifties, and to eate
his ground, and to reape his harvest, and to make
infrimities of warre, and the things that serue
for his charrets.

13 He will also take your daughters and make
them Apothecaries, and Cookes, and Bakers,

14 And he will take ye out of your fields, and your vine-
yards, and your best Ome trees, and giue them
to his seruants.

15 And hee will take the tenth of your feede,
and of your vineyards, and giue it to his ¶ Eun-
ches, and to his seruants.

16 And he will take your men seruants, and
your mid seruants, and the chiefe of your yong
men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and
ye shall be his seruants.

18 And ye shall cry out at that day, because of
your king, whom ye haue chosen you, and the
Lord will not ^b heare you at that day.

19 But the people would not heare the voyce
of Samuel, but did say, Nay, but there shall be
a king ouer vs.

20 And we also will be like all other nations,
and our king shall iudge vs, and goe out before vs
and fight our batties.

21 Therefore when Samuel heard all the words
of the people, hee reuerbered them in the eares
of the Lord.

22 And the Lord said to Samuel, ¶ Hearken
vnto their voyce, and make them a King: And Sa-
muel said vnto the men of Israel, Goe euenly man
vnto his citie.

CHAP. IX.

3 Saul seeking for father's offe, by the counsel of his brethren goeth
to Ber-lei. 4 The Prophets called Saul. 5 The Lord com-
mitteth to Samuel to anoint him King. 6 Samuel took Saul to his house.

T Here was now a man of Benjamin, a mighty
in power, named * Kish, the sonne of Abiel,
the sonne of Zeror, the sonne of Bechorah,
the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a goodly
young man, and a faire: so that among the children
of Israel there was none goodlier then hee: from
the shoulders vpward, he was higher then any of
the people.

3 And the affes of Kish, Sauls father, were
lost: therefore Kish said to Saul his sonne, Take
now one of the seruants with thee, and arise, goe
and seeke the affes.

4 So hee passed through mount Ephraim, and
went thorow the lande of Shailah, but they
found them not. Then they went thorow the land
of Shamir, and there they were not: hee went also
thorow ¶ and of Iemini, but they found them not.

5 When they came to the land of 4 Zuph, Saul
said vnto his seruant that was with him, Come
and let vs returne, lest my father leaue the care of
affes, and take thought for vs.

6 And hee said vnto them, Behold now, in this
city is a man of God, and he is an honorable man:
all that he saith cometh to passe: let vs now goe
thither, if so be that he can heare vs what way we
may goe.

7 Then said Saul to his seruant, Well then,
let vs goe: but what shall we bring vnto the man?
For hee breed is spent in our vessels, and there is
no present to bring to the man of God: what haue
we?

8 And the seruant answered Saul againe, and
said, Behold, I haue found about mee the fourth
part of a shekel of silver: that will I giue the
man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to
seeke an answer of God, thus he spake, Come, and
let vs goe to the Seer: for hee that is called now
a Prophet, was in the old time called a Seer)

10 Then said Saul to his seruant, Well sayd,
come, let vs goe: so they went into the citie
where the man of God was.

11 ¶ And as they were going vp the hie way
to the citie, they found maids that came out to
draw water, and said vnto them, Is there here a
Seer?

12 And they answered them, and said, Yea,
loe, hee is before you: make haste now, for hee
come this day to the citie: for there is an offering
of the people this day in the high place.

13 When ye shall come into the citie, ye shall
find him straight way yee he come vp to the high
place to eate, for the people will not eate until he
come, because hee will ¶ himselfe the sacrifice: and
then eate they that be bidden to the feast: now
therefore goe vp, for euen now shall ye find him.

14 Then they went vp into the citie, and when
they were come into the middes of the citie, Sa-
muel came out to greet them, to goe vp to the hie
place.

15 ¶ * But the Lord had reuerbered to Samuel
secretly (a day before Saul e came) saying,

16 To morrow about this time I will send thee
a man out of the land of Benjamin, him shalt thou
anoint to bee gouernour ouer my people Israel,
in the day: I haue my people out of the hands of
the Philistines: for I haue locked vpon my peo-
ple, and their citie is come vnto me.

17 When Samuel therefore saw Saul, the Lord
answered him, See this is the man whom I spake
to thee of, hee shall rule my people.

18 Then went Saul to Samuel in the middes
of the gate, and said, Tell me, I pray thee, where
the Seers house is.

19 And Samuel answered Saul, and said, I am
the Seer: goe vp before me vnto the high place:
for ye shall eate with me to day, and to morrow I
will let thee goe, and will tell thee all that is in
thine heart.

e All these circum-
stances were
meant to serue
vnto Gods pro-
vidence, whereby
Saul (though not
approved of God)
was made King.
d Where was Ra-
mah Zophim, the
citie of Samuel,

¶ Or, vnto the

e Which isabene
supra text, reads
Gen. 23, 15.

f So called because
he foretold things
to come.

g That is, a feast
after the offering,
which should be
left in an high
place of the citie
appointed for that
use.
h That is, giue
thanks and distri-
bute the meat accord-
ing to their con-
fession.

* Chap. 15, 2,
Acts 13, 22.
† Euen in his name.

i notwithstanding
their wickedness, yet
God was euer
mindfull of his
inheriance.

k Meaning, all that
thou desirest to
know.

e To proue if they
will forsake their
wicked purpose.

f Not that kings
haue this authoritie
by their office, but
that such as reigne
in Gods wrath
should vniuersally
enter their brethren,
contrary to the
law, Deut. 17, 20.

¶ Or, wise Officers

g Because ye require
not for your iniur-
ies, but because ye mar-
shall for your afflictions,
whereunto ye con-
tinue yourselves willin-
gly.

¶ Or, against their
request.

a That is, both valiant
and rich.
b Chap. 14, 15.
c, Canon 8, 33.

b So that it might
seeme that God ap-
proved their request
in appointing out
such a person.

20 And as for thine asses that were lost three
dayes ago, care not for them: for they are found:
and on whom is set all the desire of Israel? is it
not upon thee, and on all thy fathers house?

21 ¶ But Saul enforced and said, A man not I
the sonne of Lemmi of the smallest tribe of Israel
and my familie is the least of all the families of
the tribe of Benjamin. Wherefore then speakest
thou so to mee?

22 And Samuel tooke Saul and his seruant, and
brought them into the chamber, and made them sit
in the chiefest place among them that were
bidden: which were about thirtie persons.

23 And Samuel said vnto the Cooke, Bring
forth the portion which I gave thee, and whereof
I said vnto thee, Keepe it with thee.

24 And the Cooke toke vp the shoulder, and
that which was a vpon it, and let it before Saul,
and Samuel said, Behold, that which is left, let it
be before thee, and eate: for hitherto hath it bene
kept for thee, saying, Allio I haue called the
people. So Saul did eate with Samuel that day.

25 And when they were come downe from the
high place into the cite, he commaned with Saul
vpon the top of the house.

26 And when they arose early about the spring
of the day, Samuel called Saul to the top of the
house, saying, Vp, that I may fend thee away. And
Saul arose, and they went out, both he, & Samuel.

27 And when they were come downe to the
end of the cite, Samuel said to Saul, Bid the
seruant goe before vs, (and he went) but stand thou
still now, that I may thewe thee the worde of
God.

C H A P. X.

1 Saul is anointed King by Samuel. 2 God chargeth Sauls heart,
and he prophesieth. 3 Samuel affirmeth to the people, and
forsweth them their sinnes. 4 Sauls cousin King by lot.
5 Samuel anoints the Kings office.

¶ Then Samuel tooke a vial of oyle, and
poured it vpon his head, and kissed him, and sayd,
Hath not the Lord anointed thee to be gouernour
ouer his inheritance?

2 When thou shalt depart from me this day,
thou shalt find two men by * Rahels sepulchre in
the border of Benjamin, euen at Zelzah, and they
will say vnto thee, The b asses which thou wentest
to seeke, are found, and loe, thy father hath left
the care of the asses, and forereth for you, saying,
What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and
shalt come to the p laine of Tabor, and there shalt
meet thee three men going vp to God to Beth-el,
one carying three kiddes, and another carying
three loaves of bread, and another carying a bot-
telle of wine:

4 And they will aske thee † if all be well, and
will giue thee the two loaves of bread, which thou
shalt receiue of their hands.

5 After that shalt thou come to the c hill of
God, where is the garisons of the Philistines: and
when thou art come thither to the cite, thou shalt
meete a companie of Prophets coming downe
from the hie place with a vial, and a tymbrell, and
a pipe, and an harpe before them, and they shall
prophesie.

6 Then the spirit of the Lord will come vpon
thee, and thou shalt prophesie with them, and
shalt be turned into another man.

7 Therefore when these signes shall come vnto

to thee, doe as occasion shall serue: for God is
with thee.

8 And thou shalt goe downe before mee to
Gilgal: and I also will come downe vnto thee to
offer burnt offerings, and to sacrifice sacrifices of
peace. * Tarie for me seuen dayes, till I come to
thee and thewe thee what thou shalt doe.

9 And when hee had turned his backe to goe
from Samuel, God gaue him another heart; and
all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill,
behold, the company of Prophets met him, and
the Spirit of God came vpon him, and hee pro-
phesied among them.

11 Therefore all the people that knew him be-
fore, when they saw that hee prophesied among
the Prophets, sayd ech to other, What is come
vnto the sonne of Kish? * Is Saul also among the
Prophets?

12 And one of the same place answered, and
sayd, But who is their * father? Therefore it
was a proverbe, Is Saul also among the Pro-
phets?

13 And when he had made an end of proph-
ecying, hee came to the high place.

14 And Sauls vncle sayd vnto him, and to his
seruant, Whither went yee? And he said, To seeke
the asses: and when wee saw that they were no
where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee,
what Samuel said vnto you.

16 Then Saul said vnto his vncle, He tolde vs
plainly that the asses were found: but concerning
the kingdome whereof Samuel spake, tolde he
him not.

17 ¶ And Samuel & assembled the people vnto
the Lord in Mizpeh.

18 And hee sayd vnto the children of Israel,
Thus saith the Lord God of Israel, I haue brought
Israel out of Egypt, and deliuered you out of the
hand of the Egyptians, and out of the hands of all
kingdomes that troubled you.

19 But ye haue this day cast away your God,
who onely deliuereth you out of all your aduer-
sities and tribulations: and ye said vnto him, No,
but appoint a king ouer vs. Now therefore stand
ye before the Lord according to your tribes, and
according to your thousands.

20 And when Samuel had gathered together
all the tribes of Israel, the tribe of Benjamin was
taken.

21 Afterward hee assembled the tribe of Ben-
jamin, according to their families, and the fami-
lie of Manu was taken, So Saul the sonne of Kish
was taken, and when they fought him, he could
not be found.

22 Therefore they asked the Lord againe, if
that man should yet come thither. And the Lord
answered, Beholde, he is hath hid himselfe among
the stufte.

23 And they ranne, and brought him thence;
and when he stood among the people, hee was
higher then any of the people from the shoulders
vpward.

24 And Samuel sayd to all the people, See yee
not him, whom the Lord hath chosen, that there
is none like him among all the people: and all
the people shewed and said, † God saue the
King.

25 Then Samuel tolde the people the dutie
of the kingdome, and wrote it in a booke, and
laid

1 Whom death freeth
not to be their
King, but thee?

2 Where the frait
was.

3 That is, the
shoulder with the
breast, which the
priest had for his
family in all place
offerings, Leviti-
co, 14.

4 That both by the
affiniling of the
people, and by the
meate prepared for
thee, thou mightest
vnderstand that I
knew of thy com-
ing.

5 To speake with
him secretly: for
the houses were far
aboue.

6 Gods commande-
ment as concerning
thee.

7 In the Law this
anointing signified
the gifts of the holy
Ghost, which were
necessary for them
that should rule.
Gen. 35, 30.

8 Samuel confir-
meth him by these
signes, that God hath
appointed him
King.

9 Or, eke,

10 Hie, of grace.

11 Which was an
high place in the
cite Kiriah-sea-
rim, where the
Ark was, chap.
7, 1.

* Chap. 13, 8.

† Eue. Shoulders.
2 He gaue him such
a heart as was
meet for a King.

¶ Or, sang praises.

* Chap. 19, 16.

3 Meaning, that
prophetic commeth
not by succellion,
but it giues to
whom is pleased
God.

4 Noting thereby
him that from least
degree commeth
suddenly to honour.

5 Both to declare
vnto them their
fault in asking a
King, and also to
show Gods sentence
therein.

6 That is, by
casting of lots.

7 As though he
were vnto us
unwilling.

8 Eke, let the King
live.

9 It is written
in Deut. chap. 17,
15, 6, 7.

layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents: but he held his tongue.

CHAP. XI.

1 *Nahath the Ammonite meeteth against Iſaiah Gilgal, who asketh helpe of the Ifraeites. 2 Saul promitteth helpe. 3 The Ammonites are flaine. 4 The Kingdome is recovered.*

Then Nahath the Ammonite came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahath, Make a couenant with vs, and we will be thy seruants.

2 And Nahath the Ammonite answered them, On this condition I will make a couenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Give vs ieuen dayes respite, that wee may send messengers vnto all the coastes of Israel, and then if no man deliuer vs, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What aileth this people that they weepe? And they told him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard thole tidings, and hee was exceeding angry.

7 And tooke a yoke of oxen, and hewed them in pieces, & sent them thorowout all the coasts of Israel by the hands of messengers, saying, Whosoever commeth not forth after Saul, and after David, he shall his oxen be serued. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men, and the men of Iudah thirty thousand.

9 Then they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto you, and ye shall doe with vs all that pleaseth you.

11 And when the morrow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, Who is he that said, Shalt Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul said, There shall no man die this day: for to day the Lord hath saved Israel.

14 Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offered peace offerings before the Lord:

and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 *Samuel desiring to the people his integrity, representeth their ingratitude. 2 God by miracle causeth the people to confesse their sinne. 3 Samuel exhorteth the people to follow the Lord.*

Samuel then said vnto all Israel, Behold, I have hearkened vnto your voyce in all that yee sayd vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: * heare record of me before the Lord, and before his anoynted, * Whose oxen haue I taken? or whose asse haue I taken? or whom haue I denied wrong to? or whom haue I hurt? or of whose hand haue I received any bribe, to blinde mine eyes there with, and I will restore it you?

4 Then they sayd, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witness against you, and his Anoynted is witness this day, that yee haue found nought in mine handes. And they answered, He is witness.

6 Then Samuel said vnto the people, It is the Lord that I made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the righteousnesse of the Lord, which he shewed to you and to your fathers.

8 * After that Iacob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 * And when they forgot the Lord their God, he sold them into the hand of Silex a captain of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord, and said, We haue sinned, because wee haue forsaken the Lord, and haue serued Basim and Astarteth. Now therefore deliuer vs out of the hands of our enemies, and we will reue thee.

11 Therefore the Lord sent Ierubbaal and Bedan and Iphrah, and Samuel, and deliuered your out of the hands of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw, that Nahath the king of the children of Ammon came against you, yee said vnto me, No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If ye will reue the Lord and reue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the king that reigne ouer you, shall follow the Lord your God.

15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now

1 Both to auoide sedition, and to winne them by patience.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. ix. 12.

b This declareth that the more weere the tyrants are, the more cruel they are.

c God gaue him the spirite of strength and courage to go against this tyrant.

d He addeeth Samuel, because Saul was not yet approved of all. *See in one man.*

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of ayde.

g By this victory the Lord wonne the hearts of the people to Saul. h By the wing meicy he thought to outcome their malice.

i In signe of thankes offering for the victory.

a I haue granted your petition.

b To gouerne you in peace and warre.

c *Eclis. 46. 10.* God would that this confession should bre a patient for all them that haue any charge or office.

d Your King, who is anoynted by the commandment of the Lord.

e Or, called.

f Or, benefice.

* *Gen. 46. 16.*

* *Exd. 4. 16.*

* *Iudg. 4. 2.* Captain of Israhels hoste King of Hazer.

f That is, Samson, *Iudg. 13. 25.* *Iudg. 4. 1.* *Chap. 4. 1.*

g Learning God to seeke the helpe of man, *Chap. 8. 5.*

h Ye shall be patient as they that follow the Lords will.

i Meaning, the gouernour.

16 Now alſo ſtand and ſee this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harveſt? I will call vnto the Lord, and he ſhall ſend thunder and raine, that ye may perceiue and ſee, how that your wickedneſſe is great, which ye haue done in the fight of the Lord in aſking you a king.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſayd vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that wee die not: for wee haue ſinned in aſking vs a King, beſide I all our other finnes.

20 ¶ And Samuel ſaid vnto the people, Feare not, (ye haue indeede done all this wickedneſſe, yet depart not from following the Lord, but ſerue the Lord with all your hearts,

21 Neither turne ye backe: for that ſhould bee after vaine things which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forſake his people for his great Names ſake: becauſe it hath pleaſed the Lord to make you his people.

23 Moreover God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the truth with all your hearts, and conſider how great things he hath done for you.

25 But if ye doe wickedly, ye ſhall periſh, both ye and your King.

CHAP. XIII.

3 The Philiftines are enemies of Saul and Ionathan.

4 Saul being diſpleaſed at Gods commandement: is ſlurred of Samuel that he ſhould not ſacrifice. 5 The great ſlaughter, wherein the Philiftines kept the Iſraelites.

Saul now had bene King a one yeere, and hee reigned 40 yeeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmah, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Benjamin: and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the giron of the Philiftines, that was in the hill: and it came to the Philiftines eares: and Saul blew the trumpet throughout all the land, ſaying, Heare, O yee E-brewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a giron of the Philiftins: wherefore Iſrael was had in abomination with the Philiftins: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiftins alſo gathered themſelues together to fight with Iſrael, thirty thouſand chariots, and fixe thouſand horſemen: for the people were like the land which is by the ſea ſide in multitude, and came vp, and pitched in Michmah Eaſtward from Beth-aen.

6 And when the men of Iſrael ſaw that they were in a thrait (for the people were in diſtreſſe) the people hid themſelues in caves, and in holds, and in rocks, and in towers, and in pits.

7 And ſome of the E-brewes went ouer Iorden vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried ſeven dayes, as counting vnto the time that Samuel had appointed: but Samuel

came not to Gilgal, therefore the people were ſcattered from him.

9 And Saul ſayd, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And aſſoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to ſalute him.

11 And Samuel ſaid, What haſt thou done? Then Saul ſaid, Becauſe I ſaw that the people were ſcattered from mee, and that thou cameſt not within the dayes appointed, and that the Philiftins gathered themſelues together to Michmah.

12 Therefore ſaid I, the Philiftins will come downe vpon vpon mee to Gilgal, and I haue not made ſupplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lord thy God, which hee commaunded thee: for the Lord had now ſtabliſhed thy kingdom vpon Iſrael for euer.

14 But now thy kingdom ſhall not continue: the Lord hath fought him a man after his owne heart, and the Lord hath commaunded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commaunded thee.

15 ¶ And Samuel aroſe, and gaue him vp from Gilgal in Gibeah of Benjamin: and Saul numbered the people that were found with him, about fixe hundred men.

16 And Saul and Ionathan in his ſonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philiftins pitched in Michmah.

17 And there came out of the hoſte of the Philiftins three bands to deſtroy, one band turned vnto the way of Ophrah vnto the land of Sual,

18 And another band turned toward the way to Beth-horon, and the third band turned toward the way of the coaſt that looketh toward the valley of Zeboim, toward the wilderneſſe.

19 Then there was no ſmith found thorowout all the land of Iſrael: for the Philiftins ſaid, Left the E-brewes make them ſwords or ſpeares.

20 Wherefore, all the Iſraelites went downe to the Philiftins, to harpen euery man his ſhare, his mattocke, and his axe, and his weeding hookke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the pike-forks, and for the axes, and for to harpen the goods.

22 So when the day of battell was come, there was neither ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his ſonne was there found.

23 And the giron of the Philiftins came out to the paſſage of Michmah.

CHAP. XIV.

14 Ionathan and his armour leaue put the Philiftins to flight.

24 Saul ſlurde the people by an oath, not to eat till evening. 25 The people eate with the ſword. 26 Saul would put Ionathan to death. 27 The people deliuer him.

Then on a day Ionathan the ſonne of Saul ſaid vnto the young man that bare his armour, Come and let vs go ouer toward the Philiftins giron, that is yonder on the other ſide, but hee told not his father.

g Thinking that the abſence of the Prophet was a ſigne, thence they would loſe the victory.

h Elr. bls. ge. cin.

i Though theſe cauſes ſeeme ſufficient in many indugements: yet becauſe they had not the word of God, they ſtood to theſe diſtinction.

j Who wiſſed thee to obey him, and reſp. vnto the words ſpoken by his Prophet.

k That is, Dauid,

l And went to his city Ramah.

m Or, the deſtrover - to wit, the captiues came out with three bands.

n So that to many iudgements theſe three armies would haue ouercome the whole courauey,

o To declare that the victory onely came of God, and not by their force,

p By this example God would declare to Iſrael that the victory did not conſiſt in multitude or armour, but onely in the grace of his,

h In that ye haue forſaken him, who hath all power in his hand, for a mortall man.

i Not onely at other times, but now chiefly.

j He ſheweth that there is no ſinne ſo great, but it ſhall be forgiven, if the ſinner turne againe to God.

k Of his free mercy, and not for your merits, and therefore hee will not forſake you.

l Vnfaignedly, and without hypocriſie.

m Whiles theſe things were done, b. Before heeooke vpon him the ſate of a King.

n Of Kirjath-seaſim, where the Ark was Chap. 20. 5. d. That euery one ſhould prepare themſelues to waite.

o Which was alſo called Beth-el, in the tribe of Benjamin.

p Where the two miles and the halfe remained,

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, *was* our six hundred men.

* Chap. 4. 21.

3 And Ahiah the sonne of Ahitub, * Iehabods brother, the sonne of Phinehas, the sonne of Eli, *was* the Lords Priest in Shiloh, and were an Ephod: and the people knew not that Jonathan was gone.

Or, like a coat.

4 ¶ Now in the way whereby Jonathan fought to go ouer to the Philistims garison, there was a ¶ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and the name of the other Senech.

5 The one rocke stretched from the North toward Michmas, and the other *was* from the South toward Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let vs go ouer vnto the garison of these ¶ uncircumcised: it is my bee that the Lord will worke with vs: for it is ¶ not hard to the Lord * to saue with many, or with few.

b To wit, the Philistims.
|| Or, none can lift the Lord.
* 2. Corin. 14. 11.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, ¶ I am with thee as thine heart desireth.

c I will follow thee whithersoever thou goest.

8 Then said Jonathan, Behold, we goe ouer vnto those men, and will shew our felowes vnto them.

9 ¶ If they say on this wise to vs, Tarie vntill we come to you, then wee will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will go vp: for * the Lord hath deliuered them into our hand, and this shalbe a signe vnto vs.

11 So they both shewed themselves vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the ¶ holes wherein they had hid themselves.

a Thus they spake contempuously and by desision.

12 And the men of the garison answered Jonathan and his armour bearer, and said, Come vp to vs: for we will shew you a thing. Then Jonathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

f That is, he crept vp, or went vp with all haste.

13 So Jonathan went vp vpon f his hands and vpon his feete, and his armour bearer after him: and *some* fell before Jonathan, and his armour bearer flew others after him.

g The second was when they slew one another, and the third when the Israelites chased them.

14 So the s first slaughter which Jonathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which ¶ two oxen plow.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to spoile, were afraid themselves: and the earth ¶ trembled: for it was stricken with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now, and see, who is gone from vs. And when they had numbred, Behold, Jonathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto the Priest, the noyse that was in the hoste of the Philistims,

spread farther abroad, and increased: therefore Saul said vnto the Priest, ¶ Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * every mans sword was against his fellow, and there was a very great discomfiture.

Let the Ephod alone: for I have no leisure now to see the council of God. Num. 27. 21. 1. Reg. 7. 11. 22. 1. Chron. 29. 23.

21 Moreover, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoste, when they also turned to bee with the ¶ Israelites that were with Saul and Jonathan.

Though before for feare of the Philistims they declared themselves as enemies to their brethren.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And to the Lord saued Israel that day: and the battell continued vnto Beth-aun.

24 And at that time the men of Israel were peccid *with hunger*: for Saul charged the people with an oath, saying, ¶ Curled be the man that eateth f foode all night, that I may be aunged of mine enemy: so none of the people tasted any sustenance.

1 Such was his hypocrisie and arrogancie, that hee thought to attribute to his policie that which God had g ner by the hand of Jonathan. 1. Reg. 20. 31.

25 And all they of the land came to a wood, where he lay vpon the ground.

26 And the people came into the wood, and behold, the honey dropped, and no man moued his hand to his mouth: for the people feared the ¶ oath.

¶ That is, the punishment, which weeare sick oaths.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipt it in an honycombe, and put his hand to his mouth, and his eyes received light.

n Which were dimmed before for want of meat and hunger.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Curled be the man that eateth sustenance this day: and the people were ¶ faint.

|| Or, weary. o By making this cruel law.

29 Then said Jonathan, My father hath ¶ troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this hony.

30 How much more, if the people had eaten to day of the spoile of their enemies which they found: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Aialon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calves, and flew them on the ground, and the people did eat them: * with the blood.

* Levit. 24. 6. and 25. 26. dect. 12. 16.

33 Then men tolde Saul, saying, Behold, the people flie against the Lord, in that they came with the blood. And he said, Ye haue trespassed: ¶ ould a great stone vnto me this day.

p That the blood of the beast that shalbe slain, may be pressed out vpon it.

34 Againe Saul said, Goe abroad among the people, and bid them bring me euery man his oxe, and euery man his sheepe, and flay them here, and eat, and sin not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and flew them there.

35 Then Saul made an altar vnto the Lord, and that ¶ was the first altar that hee made vnto the Lord.

|| Or, of that stone which hee used to build an altar.

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoile them vntill the morning flime, and let vs not leaue a man of them. And they said, Doe whatsoever thou thinkest best. Then said the Priest, Let vs ¶ draw

q To keepe company. r To draw sell of him, nere.

neere hither vnto God.

37 So Saul asked of God, *faying*, Shall I goe downe after the Philiftims: wilt thou deliuer them into the hands of Ifrael? But he answered him not at that time.

38 * And Saul faid, * All ye chiefe of the people, come ye hither, and know, and fee by whome this time is done this day.

39 For as the Lord faweth, which faueth Ifrael, though it be done by Ionathas my fonne, he fhall die the death. But none of all the people answered him.

40 Then he faid vnto all Ifrael, Be ye on one fide, and I and Ionathas my fonne will be on the other fide. And the people faid vnto Saul, Doe what thou thinkeft beft.

41 Then Saul faid vnto the Lord God of Ifrael, Give * a perfect lot. And Ionathas and Saul were taken, but the people efcafed.

42 * And Saul faid, *Caft lot* betwene mee and Ionathas my fonne, And Ionathas was taken.

43 Then Saul faid fo Ionathas, Tell me what thou haft done? And Ionathas told him, and faid, I tafte a little hony with the end of the rod, that was in mine hand, and loe, I muft die.

44 Againe Saul answered, God do fo and more alfo, vntill thou die the death, Ionathas.

45 And the people faid vnto Saul, * Shall Ionathas die, who hath fo mightily deliuered Ifrael? God forbid. As the Lord faweth, there fhall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathas that he died not.

46 Then Saul came vp from the Philiftims, and the Philiftims went to their owne place.

47 * So Saul held the kingdome ouer Ifrael, and fought againft all his enemies on euery fide, againft Moab, and againft the children of Ammon, and againft Edom, and againft the Kings of Zebah, and againft the Philiftims: and whithersoever he went, he * handled them as wicked men.

48 Hee gathered alfo an hofte, and fnoie * A-malek, and deliuered Ifrael out of the hands of them that fpoied them.

49 Now the fonnes of Saul were Ionathas, and Ithi, and Malchizai: and the names of his two daughters, the elder was called Merub, and the younger was named * Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the fonne of Ner, Sauls vncle.

51 And Kilij was Sauls father: and Ner the father of Abner was the fonne of Abiel.

52 And there was fore warre againft the Philiftims all the dayes of Saul: and * whomfoever Saul faw to bee a ftrong man, and meeke to the warre, he tooke him vnto him.

C H A P. XV.

3 Saul is commoued to flay Amalek. 9. Hee fnoie Agag, and the left things. 19. Samuel reprooeth him. 23. Sauls vncle of the Lord, and his king come again to another. 33. Samuels death in priuie.

AFTERWARD Samuel faid vnto Saul, * The Lord fent me to anoynt thee King ouer his people, ouer Ifrael: now therefore * obey the voice of the words of the Lord.

2 Thus faith the Lord of hoftes, I remember what Amalek did to Ifrael, how they laid *vnto*

for them in the way, as they came vp from Egypt.

3 Now therefore goe, and fnoie Amalek, and deftroie ye all that perueine vnto them, and haue no compaffion on them, but * flay both man and woman, both infant and fuckling, both oxe, and fheepe, both camell, and affe.

4 * And Saul afsembled the people, and * numbered them in Telaim, two hundred thoufand foremen, and ten thoufand men of Iudh.

5 And Saul came to a citie of Amalek, and * let watch at the riuer.

6 And Saul faid vnto the Kenites, Goe, depart, and get you downe from among the Amalekites, left I deftroie you with them: for ye fhewed mercy to all the children of Ifrael, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul fnoie the Amalekites from Hauilah, as thou comelt to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and deftroied all the people with the edge of the fword.

9 But Saul and the people fpoied Agag, and the better fheepe, and the oxen, and the fat beaft, and the lambes, and all that was good, and they would not deftroie them: but euery thing that was vile and nought worth, that they deftroied.

10 * Then came the word of the Lord vnto Samuel, faying,

11 It * repented mee that I haue made Saul King: for he is turned from me, and hath not performed my commandements. And Samuel was moued, and cryed vnto the Lord all night.

12 And when Samuel arofe early to meeete Saul in the morning, one told Samuel, faying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Giugal.

13 * Then Samuel came to Saul, and Saul faid vnto him, Blefted be thou of the Lord, I haue fulfilled the * commandement of the Lord.

14 But Samuel faid, What meaneth then the bleating of the fheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites, for the people fpied the beft of the fheepe, and of the oxen, to facrifice them vnto the Lord thy God, and the remnant haue we deftroied.

16 Againe Samuel faid to Saul, Let mee tell thee what the Lord hath faid me this night, And he faid vnto him, Say on.

17 Then Samuel faid, When thou waft a little in thine owne fight, waft thou not made the head of the tribes of Ifrael? for the Lord anoynted thee King ouer Ifrael.

18 And the Lord fent thee on a iourney, and faid, Goe, and deftroie thofe finners the Amalekites, and fight againft them, vntill thou deftroie them.

19 Now, wherefore haft thou not obeyed the voice of the Lord, but haft turned to the pray, and haft done wickedly in the fight of the Lord?

20 And Saul faid vnto Samuel, Yea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord fent mee, and haue brought Agag the king of Amalek, and haue deftroied the Amalekites.

21 But the people tooke of the fpoile, fheepe, and oxen, and the chiefeft of the things which fhould haue bene deftroied, to offer vnto the

That this might be an example of Gods vengeance againft them that deale cruelly with his people.

Or, how many numbers by the Lament, as it is thought.

Or, fought in the way.

Which were the posterity of Ithobal, Mefafath in law.

For Ithobal came to visit them, and gaue them good counsell, 2 Sam. 3, 19.

God in his eternal counsell neuer changeth nor repenteth, as verfe 19, though he feemeth to vs to repent when any thing goeth contrary to his temporal election.

This is the nature of hypocrites: to be impudent againft the truth, to condemne others, and iultifie themselves.

Meaning, of bafe condition, as chap. 9, 21.

His standeth moft impudently in his owne defence both againft God and his owne confcience.

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

Canste the lot to tell on him that hath broken the oath: but he doeth not confider his prefumption in commanding the fame oath.

The people thought if their duty to releue him who of ignorance had but broken a rash law, and by whom they had received fo great a benefit.

Or, ouercome them.

As the Lord had commanded. Deut. 2, 17.

Called alfo Abimelech, chap. 3, 1, 2.

Which was the wife of David, Chap. 18, 27.

Whom Ionathas the captaine of David flew, 2 Sam. 3, 27.

As Samuel had foretold, chap. 9, 11.

Chap. 9, 16.

Because he hath preferred thee to this honour, thou art bound to obey him.

Exod. 17, 14. Num. 24, 17.

Lord thy God in Gilegal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better than sacrifice, and to hearken is better than the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatry. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

24 Then Saul said vnto Samuel, I have sinned: for I have transgressed the Commandement of the Lord, & thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King over Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdom of Israel from thee this day, and hath giuen it to thy neighbour, that is better then thou.

29 For indeede the strength of Israel will not lye nor repent: for he is not a man that he should repent.

30 Then hee said, I have sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and tunc againe with me, that I may worship the Lord thy God.

31 So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring yee hither to mee Agag the king of the Amalekites: and Agag came vnto him // piecifully, and Agag sayd, Truly the bitterness of death is passed.

33 And Samuel said, As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilegal.

34 So Samuel departed to Remah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord repented that hee made Saul King over Israel.

CHAP. XVI.

1 Samuel is preferred of God, and is sent to anoynt David. 2 God speaketh to his sonne. 3 The Spirit of the Lord cometh vpon David. 4 The wicked spirit is sent vpon Saul. 5 Saul seeketh to slay David.

THE Lord then said vnto Samuel, How long wilt thou mourne for Saul, & seeing I have cast him away from reigning over Israel? All thine home with oyle and come, I will send thee to Ithai the Bethlehemite: for I haue prouided me a King among his sennes.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer 7 with thee, and say, I am come to doe sacrifice to the Lord.

3 And call Ithai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the tyepe

were astonished at his coming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: I sanctifie my selues, and come with me to the sacrifice. And hee sanctified Ithai and his sennes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lord hath anoynted is before him.

7 But the Lord said vnto Samuel, Locke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ithai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ithai made Shemah come. And hee said, Neither yett hath the Lord chosen him.

10 Againe Ithai made his seuen sons to come before Samuel, and Samuel said vnto Ithai, The Lord hath chosen none of these.

11 Finally Samuel said vnto Ithai, Are there no more children but these? And he said, There remaineth yett a little one behinde, that keepeth the sheepe. Then Samuel said vnto Ithai, Send and fer him: for we will not sit downe, till he be come hither.

12 And hee sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the Spirit of the Lord came vpon David, from that day forward: then Samuel rose vp, and went to Ramah.

14 But the Spirit of the Lord departed from Saul, and an euill spirit of the Lord, vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants that are before thee, to seeke a man that is a cunning player vpon the harpe: so that when the euill spirit of God cometh vpon thee, hee may play with his harp, and thou mayest be eased.

17 Saul then said vnto his seruants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and said, Behold, I haue seene a sonne of Ithai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers vnto Ithai, and said, Send me David thy sonne, which is with the sheepe.

20 And Ithai tooke an ass laden with bread and a flagon of wine and a kid, and sent them by the hand of Sauls sonne vnto Saul.

21 And David came to Saul, and stood before him: and hee loved him very well, and he was his armour bearer.

22 And Saul sent to Ithai, saying, Let David now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, David tooke an harpe and played with his

* Fearing, lest some gronous crime had been committed, because the Prophet was not wont to come thither.

† Thinking that Eliab had been appointed of God to be made King.

* 1. Chron. 28, 27. 1. Sam. 16, 22. And 17, 10. And 20, 12. Psal. 7, 19.

† Elr. write thine dened?

* 2. Sam. 7, 8. Psal. 8, 7, 11. And 89, 21.

* After 2. 4. 6. And 13, 11. Or, prepared.

† The wicked spirits are as Gods commandments to execute his will against wicked.

† Though David was now anoynted King by the Prophet, yet God would exalt him in secret before hee had the use of his kingdom.

Or, send him.

* 1. Sam. 16, 27. 1. Chron. 28, 27. And 17, 10. And 20, 12.

† God hath nothing more then the disobedience of his Commandment, though the intent seeme neuer so good to man.

† This was not true repentance, but dissimulation, fearing the losse of his kingdom.

† That is, to David, in anoynting, God who maintaineth and preserueeth his.

† As, in London, hee suffered nothing lesse then death, so at some write, hee paid not for death.

* 1. Sam. 17, 11. Num. 14, 45. † Where his house was. ‡ Though Saul came where Samuel was, Chap. 19, 7. § As vselle 11.

† Signifying, that we ought not to fret our selues more pitifully then God, nor to lament them whom hee calketh out.

† Elr. in thine hand. ‡ That is, to make a peace offering, which might be done though the same was not there.

g God would that Saul should receive this benefit as at David's hand: that his condemnation might be the more evident, for his evil hate toward him.

his hand, and Saul was refreshed and was eased: for the evil spirit departed from him.

C H A P. XVII.

1 The Philistines make warre against Israel. 10 Goliath defeateth Israel. 19 David is sent to his brethren. 24 The strength and boldness of David. 47 The Lord fighteth not by sword nor spear. 50 David killeth Goliath, and the Philistines flee.

N Ow the Philistines gathered their armies to battell, & came together to Shochoh which is in Judah, & pitched betweene Shochoh and Azekeh, ¶ in the coast of Dammmim.

2 And Saul, and the men of Israel assembled and pitched in the valley ¶ of Elah, and put themselves in battell aray to meet the Philistines.

3 And the Philistines stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

4 ¶ Then came a man betweene them both out of the tents of the Philistines, named Goliath of Gath; his height was sixe cubites and an hand breadth.

5 And had an helmer of brasse vpon his head, & a brigandine vpon him; and the weight of his brigandine was five thousand b shekels of brasse.

6 And he had ¶ boots of brasse vpon his legs, and a shield of brasse vpon his shoulders.

7 And the shaft of his speare was like a weavers beame; and his speare head weighed sixe hundred shekels of yron: and one bearing a shielde went before him.

8 And he rood, and cried against the hoaste of Israel, and said vnto them, Why are ye come to see your battell aray? am not I a Philistin, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and I ouercome him, and kill him, then shall yee be our seruants, and kill me, and let him come downe to me.

10 Alfo the Philistin said, I defie the hoast of Israel this day: giue me a man, that we may fight ¶ together.

11 When Saul and all Israel heard those words of the Philistin, they were discouraged, and greatly afraid.

12 ¶ Now this David was the sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and ¶ of this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell were Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So David was the least: and the three eldest went after Saul.

15 David also went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistin drew neere in the morning, and euening, and continued fourtie dayes.

17 And Ishai sayd vnto David his son, ¶ Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and run to the hoast to thy brethren.

18 Alfo carie these ten fresh cheefes vnto the captain, and looke how thy brethren fare, and receiue their pledge.

19 (Then Saul and they, and all the men of Is-

rael were in the valley of Elah, fighting with the Philistines.)

20 ¶ So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaund ed him, and came within the compasse of the hoaste: and the hoast went out in aray, and shouted in the battell.

21 For Israel and the Philistines had put themselves in aray, armie against armie.

22 And David left the things which he bare, vnder the hands of the keeper of the carriage, and ranne into the hoast, and came, and asked his brethren ¶ how they did.

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistin of Gath) out of the army of ¶ Philistines, and spake such words, and David heard them.

24 And all the men of Israel when they saw the man, ranne away from him, and were sore afraid.

25 For euery man of Israel said, Saw yee not this man that commeth vp: euen to reuile Israel is hee come vp: and to him that killeth him, will the King giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

26 ¶ Then David spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistin, and taketh away the shame from Israel? for who is this vncircumcised Philistin, that hee should reuile the hoaste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with David, and sayd, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David said, What haue I now done? Is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David sayd to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistin.

33 And Saul said to David, Thou art not able to goe against this Philistin to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And David answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistin shall bee as one of them, seeing he hath railled on the hoaste of the liuing God.

¶ Or, in Ephraim-mim.

¶ Or, of the oke.

a Betweene the two camps.

¶ Or, coast of plate.

b That is, 250.

lib. a, ounces silver

halfe an ounce the

shekel, and 500.

shekels weight

amounte to 18.

lib. 3. quarters.

1 Or, graues.

¶ Hee smiteth.

¶ Or, and to land.

* Chap. 16. 5.

¶ Or, he was counted among them that bore office.

e To serue Saul, 13 chap. 16. vers. 19.

d Though Ishai meant one thing, yet God promitteth to sende one to another end.

e If they haue laid any thing to gage for their necessity, let it be out.

¶ Elv. vssiz.

¶ Elv. of poy.

¶ Or, vssiz. I as are above re-beried, vers. 8, and 9.

* Is. 15. 19. g From taxes and payments.

h This dishonour that hee doeth to Israel.

i For his fathers sending was in an occasion, and also he felt him self inwardly moved by Gods Spirit.

k Here Satan prooueth Davids faith, by the infidelity of Saul.

l David by the experience that hee hath had in time past of Gods help, feeling doubtles to overcome these dangers, seeing he was zealous for Gods honour.

37 ¹ Moreouer Dauid said, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beere, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, ^m Goe, and the Lord be with thee.

^m For by these examples he sawe that the power of God was with him.

^l Or, offered.

38 And Saul put his raiment vpon Dauid, and put a helmet of brass vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and he began to go: for he neuer proued it: and Dauid saide vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore Dauid put them off him.

ⁿ To the intent that by these weakes meanes, God might enely be knowne to be the author of this victorie.

40 Then tooke he his staffe in his hand, and chofe thinne smoothe stones out of a brooke, & put them in his shepherds bagge or scrippe, and his sling ^{was} in his hand, and hee drew neere to the Philistim.

41 And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and sawe Dauid, hee disdained him: for hee was but yong, ruddie, and of a comely face.

^o He swore by his gods that hee would destroy him.

43 And the Philistim said vnto Dauid, Am I a dog, that thou comest to me with staffes? And the Philistim ^o cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to me, and I will giue thy flesh vnto the fowles of the heauen, and to the beasts of the field.

45 Then said Dauid to the Philistim, Thou comest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hostes of Israel, whom thou hast rayled vpon.

^p Dauid being assured both of his exult and of his calling, prophesied of the destruction of the Philistines.

46 This day shall the Lord clothe thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeases of y^e host of the Philistims this day vnto the fowles of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all this assembly may know, that the Lord sauteh not with sword nor with speare, (for the battell is the Lords) and he will giue you into our hands.

^q Being moued with a lawfull rage, hee reneged vpon this blasphemous of Gods Name.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid ^q hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and flung it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groling to the earth.

^r Eccles. 47. 4. 2. Mace. 4. 30.

50 So Dauid ^r ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the valley, and vnto the gates of Ekron: and the Philistims fell down wounded by the way of Shaaraim, euen to Gath and to Ekron.

^s Or, Callicie way.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

^t Or, house of Beth-lechem.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 When Saul saw Dauid goe forth against the Philistim, he said vnto Abner the captaine of his host, Abner, ¹ whose sonne is this yong man? and Abner answered, As thy soule liueth, O king, I cannot tell.

¹ That is, of whose family and tribe is he? or els hee had forgotten Dauid, who he had recounted to be a benefite by him.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul saide to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ithai the Bethlehemite.

CHAP. XVIII.

¹ The amitie of Jonathan and Dauid. 8 Saul enuieh Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He is comforted him Menahem to wife, but guesh him Michal. 27 Dauid deliuereth to Saul two hundredth forekennes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

And when hee had made an end of speaking vnto Saul, the soule of Jonathan was knit with the soule of Dauid, and Jonathan loued him, as his owne soule.

² His affection was fully bent towards him.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Jonathan and Dauid made a couenant: for hee loued him as his owne soule.

4 And Jonathan put off the robe that was vpon him, and gave it Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whither soeuer Saul sent him, and behaued himselfe wisely: so that Saul let him oute the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

³ That is, he preferred in all his doings.

6 When they came againe, and Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

⁴ To wit, Callicie.

7 And the women sang by course in their play, and said, * Saul hath slaine his thousand, and Dauid his ten thousand.

⁵ Eir. answered, singing. * Chap. 11. 11. and 20. 5. Eccles. 47. 6 7.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and whatist can hee haue more than the kingdome?

9 Wherefore Saul had an eye on Dauid from that day forward.

⁶ Because he bare him enuie and hatred.

10 And on the morowe, the euill spirit of God came vpon Saul, and hee prophesied in the middles of the house: and Dauid played with his hand like as at other times, and there was a speure in Sauls hand.

⁷ That is, spake as a man beside himselfe: for so the people abused this word: when they could not vnderstand.

11 And Saul tooke the speare, and said, I will smite Dauid through to the wall. But Dauid avoided twife out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

⁸ Meaning, hee was captaine ouer the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that he was verry wise, hee was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

⁹ 17. 4. Then

g. Fight against them that ware against Gods People.

h. By whom hee had his sonnes which Saul put to death at the request of the Gibeonites. 1 Sam. 21. 8. i. So his hypocrite eye might forvaide presence of Isaac he sought his daughter.

k. Meaning, that hee was not able to endow his wife with riches.

l. So saule hee thought, but hee was able to compile the Kings request.

m. Meaning, David and his followers.

n. To be deprived of his kingdom.

o. That is, David had better face and age, than the Philistines then Sauls wife.

p. In the first fight against Goliath. 1 Sam. 17. 49. q. Therefore, when Sauls wife.

r. That is, my god, the meaning of which is.

17 ¶ Then Saul said to David, Beholde mine eldest daughter Merab, her I will give thee to wife: onely be a viliant sonne vnto mee, &c. § fight the Lords battles: i. for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistines shall be vpon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be tonne in law to the Kings?

19 Howbeit when Merab Sauls daughter should haue bene giuen to David, ^h hee was giuen vnto Adriel a Micholathite to wife.

20 ¶ Then Michal Sauls daughter loved David: and they thowed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, and that the hand of the Philistines may bee against him. Wherefore Saul said to David, Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with David secretly, and say, Behold, the king hath a fauour to thee, and all his seruants lone thee: be now cleare to the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of David. And David said, § Seemeth it to you a light thing to be a kings sonne in law, seeing § I am a poore man and of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such wordes spake David.

25 And Saul said, This will shall ye say to David, The King defrech now dowrie, but an hundred foreskines of the Philistines, to be auenged of the Kings enemies, for Saul thought to make David fall into the hands of the Philistines.

26 And when his seruants tolde David these wordes, it pleased David well, to see the Kings sonne in law: and the dayes were not expired.

27 Afterward David arose with his men, and went and slewed of the Philistines two hundred men: and David brought their foreskines, and ^m they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saue, and vnderstood that the Lord ^o was with David, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid of David, and Saul became sway Davids enemy.

30 And when the Princes of the Philistines went forth, at their going forth David behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

1 Jonathan declareth to David the wicked purpose of Saul. 11 Michals wife sueth him. 18 David cometh to Ramah. 33 The Spirit of prophete cometh vnto Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his seruants, If they should kill David; but Jonathan Sauls sonne had a great fauour to David.

2 And Jonathan told David, saying, Saul my father hath sworn to slay thee: now therefore, I pray thee, let thee vnto thy wife vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what hee saith, & will tell thee.

4 And Jonathan spake good of David vnto Saul his father, and said vnto him, Let not the King

sinne against his seruant, against David: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For he did § put his life in danger, and slew the Philistines, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sime against innocent blood, and slay David without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul & swore, As the Lord liueth, hee shall not die.

7 So Jonathan called David, and Jonathan shewed him all these wordes, and Jonathan brought David to Saul, and hee was in his presence as in times past.

8 ¶ Again the warre began, and David went out and fought with the Philistines, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee sat in his house hauing his speare in his hand, and David § played with his hand.

10 And Saul intended to smite David out of the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers vnto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal § let David downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and covered it with a cloth.

14 And when Saul sent messengers to take David, the said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image ^o was in the bed with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that hee is escaped? And Michal answered Saul, Hee said vnto me, Let me goe, or els I will kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in § Naioth.

19 But one told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David, and when they saw a company of Prophets prophesying, and Samuel standing § as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also § prophesied.

21 And when it was told Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, and came to a great well that is in Secu, and hee asked, and said, Where are Samuel and Davids And one said, Behold, they be at Naioth in Ramah.

23 And hee § went thither, ^k even to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Naioth in Ramah.

§ Ebr. hee put his speare in his hand. ¶ Iudg. 12. 3. ¶ Sam. 28. 17. Phil. 1. 19. 1029.

¶ what hee he pretended outwardsly, yet his heart was full of malice.

¶ He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

¶ Thus God mocked both the froward daughter of this tyrant to fauour David against their father.

¶ Behold how the tyrants to accomplish their rage, neither regard oath nor friendship. God nor min.

¶ Naioth was a schoole where the word of God was studied, neere to Ramah.

¶ Being their chief instructor. ¶ he charged their minds and practise God.

¶ With a mind to pursue them.

*best: kingly ap-
parell.
m. He humbled
himselfe as other
did.*

¶ Chap. 10. 11.

24 And he stript off his¹ clothes, and hee pro-
phesied also before Samuell, and fell m^d downe na-
ked all that day and all that night: therefore they
say, * Is Saul also among the Prophets?

CHAP. XX.

*a Jonathan comforteth David. 3 Thy revenue their leage.
33 Saul would haue killed Jonathan. 38 Jonathan ad-
monisheth David by three arrowes of his fathers iure.*

And David ^a fled from Naioth in Ramah, and
came and laid before Jonathan, What haue I
done? what is mine iniquitie? and what sinne haue
I committed before thy father, that he seeketh my
life?

2 And hee said vnto him, God forbid, thou
shalt not die: behold, my father will do nothing
great nor small, but hee will ^b shew it me: and why
should my father hide this thing from me? he will
not do it.

3 And David sware againe, and said, Thy father
knoweth that I haue found grace in thine eyes:
therefore he thinketh, Jonathan shall not know it,
least he be forie: but indeed, as the Lord liueth,
and as thy soule liueth, there is but a ^c step be-
tweene mee and death.

4 Then said Jonathan vnto David, What-
soever thy soule ^d requireth, that will I doe vnto
thee.

5 And David said vnto Jonathan, Behold, to-
morrow is the ^e first day of the moneth, and I
should sit with the king at meate: but let me goe,
that I may hide my selfe in the fieldes vnto the
third day at euén.

6 If thy father make mention of mee, then say,
David is ked leaue of me, so that hee might goe to
Bethlehem to his owne ciue: for there is a ^f yeerly
sacrifice for all that family.

7 And if hee say thus, It is well, thy seru-
ant shall haue peace: but if he be angry, be sure that
wickednesse is concluded of him.

8 So shalt thou shew mercie vnto thy seru-
ant: for thou hast ioyned thy seru-ant into a conen-
ant of the Lord with thee, and if there be in mee in-
iquitie, slay thou mee: for why shouldst thou
bring me to thy father?

9 And Jonathan answered, God keepe that
from thee: for if I know that wickednesse were
concluded of my father to come vpon thee,
would not I tell it thee?

10 Then said David to Jonathan, Who ^g shall
tell me? how ^h shall I know, if thy father answer thee
truelie?

11 And Jonathan said to David, Come and let
vs goe out into the field: and they twaine went
out into the field.

12 Then Jonathan said to David, O Lord God
of Israel, when I haue groped my fathers mind to-
morrow at this time, ⁱ or within this three dayes,
and if it be well with David, and I then send not
vnto thee, and shew it thee,

13 The Lord ^j doe so: and much more vnto Ion-
athan: but if my father haue minded to doe thee
euill, I will tell thee also, and sent thee away,
that thou mayest goe in peace: and the Lord be
with thee as he hath beene with my father.

14 Likewise I require not whiles I liue: for I
doubt not but thou wilt shew me the mercy of the
Lord, ^k that I die not.

15 But require that thou cut not off thy mer-
cie from mine house for ever: no, not when the
Lord hath destroyed the enemies of David, euery
one from the earth.

16 So Jonathan made a bond with the house of
David, saying, Let the Lord require it at the hands
of Davids enemies.

17 And againe Jonathan sware vnto David, be-
cause hee loued him (for hee loued him as his
owne soule).

18 Then said Jonathan to him, To morrow is
the first day of the moneth: and then shall hee
looked for, for thy place shall be empty.

19 Therefore thou shalt hide thy selfe three
dayes, ^l then thou shalt goe downe quickly and
come to the place where thou diddest hide thy
selfe, when this matter was in hand, and thalt re-
maine by the stone ^m of Ezel.

20 And I will shoot three arrowes on the fide,
thereof is though I foot at a mark.

21 And after I will send a boy, saying, Goe, and
seeke the arrowes. If I say vnto the boy, See, the
arrowes are on this side thee, bring them, and
come thou: for it is ⁿ well with thee, and no hurt,
as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the
arrowes are beyond thee, goe thy way: for the
Lord hath sent thee away.

23 As touching the thing which thou and I
haue spoken of, behold, the Lord be betweene thee
and me for ever.

24 So David hid himselfe in the field: and
when the first day of the moneth came, the king
fate to eate meate.

25 And the king fate, as at other times vpon
his seate, euen vpon his seat by the wall: and Ion-
athan arose, and Ater her by Sauls side, but Da-
vids place was empty.

26 And Saul said nothing that day: for hee
thought, Some thing hath befallen him, though
he were ^o cleane, or else because hee was not puri-
fied.

27 But on the morrow, which was the second
day of the moneth, Davids place was empty a-
gain: and Saul said vnto Jonathan his sonne,
Wherefore cometh not ^p the sonne of Ithai to
meate, neither yesternor to day?

28 And Jonathan answered vnto Saul, David
required of me, ^q that hee might goe to Beth-
lehem.

29 For he said, Let me goe, I pray thee: for
our familie offereth ^r me a sacrifice in the cite, and
my brother hath sent for me: therefore now, if I
haue found fauour in thine eyes, let me go, I pray
thee, and see my brethren: this is the cause that
hee cometh not vnto the kings table.

30 Then was Saul angry with Jonathan, and
said vnto him, Thou ^s sonne of the wicked, dis-
obedient woman, dost not I know, that thou hast
chosen the sonne of Ithai to thy confusion, and to the
confusion and shame of thy mother?

31 For as long as the sonne of Ithai liueth vpon
the earth, thou shalt not be established, nor thy
kingdome: wherefore new feed and furnish me
me, for he shall surely die.

32 And Jonathan answered vnto Saul his fa-
ther, and said vnto him, Wherefore shall hee be
what hath he done?

33 And Saul cast a speare at him to his face,
whereby Jonathan knew, that it was determined
of his father to slay David.

34 So Jonathan arose from the table in a
great anger, and did eate no meate the second day
of the moneth: for he was sorry for David, and be-
cause his father had reuiled him.

35 On the next morning therefore Iona-

Or, my lord

*4 Eze of the way,
thereof is for me
as a signe to be
seen in the field*

5 Eze. graue

*6 The Lord is the
author of thy de-
parture.*

*7 Yet he might
haue some business
to let him.*

*8 That he speaketh
conspicuously of
David*

*9 That is, a peace-
offering*

*10 Meaning, all his
kindred*

*11 Thou art more
conspicuous than me
as thy mother is.*

*12 Eze. forme of
death.*

*13 That is, where
thy father is, so
thy father is, so
thy father is, so
thy father is, so*

*14 That is, where
thy father is, so
thy father is, so
thy father is, so*

*a For Saul was
snyed, and prophe-
sied a day and a
night by Gods pro-
phesie, that David
might haue time to
escape.*

*b Eze. vnto it in
the field.*

*c I am in great
danger of death.*

d Eze. said.

*e At what time
there should be a
soleme sacrifice,
Num. 28. 11.
To the which they
added peace offer-
ings and feasts.
d Roade Chap. 12. 2.*

** Chap. 18. 3. and
23. 18.*

*g That he were
fully determined.*

*h If thy father doe
favour me.*

*i The Lord punish
me most graciously.*

*k I know that if
thou werest now
preferred to the
Kingdome, thou
wouldest not de-
stroy mee, but wouldest
thy selfe to be
my protector.*

q David was the third day, as it was agreed upon, verſ. 5.

than went out into the field, at the time appointed with David, and a little boy with him,

36 And he ſaid vnto his boy, Runne now, ſeeke the arrowes which I ſhoote: and as the boy ran, he ſhot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had ſhot, Ionathan cryed after the boy, and ſaid, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, Make ſpeeke, haile and ſtill not ſtill: and Ionathans boy gathered vp the arrowes, and came to his miſter,

39 But the boy knew nothing: onely Ionathan and David knew the matter.

40 Then Ionathan gave his † bow and arrowes vnto the boy that was with him, and ſaid vnto him, Goe, carie them into the citie.

41 ¶ Affoone as the boy was gone, David arole out of a place that was toward the South, and fell on his face to the ground, and bowed himſelfe three times: and they kiſſed one another, and wept both twaine, till David exceeded.

42 Therefore Ionathan ſaid to David, Goe in peace: that which we haue ſworne both of vs in the name of the Lord, ſaying, The Lord bee betweene me and thee, and betweene my ſeede and betweene thy ſeede, let it ſtand for euer.

43 And hee aroſe and departed, and Ionathan went into the citie.

C H A P. XXI.

1 David ſleeth to Nob to Ahimelech the Prieſt 6 Hee getteth of him the ſhewbread to ſatiſfie his hunger 7 Doeſt Sauls ſervant was preſent. 10 David ſleeth to King Achifſh, 13 and there ſatiſfeth himſelfe mad.

Then came David to Nob to Ahimelech the Prieſt, and Ahimelech was affonished at the meeting of David, and ſaid vnto him, Why art thou alone, and no man with thee?

2 And David ſaid to Ahimelech the Prieſt, The King hath come, added me a certaine thing, and hath ſaid vnto me, Let no man know whereabout I ſend thee, and what I haue commanded thee: and I haue appointed my ſervants to ſuch and ſuch places.

3 Now therefore, if thou haſt ought vnder thine hand, giue mee ſue cakes of bread, or what cometh to hand.

4 And the Prieſt answered David, and ſaid, There is no common bread vnder mine hand, but here is † hallowed bread, if of the young men haue kept themſelves, at leaſt from † women.

5 David then answered the Prieſt, and ſaid vnto him, Certainly women haue bene ſeparate from vs theſe two or three dayes ſince I came out: and theſe velleſs of the young men were holy, though the way were prophane, and how much more then if I ſuffer one of mee ſanctified this day in the velleſs.

6 So the Prieſt gave him hallowed bread, for there was no bread there, ſaue the ſhewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the ſame day one of the ſervants of Saul ſliding before the Lord, named Doeg the Edomite, the chiefſt of Sauls hear-men.)

8 And David ſaid vnto Ahimelech, Is there not here vnder thine hand a ſpeare or a ſword?

for I haue neither brought my ſword nor mine harnesse with me, becauſe the kings buſineſſe required haſte.

9 And the Prieſt ſaid, The ſword of Goliath the Philiftin, whom thou ſlewelt in the valley of Elah, behold, it is wrapt in a cloath behind the Ephod: if thou wilt take that to thee, take it: for there is none other ſaue that here: and David ſaid, There is none to that, giue it me.

10 And David aroſe and fledde the ſame day from the preſence of Saul, and went to Achifſh the king of Gath.

11 And the ſervants of Achifſh ſaid vnto him, Is not this David the King of the land: did they not ſing vnto him in dances, ſaying, Saul hath ſlaine his thouſand, and David his ten thouſand?

12 And David † conſidered theſe words, and was fore afraid of Achifſh the king of Gath.

13 And hee changed his behauiour before them, and ſained himſelfe mad in their hands, and ſcribbled on the doores of the gate, and let his ſpittle fall downe vpon his beard.

14 Then ſaid Achifſh vnto his ſervants, Lo, ye ſee the man is beſide himſelfe, wherefore haue ye brought him vnto me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in my preſence? ſhall hee come into mine houſe?

C H A P. XXII.

1 David hideth himſelfe in a cave. 2 Many that were in trouble came vnto him. 9 Doeſt accuſeſh Achimelech. 18 Saul cauſeth the Prieſts to be ſlaine. 20 Abiathar ſcapeth.

DAuid therefore departed thence, and ſaned himſelfe in the cave of Adullam: and when his brethren and his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in minde, and hee was their prince, and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh in Moab, and ſaid vnto the King of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And hee brought them before the King of Moab, and they dewt with him all the while that David was in the hold.

5 And the Trophet Gad ſaid vnto David, Abide not in the hold, but depart and goe into the land of Iudah. Then David departed and came into the ſerrett of Hareth.

6 ¶ And Saul heard that David was diſcouered, and the men y were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſervants ſtood about him.

7 And Saul ſaid vnto his ſervants that ſtood about him, Heare now, ye ſonnes of Beniamin, will the ſonne of Iſhai giue euery one of you fieldes and vineyards? will hee make you all captaines ouer thouſands, and captaines ouer hundreds:

8 That all ye haue conſpired againſt me, and there is none that telleth me that my ſonne hath made a covenant with the ſonne of Iſhai: and there is none of you that is ſorie for me, or ſweth mee, that my ſonne hath ſtired vpon my courſe to lie in wait againſt mee, as appeareth in this day?

9 ¶ Then answered Doeſt the Edomite, (who

* Chap. 19. 2. i

9 Behind the place, where the high Prieſts garment lay.

h That is, out of Sauls dominion.

* Chap. 19. 2. Chap. 18. 7. and 25. 9. Eccleſ. 47. 4. 1. Sam. 18. 16. 1. Sam. 18. 16. 1. Sam. 18. 16.

i By making madneſſe and toys.

k It hee meete to go in a kings houſe?

l which was in the riue of Iudah, and neere to Bethlehchem.

m Or, captiue.

n For there was another called in Iudah.

o For he feared the rage of Saul againſt his homie.

p That is, in Mizpeh, which was a ſtrong hold.

q That a great bene went on him.

r Ye that are of my tribe and Iſraels.

s Hence by Doe would ſignifie that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſervant againſt his maſter.

q These words were the admonition David which he ought to do.

h He. influence.

i It seemeth that he had shot on the Northside of the Stone, least the boy should have elypted David.

k Which oaths he gath in the eight verſe, the content of the Lord.

l Where the prieſt then was to the ſonnet of the Lord.

m These influence that we ſee in the ſigns of God, ſeeth vs that none hath his iuſtice in himſelfe, but receiveth it of Gods merite.

n Exodus. 23. 2. 2. Sam. 1. 5.

o They were not accompanied with their wives.

p That is, their bodies.

q That hee were careful to keep his word, and when he ſhall have com of this holy food.

r Tarrying to wait, before the ſonne of Iſhai. Or, my ſervice of the ſonne of Iſhai.

was appointed ouer the seruants of Saul) and said, I saw the sonne of Eli, when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and he gaue him also the sword of Goliath the Philistim.

11 Then the King felt to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *to wit*, the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Eli, in that thou hast giuen him victuall, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in waite as appeareth this day?

14 And Ahimelech answered the King, and said, Who is so faithfull among all thy seruants as David, *being* also the kings sonne in law, and goeth at thy commandment, and is honourable in thine house?

15 I haue this day first begun to aske counsell of God for him: be it ferre from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayde vnto the sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fedde, and shewed it not to me. But the seruants of the King would not moue their hands to fall vpon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and fife persons, that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smoothe hee with the edge of the sword, both man and woman, both child and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for if he that seeketh my life, shall seek thee life also: for with me thou shalt be in safegard.

CHAP. XIII.

5 David chaſteth the Philistims from Keilah. 13 David departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth David. 23 Sauls enterprise is broken in pursuing David.

Then they tolde David, saying, Behold, the Philistims fight against Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered David, Go and smite the Philistims, and saue Keilah.

3 And Davids men said vnto him, See, we be

afraid here in Judah, how much more if we come to Keilah against the hoste of the Philistims?

4 Then David asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 So David and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus David saved the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to David to Keilah, he brought an Ephod with him.)

7 And it was told Saul that David was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, feeling hee is come into a citie that hath gates and barnes.

8 Then Saul called all the people together to warre for to goe downe to Keilah, and to besiege David and his men.

9 And David hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, A bring the Ephod.

10 Then said David, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer me vp into his hands, and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said David, Will the lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 Then David and his men, which were about fix hundred, arose and departed out of Keilah, and went by whither they could. And it was told Saul, that David was fled from Keilah, and he left off his iourney.

14 And Abiathar abode in the wilderness in the holdes, and remained in a mountaine in the wilderness of Ziph. And Saul fought him every day, but God deliuered him not into his hand.

15 And David saw that Saul was come out for to seeke his life: and David was in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And said vnto him, Feare not for the hand of Saul my father shall not finde thee, and thou shalt be king ouer Israel, and I shall be next vnto thee; and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and David did remaine in the wood: but Jonathan went to his house.

19 Then came vp the Ziphims to Saul to Gibeah, saying, Doeſt not David hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side of Ieshimon?

20 Now therefore, O king, come downe according to all that thine heart can desire, and our part shall bee to deliuer him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare ye yet better; know and see his place where he hath hid himselfe, and

that is, in the ends of the woods, much more when we come to the borders against our enemies.

Chap. 13, vs. 6 By the word, promise the Ephod was presented and kept by the hand of the king. Ever in his hands.

To consult with the Lord by means of Thummim.

Or, earnestly.

Or, to and from, as having no certain place to go to.

Or, strong places.

No power nor policy can preuaile against Gods children, when he be approacheth the times.

Ever his hand.

Jonathan a ſervant of David, that said will accomplish his promise, and that his father drieth against his owne conscience.

Or, of the wilderness.

The Lord recompense this friendship. Ever, whereby his feete shall be bare.

h Which were the remnant of a house of Eli, whose house God threatened to punish.

i Have I not at other times also, when he had great affairs, consulted with the Lord for him?

Or, ſervants.

k For they knew that they ought not to obey the wicked commandment of the king in slaying the innocents.

l This was Gods providence, who according to his promise presented some of the house of Eli, Chap. 2, 33.

m Or, he that seeketh my life, shall take mine also.

n Which was a citie in the tribe of Iudah Gen. 35, 44.

who hath scene him there : for it is said to me, He is subtil, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certainty, and I will go with you: and if hee be in the land, I will search him out through all the boundis of Iudah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told David : wherefore he came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard that, hee followed after David in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine, and David and his men on the other side of the mountaine : and David made haste to get from the presence of Saul : for Saul and his men compassed David and his men round about, to take them.

27 But there came a messenger to Saul, saying, Haste thee, and come : for the Philistims have invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistims. Therefore they called that place, ¹ Sela-hamm-lechoth.

CHAP. XXIV.

1 David hid in a crouspareth Saul. 10 Hee slew vnto Saul his inuention. 18 Saul acknowledged his fault. 22 Hee caused David to sweare vnto him to be fauourable to him.

AND DAVID WENT thence, and dwelt in ² holds at En-poli.

2 When Saul was returned from the Philistims, they tolde him, saying, Behold, David is in the wilderness of ³ Engadi.

3 Then Saul took three thousand chosen men out of all Israel, and went to seeke David and his men vpon the rocks among the wild goates.

4 And hee came to the fleecetopscaves by the way where there was a cave, and Saul went in to doe his enuention : and David and his men sate in the ⁴ inward parts of the cave.

5 And the men of David said vnto him, See, the day is come, whereof the Lord sayd vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then David arose and cut off the lap of Sauls garment priuily.

6 And after, and David ⁵ was touched in his heart, because hee had cut off the lap which was on Sauls garment.

7 An the day vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords anointed, to lay mine hand vpon him : for he is the Anointed of the Lord.

8 So David overcame his servants with these words, and suffered them not to rise against Saul : for Saul rose vp out of the cave and went away.

9 David also arose afterward, and went out of the cave, and cryed after Saul, saying, O my lord the King. And when Saul looked behinde him, David inclined his face to the earth, and bowed himselfe.

10 And David said to Saul, Wherefore giueth thou any ere to mans wordes, that say, Behold, David seeketh meil against thee?

11 Behold, this day thine eyes have scene, that the Lord hath deliuered thee this day into mine

hand in the caue, and some bade me kill thee : but I had compassion on thee, and said, I will not lay mine hand on my master : for he is the Lords Anointed.

12 Moreover my father, behold, I say, the lap of thy garment is mine hand : for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betwene thee and me, and the Lord avenge me of thee, and let not mine hand be vpon thee.

14 According as the ⁶ olde proverbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dogge, and after a flee.

16 The Lord therefore be iudge, and iudge betwene thee and me, and see, ⁷ Se pleade my cause, and I deliuer me out of thine hand.

17 When David had made an end of speaking these words to Saul, Saul said, Is this thy voyce, my sonne David? & Saul lift vp his voyce, & wept.

18 And said to David, Thou art more righteous then I : for thou hast rendered me good, and I haue rendered thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me : forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be King, and that the kingdome of Israel shall be established in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So David sware vnto Saul, and Saul went home : but David and his men went vp vnto the holde.

CHAP. XXV.

1 Samueldieth. 3 Nabal and Abigail. 38 The Lord deliuer Nabal. 42 Abigail and Amnon Davids wives. 44 Michai is giuen to David.

THEN ⁸ SAMUEL DIED, and all Israel assembled, and mourned for him, and buried him in his owne heufe at Ram-le. And David arose and went downe to the wilderness of Paran.

2 Now in ⁹ Maon was a man, who had his posselsion in Carmel, & the man was exceeding mightie, and had three sheeld and sheepe, and a thousand goats : and he was shearijg his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and there was a woman of singular wisdom, and beautiful, but the man was churlish, and euill conditioned, and was of the family of Caleb.

4 And David heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore David sent ten young men, and David said vnto the young men, Goe vp to Carmel, and goe to Nabal, and aske him in my name how he doeth.

6 And thus shall ye say, I for salutation. Both thou, and thine house, and all that thou hast, bee in peace, wealth and prosperitie.

7 Behold,

In some country
of 200, which is
in Iudah.

Which was also
in the tribe of Iu-
dash, 10th, 15, 55.

That the Lord
can pull beate the
bride of the tyrant
and d. line his cut
of the lyons mane.
I that is, stone of
dilation, because
they d. d. did
the milde one
from another.

A that is, in freng
places, which were
delined by nature.

In a city of Iudah,
10th, 15, 55.

† Eie, to court his
flee.

† Eie, in the fles.

These we see how
ready we are to
action Gods pe-
nalties, if we do
them, and to take
d. for seeing it was
his owne prau-
cants, he reported
there he had onced
hate to tie.

A country to the
left, vnto of them
that had, David
was with them, in
h. through Iuda-
19th, 15, 55.

Or, the prauice of
an ancient man.

† Eie, iudge.

† Though he was
most gra. I came
to David, yet by his
grau. goddelle his
conscience compelled him to
yield.

† Eie, a good way.

† Though this ri-
tant saw and con-
fessed the fauour
of God to ward Da-
uid, yet he could
not to perswade
him againe his
owne conscience.

* Chap. 28, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* That is among his
owne kindred.

* Maon was a car-
mel was a carmel
in the tribe of Iudah,
Carmel the moun-
taine was in Galile.

* Eie, a fledge.

* Some rede, for
wealth thou line in
prosperitie the next
yeere, both thou,
&c.

† Eie, for life.

7 Behold, I have heard, that thou hast threatened: now thy shepherds were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy servants, and they will shewe thee. Wherefore let these young men finde favour in thine eyes: (for we came in a good season) give, I pray thee, whatsoever cometh to thine hand vnto thy servants, and to thy forme Dauid.

9 And when Dauid's young men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauid's servants, and byd, Who is Dauid? and who is the woman of Ithai? there be many servants now a dayes, that broke away every man from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shepers, and give it vnto them, whom I know not whence they be?

12 So Dauid's servants turned their way, and went againe, and came, and told him all these things.

13 And Dauid said vnto his men, Gird every man his sword about him. And they girded every man his sword. Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the desert gate.

14 Now one of the servants told Abigail Nabal's wife, saying, Behold, Dauid feed meekness as out of the wilderness to salute our master, and he failed on them.

15 Notwithstanding, the men were very good vnto vs, and we had no displeasure, neither misdeed we any things as long as wee were counterfitt with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sleepe.

17 Now therefore take heed, and see what thou shalt doe: for euill shall surely come vpon our master, and vpon all his family: for he is to wicked, that a man cannot speake to him.

18 So then Abigail made haste, and tooke two hundred cakes, and two borsels of wine, and five sheepe ready dressed, and five measures of parched corne, and an hundred figs of raisins, and two hundred of figs, and laid them on asses.

19 Then she said vnto her servants, Go ye before me: behold, I will come after you: yet see thou tell not her husband Nabal.

20 And as she rode on her ass, she came down by a secret place of the mountaine, and behold, Dauid and his men came downe against her, and she met them.

21 And Dauid said, In deed I have kept all in vaine that this fellow had in the wilderness, so that nothing was misdeed of all: but pertained vnto him: for he hath required me euill for good.

22 So and more also doe God vnto the enemies of Dauid, for surely I will not leaue off all that he hath by the dawning of the day, any that he misdeed against the will.

23 And when Abigail saw Dauid, she bowed and lighted off her ass, and fell before Dauid on her face, and bowed her selfe to the ground.

24 And fell at his feete, and sayd, Oh, my lord, I have committed the iniquity, and I pray thee, let thine handmaid speake to thee, and

here then the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: Nabal is his name, and folly is with him. But I, thy servant, thine handmaid, shew not the young men of my lord whom thou sendest.

26 Now therefore, my Lord, as the Lord liveth, and as thy soule liveth (the Lord, I say, thy God) withholden thee from coming to do euill, and that thine I hand should not see thee: for now thine enemies shall be as Nabal, and they that intend to doe my lord euill.

27 And now this blessing which thine handmaid hath brought vnto my lord, let it be given vnto the young men that follow my lord.

28 I pray thee, forgive the me pittie of thine handmaid: for the Lord will make my lord a kure house, because my lord hath kept the berge of the Lord, and none euill hath bene found in thee: for in all thy life.

29 Yet a man hath risen vp to persecute thee, and to feede thy soule, but the blood of my lord shall bee borne in the multitude of it with the Lord thy God: and the founte of blood enemies shall God call out, as one of hemidale of a king.

30 And when the Lord shall haue done to my lord all the good that he hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of mine vnto my lord, that he hath shed blood carelesse, nor that my lord hath not preferred himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hath kept me this day from coming to do euill blood, and that mine hand hath not stained me.

34 For indeed, as the Lord God of Israel liveth, who hath kept me backe from hurting thee, except thou haddest hindered and met mee, surely there had not bene left vnto Nabal by the dawning of the day, any thing pittieful and the will.

35 Then Dauid receiued of her hand that which she had brought him, and bid to her, Go vp in peace to thine house: behold, I have heard thy voyce, and have granted thy petition.

36 So Abigail came to Nabal, and beheld, hee made a feast in his house, like the feasts of a king, and Nabal's heart was merry with him: for hee was very drunken: Wherefore, hee said nothing, neither lesse nor more, vntill the morning was.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him those words, and his heart dyed within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabal, that he dyed.

39 Now when Dauid heard that Nabal was dead, he said, Blessed be the Lord, for he hath kept me out of mine rebuke of the hand of Nabal, and hath kept his servants from euill: for the Lord hath recompensed the wickednes of Nabal vpon his came head. Also Dauid went to commune with Abigail, to take her to his wife.

40 And when the servants of Dauid were come

Whatsoever thou
hast ready for vs,

Thus the careless
wretches in stead of
acknowledging the necessity
of Gods charity,
vnto us to reme-
diate their persons, and
condemne their
cause,

He said to his
servants,

Hee sheweth
away.

When we kept our
sheepe in the wil-
dernes of Paran.

He is a compli-
ment.

For hee
Or, it sheweth.

Because the know
his crooked nature,
that he would ra-
ther hang, perished,
than confesse to
his impiety.

Meaning by this
prouerbe, that he
would desire both
small and great.

Hee in thine
name,

That is, that thou
dost not forget to
recompence of thine
charity.

Hee made a
feast.

Confirm his
kindness to his
piousness.

Hee from thy
mercy.

I to wit, Sybil-
lus, who shall pre-
sent thee a young
man, and a de-
moythene ene-
my.

That he hath not
done a humiliate
work, but things
would haue cor-
rupted his
conscience.

Because hee
is a
man.

Hee sheweth
to the Lord, mee,
and not to himselfe
that hee is dead.

Hee sheweth
the
fact.

Hee had no
more to confesse
of, but to
doe.

Hee had no
more to
doe, but to
doe.

Hee had no
more to
doe, but to
doe.

Hee had no
more to
doe, but to
doe.

to Abigail to Carmel, they spake vnto her, saying, David sent vs to thee, to take thee to his wife.

21 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaid be a seruant to walk the feete of the seruants of my Lord.

22 And Abigail hasted, and arose, and rode vpon an asse, and her five maids [†] followed her, and she went after the messengers of David, and was his wife.

23 David also tooke Ahinoam of ^{*} Izreel, and they were both his wives.

24 Now Saul had giuen ^{*} Michal his daughter, to Davids wife, to Phaii the sonne of Laish, which was of ^{*} Gallim.

CHAP. XXVI.

1 David ^{was} discovered vnto Saul by the Ziphims, 12 David taketh away Sauls speare, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

A Gaine the Ziphims came vnto Saul to Gibeah, saying, [†] Doe not David hide himselfe in the hill of Hachilah before [†] Iethimon?

2 Then Saul arose, and went downe to the wilderness of Ziph, having three thousand ^{*} chosen men of Israel with him, for to seeke David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Iethimon by the way side. Now David abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For David had sent out spies, and understood that Saul was come [†] in very deede.)

5 Then David arose, and came to the place where Saul had pitched, and ^{when} David beheld the place where Saul lay, and ^{*} Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake David, and said to Ahimelech the ^b Hittite, and to Abithai the sonne of Zerniah, brother to ^b Ioab, saying, Who will goe downe with me to Saul to the hoast? Then Abithai said, I will goe downe with thee.

7 So David and Abithai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his [†] head: and Abner and the people lay round about his head.

8 ¶ Then said Abithai to David, God hath closed thine enemy into thine hand this day: now therefore I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And David said to Abithai, Destroy him not: for who can lay his hand [†] on the Lords anointed, and be guiltlesse?

10 Moreover David sayd, As the Lord lineth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So David tooke the speare and the pot of water from Sauls head: and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for [†] the Lord had sent a dead sleepe vpon them.

13 Then David went into the other side, and

flood on the top of an hill asfarre off, a great space being betweene them.

14 And David cried to the people, and to Abner the sonne of Ner, saying, [†] Hearest thou not Abner? Then Abner answered and sayd, Who art thou that criest to the King?

15 ¶ And David said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord lieth, yee are [†] worthy to die, because yee haue not kept your master the Lords anointed: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knew Davids voyce, and sayd, Is this thy voyce, ^{*} my sonne David? and David said, It is my voyce, my lord, O King.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the words of his seruant. If the Lord haue stirred thee vp against me, [†] let him smell the fauour of a sacrifice: but if the children of men ^{haue} done it, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go, serue [†] other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: Come againe, my sonne David: for I will doe thee no more harme, because my soule was [†] precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then David answered, and sayd, Behold the Kings speare, let one of the young men come ouer and fet it.

23 And let the Lord reward euery man according to his [†] righteousness and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anointed.

24 And behold, like as thy life was much fet by this day in mine eyes: so let my life be let by in the eyes of the Lord, that he may deliuer mee out of all tribulation.

25 Then Saul sayd to David, Blessed art thou, my sonne David: for thou hast doe greater things, and also pretaile, So David went his way, and Saul returned to his [†] place.

CHAP. XXVII.

2 David fleeth to Achish King of Gath, ^{who} guesteth him Ziklag. 8 David destroyeth certaine of the Philistims: 10 Achish is deceiued by David.

AND David said in his heart, I shall now ^{*} perill my selfe by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coasts of Israel, and so escape out of his hand?

2 David therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And David [†] dwelt with Achish at Gath, hee, and his men, euery man with his household,

[†] His answer.

[†] Heeemed most valiant and meete to saue the king.

[†] His sonnes death.

[†] Hereby it appeareth, that the hypocrite persecuted David of againe his owne conscience, and contrary to his promise.

[†] Let his anger toward vs be pacified by a sacrifice.

[†] As much as say in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

[†] Because thou hast set my life this day.

[†] Thus hee protesteth his innocencie toward Saul, notwithstanding his iustice in the sight of God, in whole preience none is righteous, Psal. 14. 3. and 130. 3.

[†] To the bench of Benjamin.

[†] David distrusteth Gods protection, and therefore feeth vnto the idolaters, who were enemies to Gods people. b Thus God by his providence changed the enemies hearts, and maketh them to smother him in their necessity.

[†] Chap. 22. 10. [†] Origin Gibeah. [†] Or, the wilderness. [†] That is, of the most skillfull and valiant soldiers.

[†] Or, to certaine place.

[†] Chap. 14. 50. and 17. 55.

[†] Who was a stranger, and not an Israelite. [†] Who afterward was Davids chiefe captain.

[†] Or, hee.

[†] Meaning, hee would make him. [†] To wit, in his owne private care: for he had two Kings at Gath appointed, a King, and a Queen.

[†] Else, the house of the Lord was fallen vpon thee.

David I with his two wives, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

c Let thine officers appoint me a place.

5 And David fled vnto Achish, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the country, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdom with thee?

6 Then Achish giue him Ziklag that same day: wherefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

f Euer the number of the daye.

7 And at the time that David dwelt in the country of the Philistims, was foure moneths and certaine dayes.

d These were the names of the women whom God had appointed to be delectable.

8 Then David and his men went vp, and invaded the Geshurites, and the Giritzes, and the Amalekites: for they inhibited the land from the beginning vnto the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and rooke sheepe, and oxen, and asses, and camels, and apperell, and returned and came to Achish.

g Or, against me.

10 And Achish sayd, ¶ Where haue yee bene a routing this day? and David answered, Against the South of Iudah, and against the South of the Ierahmeelites, and against the South of the Kenites.

e Which were a family of the tribe of Iudah, 1. Chron. 2. 5

11 And David laied neither man nor woman alive, to bring them to Gath, saying, Least they should tell on vs, and say, So did David, and so will be his manner all the while that hee dwelleth in the country of the Philistims.

h Or, he doeth surely according to his people.

12 And Achish beleued David, saying, ¶ Hee hath made his people of Israel vnto to abhorre him: therefore he shalbe ny seruant for euer.

CHAP. XXVIII.

1 David hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch. and see causet him to speake with Samuel. 18 ¶ Who declareth his name.

a Albeit it was great griefe to David to fight against the people of God, yet such was his familiarity, he durst not deny him.

* Chap. 25. 2.

b According to the commandment of God. Exod. 21. 18. and Deut. 18. 10. 12.

N Ow at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to David, ¶ Be sure, thou shalt go out with me to the battell, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy seruant can doe, And Achish said to David, ¶ Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the foretellers, and the Soothsayers out of the land.)

4 Then the Philistims assembled themselves, and came and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was afraid, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Vrim, nor yet by Prophets.

c Meaning, the life of him, Exod. 21. 18. and Deut. 18. 10. 12.

7 ¶ Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at Endor that hath a familiar spirit.

d Hee doeth not to God in his misery, but is led by Satan to vnto which meane which in his conscience he condemne-
meth.

8 Then Saul changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom

I shall name vnto thee?

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the foretellers, and the soothsayers out of the land: wherefore then I seek thee to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp Samuel.

12 And when the woman saw Samuel, shee cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceived me for thou art Saul.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw gods afeard out of the earth.

14 Then he said vnto her, What fashion is hee of? And she answered, An olde man cometh vp lapped in a mantle: and Saul knew that it was Samuel, and he inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted mee, to bring me vp? Then Saul answered, I am in great distress: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

16 Then said Samuel, Wherefore then dost thou aske of mee, seeing, the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to § him, as hee spake * by mine hand: for the Lord will rent the kingdom out of thine hand, and giue it thy neighbour David.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy sonnes be with mee, and the Lord will giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the women came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and I haue put my soule in mine hand, and haue obeyed thy words which thou hast said vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eat and get thee strength, and goe on thy journey.

23 But he refused and said, I will not eat: but his seruants, and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and lay on the bed.

24 Now the woman had a fat calfe in the house, and shee hatted, and killed it, and tooke floure, and kneaded it, and baked of it unleavened bread.

¶ Or, punishment.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power over them.

¶ Or, on excellent passion.

f To his imagination, albeit it was Satan, who to blind his eyes trooke vpon him the forme of Samuel, as he can doe of an Angel of light.

g Euer by the hand of Prophets.

g That is, to David, * Chap. 15. 28. ¶ Or, misadventure.

h Yes shall be dead, Chap. 31. 6.

i The wicked, when they heare Gods iudgements, to tremble, and desperate, but cannot be like for metric by repentance.

j I haue repented my life.

k Because he requested halfe.

C H A P. I.

4 It was tolde David of Sauls death. 15 Hee caught him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

* 1. Sam. 30. 17.



After the death of Saul, when David was returned from the * slaughter of the Amalekites, and had bene two dayes in Ziklag,

seeming to lament the overthrow of the people of Israel.

2 Beholde, a man came the third day out of the hoaste from Saul with his * clothes rent, and earth vpon his head; and when he came to David, hee fell to the earth, and did obeisance.

3 Then David said vnto him, Whence comest thou? And hee said vnto him, Out of the hoaste of Israel I am escaped.

4 And David said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are overthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And David said vnto the young man that tolde it him, How knowest thou that Saul and Ionathan his sonne be dead?

* As I fled in the chafe.

6 Then the young man that tolde him, answered, b As I came to mount Gilboa, behold, Saul leaped vpon his speare, and loe, the charrets and horsemen followed hand after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And hee said vnto me, Who art thou? And I answered him, I am an Amalekite.

* He was an Amalekite borne, but renounced his country, and joynd with the Hebræites.

9 Then said he vnto me, I pray thee, come vnto me, and slay mee: for anguish is come vpon me, because my * life is yet whole in me.

* Elie, stand vpon. I am yet alive. I stand vpon him.

10 So I came vnto him, and slew him, and because I was sure that hee could not liue, after that he had fallen: I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

* Chap. 3. 37. and 13. 34.

11 Then David tooke holde on his clothes, * and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the houfe of Israel, because they were slaine with the sword.

* After the lamentation, hee examined him againe.

13 ¶ Afterward David said vnto the young man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David said vnto him, How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then David called one of his young men, and said, Goe neere, and fall vpon him. And hee smote him that he died.

* Then are iustly punished for thy fault.

16 Then said David vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

17 ¶ Then David mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also hee bade them teach the children of Iudah to shoote, as it is written in the booke of * I Iesser.)

* That they might be able to match their enemies the Philistines in that art.

19 O noble Israel, ^h he is slaine vpon thy high places: how are the mightie overthrowen!

* 10. 10. 13. Or, nightingale. Meaning, Saul, & Iudah, &c.

20 * Tell it not in Gath, nor publish it in the streetes of Askelon, least the daughters of the Philistines reioyce, least the daughters of the vn-

circumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor ⁱ be there fieldes of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

* Let their fertile fields be barren, and bring forth no fruit: to offer to the Lord.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fatte of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not divided: they were swifter then eagles, they were stronger then lions.

* They died both together in Gilboa.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, I with pleasures, and hanged ornaments of gold vpon your apprell.

* As rich garments and costly iewels.

25 How were the mighty slaine in the middes of the battell! O Ionathan, thou wast slaine in thine high places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: how are the mightie overthrowen, and the weapons of warre destroyed!

* Either toward their husbands, or their children.

C H A P. II.

1 David is anoynted King in Hebron. 9 Abner maketh Ish-boseth King ouer Israel. 15 The battell of the seruants of David and Ish-boseth. 32 The buriall of Asahel.

After this, David ^a asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And David said, Whether shall I goe? Hee then answered, Vnto ^b Hebron.

* By the meanes of thechie Priest, as 1. Sam. 23. 1. and 2. Sam. 5. 10.

2 So David went vp thither, and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

* Which wife was also called Kirish-aba, 10. 14. 15.

3 And David brought vp the men that were with ^c him, euery man with his household, and they dwelt in the cities of Hebron.

* In the time of his with him, euery man with his household, and they persecuted him.

4 ¶ Then the men of Iudah came, and there they anoynted David King ouer the houfe of Iudah. And they told David, saying, * that the men of Iabesh Gilead buried Saul.

* 1. Sam. 31. 13.

5 And David sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are yee of the Lord, that yee haue shewed such kindeesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shewe mercy and ^d truth vnto you: and I will recompense you this benefit, because ye haue done this thing.

* According to his promise, which is to recompense them, that are mercifull.

7 Therefore now let your hands be strong, and be you valiant: albeit your master Saul be dead, yet neuerthelesse the houfe of Iudah hath anoynted me * King ouer them.

8 ¶ But Abner the sonne of Ner that was captain of Sauls hoaste, tooke Ish-boseth the sonne of Saul, and brought him to Mahanaim,

* So that you shall not want a captain and defender.

9 And made him King ouer Gilead, and ouer the Ashturites, and ouer Izrael, and ouer Ephraim, and ouer Benjamin, and ouer all Israel.

10 Ish-boseths Sauls sonne was foure yeece old when he began to reigne ouer Israel, and reigned two yeece: but the houfe of Iudah followed David.

* Once the cleven tribes.

11 (And the time which David reigned in Hebron ouer the houfe of Iudah, ^e was seuen yeece and fixe months)

* After this time was expired, he reigned ouer all the country 33 yeece, Chap. 5. 5.

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-boseth the sonne of Saul went

Qu

out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the servants of David went out and met one another by the poole of Gibeon: and they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the young men now arise, and h play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ish-bobeth the sonne of Saul, and twelue of the seruants of David.

16 And euery one caught his fellow by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called Heikath-hazzurim, which is in Gibeon.

17 And the battell was exceeding foar that same day: for Abner and the men of Israel fell before the seruants of David.

18 And there were three sonnes of Zeruiah there, Ioab, and Abinai, and Agahel. And Agahel was as light on foote as a wilde roe.

19 And Agahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and said, Art thou Agahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the young men, and take thee his weapons: but Agahel would not depart from him.

22 And Abner said to Agahel, Depart from mee: I wherefore should I smite thee to the ground: how then should I be able to hold vny my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder end of the speare smote him vnder the miff rib, that the speare came out behinde him: and hee fell downe there, and dyed in his place. And as many as came to the place where Agahel fell downe and dyed, stood still.

24 Ioab also and Abinai pursued after Abner: and the sunne went downe when they were come to the hill Ammah, that lieth before Giah, by the way of the widemelle of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the sword deuoure for euer? knowest thou not, that it will be bitternesse in the littered: how long then shall it bee, or thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, if thou haddest not spoken, surely enen in the morning the people had departed euery one backe from his brother.

28 So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plaine, and went ouer Iorden, and passed through all Bithron till they came to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Davids seruants nineteene men, and Agahel.

31 But the seruants of David had smitten of

Beniamin, and of Abners men, so that three hundred and threecore men dyed.

32 And they tooke vp Agahel, and buried him in the sepulchre of his father, which was in Bethlehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 Long warre betweene the houses of Saul and David. 2 The children of David in Hebron. 3 Abner turneth to David. 4 Ioab killeth him.

There was then a long warre betweene the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

2 And vnto David were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izeelite.

3 And his second, vnto Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abiasom the sonne of Maachab the daughter of Talmai the king of Gethur.

4 And the fourth, Adonijah the sonne of Haggith: and the fifth, Shephatiah the sonne of Abital:

5 And the sixth, Ichreem by Elgah Davids wife: these were borne to David in Hebron.

6 Now while there was warre betweene the house of Saul and the house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And Ish-bobeth sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bobeth, and said, Am I a dogs head, which against Iudah do I shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of David, that thou chargest mee this day with a fault concerning this woman?

9 So doe God to Abner, and more also, except as the Lord hath sworne to David, euen so I doe to him.

10 To remooue the kingdome from the house of Saul, that the throne of David may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answer to Abner: for hee feared him.

12 Then Abner sent messengers to David saying, Whate is thy will? and who thou wilt say, Make covenant with me, and behold, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see me.

14 Then David sent messengers to Ish-bobeth Sauls sonne, saying, Deliuer me my wife Michal, which I married for an hundred forekins of the Philistines.

15 And Ish-bobeth sent, and tooke her from her husband: so Ishbathiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 And Abner had communication with the Elders of Israel, saying, Ye sought for David

p That God went to confirm David in his kingdom by the function of his aduersaries.

a That is, without intermission enduing two yeeres, which was the whole reign of 18 beareth.

b Who is called also Daniel, 1 Chron. 3. 1.

c Within seven yeeres and six months.

d Doeth thou esteeme me no more then a dog, for all my feruor done to thy fathers house?

e We see how the wicked can not abide to be admonished of their sinnes, but seek to their displeasure, which goes about to bring them from their wickedness.

f Or, for thy will.

g 2 Sam. 13. 17.

h 2 Sam. 13. 44.

i Rather for malice that hee bare toward Ishbathiel, then for his disobedience to David.

k Let vs see how they can handle their weapons.

l Stealing, his aduersariet.

m Or, we field of strong men.

n After that these foure and twenty were slaine,

o Or, spoiles.

p I why doest thou provoke me to kill thee?

q Somewhere, in chiefe parts, where the liuid parts lie: at the head, the loins, the milke, and the galls.

r Shall we not make an end of murthering?

s If thou hadst not provoked them to battell, as verse 14.

t Or, within the city.

u Or, so the enemy.

Joab killeth Abner. David mourneth.

in times past, that he might be your King.

18 Now then doe it : for the Lord hath spoken of D. uid, saying, By the hand of my servant D. uid I will save my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake to Benjamin, and afterward Abner went to speake with D. uid in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to D. uid to Hebron, having twenty men with him, and D. uid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto D. uid, I will rise vp, and goe gather all Israel vnto my Lord the King, that they may make a covenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then D. uid let Abner depart, who went in peace.

22 And behold, the fernents of D. uid and Ioab came from the campe, and brought a great pray with them (but Abner was not with D. uid in Hebron : for he had sent him away, and he departed in peace.)

23 When Ioab saw all the host that was with him, were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and said, What hast thou done ? behold, Abner came vnto thee, why hast thou sent him away, and hee is departed ?

25 Thon knowest Abner the sonne of Ner : for he came to deceise thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 And when Ioab was gone out from D. uid, hee sent messengers after Abner, which brought him againe from the well of Sirish vnknowing to D. uid.

27 And when Abner was come againe to Hebron, Ioab tooke him aside in the gate to speake with him, peaceably, and smote him vnder the fifth rib, that hee dyed, for the blood of A. sahel his brother.

28 And when afterward it came to D. uids eare, hee said, I and my Kingdome are guiltie before the Lord for Ner, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and A. bishai his brother slew Abner, because hee had slaine their brother A. sahel at Gibeon in battell.)

31 And D. uid sayd to Ioab, and to all the people that were with him, Rint your cloathes, and put on sackcloth, and mourne before Abner : and King D. uid himselfe followed the bier.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayd, Dyed Abner as a foole dyeth.

34 Thine hands were not bound, nor thy feete ryed in fetters of bridle : but as a man falleth be-

fore wicked men, so diddest thou fall, And all the people wept againe for him.

35 Afterward all the people came to cause D. uid eate & meate while it was yet day, but D. uid sware, saying, So doe God to mee and more also, if I take bread, or ought els till I sunne be downe.

36 And all the people knew it, and it pleased them : as whatsoever the King did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the Kings deed that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel ?

39 And I am this day weake and newly anyointed King : and these men the sonnes of Zeruiah be too hard for me : the Lord reward the doer of euill according to his wickednesse.

CHAP. IIII.

5 D. uid and Rechab his brother the sonne of Saul. 12 D. uid commandeth Ithi-bosheth to slaine him.

AND when Sauls sonne heard that Abner was dead in Hebron, then his hands were feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bands : the one called Baanah, and the other called Rechab, the sonnes of Rimmon, a Beerothite of the children of Benjamin : (for Beeroth was reckoned to Benjamin,

3 Because the Beerothites fled to a Gittaim, and Ioumoured there, vnto this day.)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete : he was five yeere olde when the tidings came of Saul and Ion than out of Israel : then his nurse tooke him, and fled away. And as she made haste to flee, the child fell, and began to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ithi-bosheth (who slept on a bed at noone.)

6 And behold Rechab and Baanah his brother came into the middes of the house as they would haue eate, & they smote him vnder the fifth rib, and fled.

7 For when they came into the house, hee slept on his bed in his bed chamber, & they smote him, and slew him, and beheaded him, and tooke his head, and gate them away through the plaine all the night.

8 And they brought the head of Ithi-bosheth vnto D. uid to Hebron, and said to the king, Behold the head of Ithi-bosheth Sauls sonne thine enemy, who fought fier thy life : and Lord hath augmented my Lord the King this day of Saul, and of his feede.

9 Then D. uid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who had deliuered my soule out of all aduersitie,

10 When one * tolde mee, and sayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him, in Ziklag, who thought that I would haue giuen him a reward for his tidings :

11 How much more when wicked men haue slaine a righteous person in his owne house, & pou-

o According to their custom, which was to banquet at buriall.
p It is expedient sometimes to be ready to constraine inuaders, because what it may appear to others, to the intent that they may be contented.

l Or, and 2.

c This city Beeroth was in the tribe of Benjamin. Ioh. 4. 25.
b After the death of Saul, the seat of the Philistims.

e They disguised themselves as merchants, which came to buy wheate.
f There is nothing foule and dangerous, which he wicked should not enter in hope of life, and fauour.

* Chap. 1. 16.
g Forasmuch as neither the example of him that slew Saul, nor doctrine to their master, nor the innocency of the person, nor reverence of the place, nor time, did moue them, they desired not giuent. punishment.

f E. in the eyes of Benjamin.

g Who challenged the cause of their father Saul.

h Or, without harme.

i From wrote against the Philistims.

k Here appeareth the malicious mind of Ioab, who would haue had the King to play Abner for his private glorie.

* 1. King 1. 5.

f Or, fiercely.
* Chap. 1. 23.

h The Lord knoweth that I did not consent to the murder.

i A. bishai is said to slay him with Ioab, because hee consented to the murder.

m Meaning, before the corps.

n He declared that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traitonously accused by the wicked.

vpa

upon his bed; shall I not now therefore require his blood at your hand, and take you from the earth?
 12 Then David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them vp over the poole in Hebron: but they tooke the head of Ish-bobeth, and buried it in the sepulchre of * Abner in Hebron.

C H A P. V.

3 David is made King over all Israel. 7 He taketh the fort of Zion. 19 He asketh counsel of the Lord.

20 And overcometh the Philistims & wife.

Then * came all the tribes of Israel to David vnto Hebron, and said thus, Beholde, we are thy bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feed my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King David made a covenant with them in Hebron * before the Lord: and they anoynted Dauid King ouer Israel.

4 * David was thirtie yeere olde when he began to reigne: and he reigned fourtie yeere.

5 In Hebron hee reigned ouer Iudah * seuen yeere, and fixe moneths: and in Ierusalem hee reigned thirtie and three yeeres ouer all Israel and Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the * blinde and the lame, thou shalt not come in hither: thinking that Dauid could not overcome them.

7 But David tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoever smiteth the Jebusites, and getteth vp to the gutters and smiteth the lame and blinde, which Dauids soule hateth, I will preferre him: * therefore they said, The blinde and the lame shall not come into that house.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from * Milo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hiram also king of Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

12 Then Dauid knew that the Lord had stablished him King ouer Israel, and that he had exalted his kingdom for his people Israels sake.

13 And Dauid tooke him more * concubines and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.

14 * And these be the names of the sonnes, that were borne vnto him in Ierusalem, Shammua, and Shobab, and Nathan, and Salomoa,

15 And Ithar, and Elishua, and Nepheg, and Iaphia,

16 And Elihama, and Elidai, and Eliphale.

17 ¶ But when the Philistims heard that they had anoynted Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then Dauid * asked counsell of the Lord,

saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Goe vp: for I will doubtlesse deliuer the Philistims into thine hands.

20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, ¶ Baal-perazim.

21 And there they left their images, and Dauid and his men * burnt them.

22 Againe the Philistims came vp, and spread themselves in the valley of G Rephaim.

23 And when Dauid asked counsell of the Lord, hee answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remove: for then shall the Lord go out before thee, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill they came to ^h Gezer.

C H A P. VI.

3 The Arke is brought forth of the house of Atinadab. 7 Vzzah is stricken, and dieth. 14 Dauid daunteth before it. 16 and is therefore despised of his wife Michal.

Againe Dauid gathered together all the chosen men of Israel, euen thirty thousand,

2 * And Dauid arose, and went with all the people that were with him from * Baale of Iudah, to bring vp from thence the Arke of God, whose Name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in * Gibeath. And Vzzah and Ahio the sonnes of Abinadab did drine the new cart.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeath, Ahio went before the Arke,

5 And Dauid and all the house of Israel * played before the Lord on all instruments made of fire, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And when they came to Nachens threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wroth with Vzzah, and God * smote him in the same place for his fault, and there he dyed by the Arke of God.

8 And Dauid was displeased because the Lord had * smitten Vzzah: and he called the name of the place, ¶ Perez-Vzzah vntil this day.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid carried it into the house of Obed-edom * a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 And one tolde King Dauid, saying, * The Lord hath blessed the house of Obed-edom, and all that hee hath, because of the Arke of God: therefore.

* Chap. 3. 38.

* 1. Chron. 11. 1

1 Wee ate of thy kinead, & most nere toynd vnto thee.
 * Psal. 78. 71.

b That is, taking the Lord to himselfe: for the Arke was as yet in Abinadabs house.
 * Chap. 1. 12.

c The children of God called dole blind, and lame guides: therefore the Jebusites meant that they should prove, that their gods were neither blind nor lame.
 * 1. Chron. 11. 6.

d The doles would enter no more into that place.

e He built from the towne house round about to his owne house.

1. Chron. 11. 9.
 2. Sam. 2. 27.

* 1. Chron. 3. 9.

2. 1. Chron. 3. 5.

* 1. Chron. 14. 3.
 2. Sam. 11. 16.

f By Abiathar the Priest.

1 Or, the place of sinifone.

* Chron. 14. 12.

g Meaning, the valley of giants, which Dauid called Baalperazim, because of his victorie.

h Which was in the tribe of Benjamin, but the Philistims did possess it.

i Or, die.

* 1. Chron. 15. 4.
 a This was a city in Iudah called also Kirith-jearim.
 10. 18. 29.

b Which was an high place of the city of Bashi.

* 2. Sam. 7. 2.

c Praised God, and singing Psalms.

* 2. Chron. 13. 16.

d Here wee see what danger it is to follow good intentions, or to deny any thing in Gods service, without his expresse word.

1. Sam. 1. 14.
 1. Or, thou shalt offend.

* 1. Chron. 15. 25.

e Who was a Levite, and had dwelt in Gittim, 1. Chron. 13. 21.

f Meaning, he caused the Levites to have it, according to the Law.

g With garments like to the Priests garments.

h The wedding is not able to comprehend the motions that move the children of God to praise God by all manner of means.

* 1. Chron. 16. 1.

i That is, to pray for his house, as he had done for the people.

j Or, vaine man. k It was for no worldly affection, but only for that zeale that is due to Gods glory.

l Which was punishment because he mocked the servants of God.

* 2. Chron. 17. 2.

a Within the Tabernacle covered with skins, Exod. 16. 7.

b Meaning, he should not yet Nathan speaking according to mans judgement and not by the spirit of prophecy, permitted him.

therefore David went and brought the Arke of God from the house of Obad-edon, into the citie of David with gladnesse.

13 And when they that bore the Arke of the Lord had gone sixe paces, he offered an ox, and a fat beaft.

14 And David danced before the Lord with all his might, & was girded with a linnen Ephod.

15 So David and all the house of Israel brought the Arke of the Lord with shouting, and found of trumpet.

16 And as the Arke of the Lord came into the citie of David, Michal Sauls daughter looked through a window, and sawe King David leape, and dance before the Lord, and she despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that David had pitched for it: then David offered burnt offerings, and peace offerings before the Lord.

18 And alsoone as David had made an end of offering burnt offerings and peace offerings, he * blessed the people in the Name of the Lord of hostes,

19 And gave among all the people, even among the whole multitude of Israel, a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed every one to his house.

20 ¶ Then David returned to to blesse his house, and Michal the daughter of Saul came out to meete David, and said, O how glorious was the King of Israel this day, which was victorious to day in the eyes of the maidens of his servants, as a foole vncouered himselfe!

21 Then David sayd vnto Michal, k It was before the Lord, which chose me rather then thy father, and all his house, and commended mee to bee ruler over the people of the Lord, even ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same mind servants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had 1 no childe vnto the day of her death.

CHAP. VII.

a David would build God an house, but he forbiddeth by the Prophet Nathan. 3 God giveth David in mende of his servants. 12 He promisseth continuance of his kingdom and posteritie.

A fterward * when the King sate in his house, and the Lord had given him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the * curtaynes.

3 Then Nathan said vnto the king, Go, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Go, and tell my servant David, Thus saith the Lord, ¶ Shalt thou build mee an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and Ta-

beracle.

7 In all the places wherein I haue walked with all the children of Israel, I spake I one c word with all of the tribes of Israel when I commanded the Iudges to feed my people Israel: or said I, Why build ye not me an house of cedar trees?

8 Now therefore lo say vnto my servant David, Thus saith the Lord of hostes, * I tooke thee from the sheepe-cote following the sheepe, that thou mightest bee ruler over my people, ouer Israel.

9 And I was with thee wherefoener thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a d great name, like vnto the name of the great men that are in the earth.

10 (Allo I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue e no more, neither shall wicked people trouble them any more as beforetime,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy feede after thee, which shall procede out of thy body, and will stablish his kingdom.

13 * Hee shall build an house for my Name, and I will stablish the throne of his kingdom for euer.

14 * I will be his father, and he shall bee my sonne: and if he * finne, I will chasten him with the f rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdom for euer before thee, even thy throne shall be stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto David.

18 ¶ Then King David went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hither to?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy servants house for a great while: but ¶ doeth this appertaine to man, O Lord God?

20 And what can David say more vnto thee? for thou, Lord God, knowest thy servant

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knownen vnto thy servant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel: whose God went and redeemed them to himselfe, that they might see his people, and that he might make him a name, and doe for i you great things, and terrible for thy land, O Lord, even for thy people, whom thou redeemedst to thee out of Egypt, from the i nations, and thy gods?

24 For thou hast m ordained to thy selfe thy

c As concerning the building of an house, meaning, that without Gods expresse word, nothing ought to be attempted. * 1. Sam. 16. 18. 2. Sam. 7. 70.

d I haue made thee famous through all the world.

e He promisseth them quietnesse, if they will walk in his feare and obedience.

* 1. King. 8. 20.

* 1. King. 5. 5. and 6. 12. 2. Chron. 12. 10. * Heb. 9. 5. * Psal. 89. 31. 22. f That is, gently, as fathers vie to chastise their children.

g This was begun in Solomon, as a figure, but accomplished in Christ.

h Else, is this the law of man? h Cometh not this rather of thy free mercy, then of any worthinesse that can be in man?

* Dent. 4. 7. i O Israel. k And inheritance; which is Israel.

l From the Egyptians and their idoles. m He sheweth that Gods free election is the only cause, why the Israelites were chosen to be his people.

people Israel to be thy people for ever : and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy servant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for ever by them that shall say, The Lord of hostes is the God ouer Israel : and let the house of thy servant Dauid be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast revealed vnto thy servant, saying, I will build thee an house : therefore hath thy servant bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy servant.)

29 Therefore now let it please thee to blesse the house of thy servant, that I may continue for ever before thee : for thou, O Lord God, hast spoken it, and let thy house of thy servant be blessed for ever with thy blessing.

CHAP. VIII.

1 Dauid ouercometh the Philistims, and other strange nations, and maketh them tributaries to Israel.

AFTER * this now, Dauid smote the Philistims and subdued them, and Dauid tooke the bridle of bondage out of the hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground : he measured them with two cords to put them to death, and with one full cord to keepe them alive : so became the Moabites Dauids seruants, and brought gifts.

3 Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as hee went to recover his border at the riuier † Euphrates.

4 And Dauid tooke of them a thousand and seven hundred horsemen, and twentie thousand footemen, and Dauid destroyed all the charrets, but hee reuered an hundred charrets of them.

5 Then came the Aramites of Dimmesek to succour Hadadezer king of Zobah, but Dauid slewed of the Aramites two and twentie thousand men.

6 And Dauid put a garison in Aram of Dimmesek : and the Aramites became seruants to Dauid, and brought gifts. And the Lord saved Dauid wher-soeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, &c brought them to Ierusalem.

8 And out of Beth, and Berothai (cities of Hadadezar) king Dauid brought exceeding much brasse.

9 Then Toi king of Hamath heard how Dauid had smitten all the hostes of Hadadezar.

10 Therefore Toi sent Ioram his sonne vnto king Dauid, to salute him, and to freioyce with him, because he had fought against Hadadezer, and beaten him (for Hadadezar had warre with Toi) who brought with him vessels of siluer, and vessels of golde, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued :

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the people of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the valley of salt eighteen thousand men.

14 And he put a garison in Edom : throughout all Edom put he fortifiers, and all they of Edom became Dauids seruants : and the Lord kept Dauid wher-soeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed judgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hostes, and Ioshaphat the sonne of Ahitub was Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Ichoiada, and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers,

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profit of his lands.

AND Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercie for Ionathans sake?

2 And there was of the household of Sauls servant whose name was Ziba, and when they had called him vnto Dauid, the King said vnto him, Art thou Ziba? And he said, I thy servant am he.

3 Then the King said, Remaينه there yet none of the house of Saul, on whom I may yet see the mercie of God? Ziba then answered the king, Ionathan hath yet a sonne * lame of his feete.

4 Then the King sayd vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 Then king Dauid sent, and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Behold thy servant.

7 Then Dauid said vnto him, Feare not : for I will surely shew thee kindness for Ionathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy servant, that thou shouldst looke vpon such a dead dog as I am?

9 Then the king called Ziba Sauls servant, and said vnto him, I haue giuen vnto thy masters † Ionathan all that pertained to Saul, and to all his house.

10 Thou therefore and thy sonnes and thy seruants shall till the land for him, and bring in the harvest : and thy masters sonne may have foode to eate, and Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twenty seruants.)

11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephibosheth may eat at thy table, as one of thy kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem, for he

* This prayer is not a full prayer, which was chiefly for Gods glory, and the accomplishment of his promise.

† Eiv. found his heart disposed.

‡ Therefore I firmly beleue it shall come to passe.

* 1 Chron. 18. 11. Psal. 60. 2.

† Eiv. Meisgam.

‡ So that they payde no more tribute.

§ Hee slew two priests as reported him, and released the third.

¶ Or, entice.

¶ Eiv. Eiv.

¶ Or, bought the best of silver charrets.

¶ Or, the Syrians.

¶ Or, of Damascus, which was a city of Syria, where Damascus was.

¶ Or, hee paid.

¶ For the use of the Temple.

¶ Or, Antiochia.

† Eiv. to ask prayer.

† Eiv. to give.

† For being Dauid victorious, hee was glad to intend of peace.

† Eiv. in his hand.

¶ Or, Syria, or Caldeia.

¶ Or, in all his enterprises.

¶ Hee gate judgement in controversy, and was successful toward the people.

¶ Or, writer of Chronicles.

¶ Or, in the court of the Cherethites.

¶ The Cherethites and Pelethites were at the Kings guard, and had charge of his person.

¶ Because of mine oath, and promise made to Ionathan.

¶ Sam. 10. 15.

¶ Such mercie as shall be acceptable to God.

¶ Chap. 4. 4.

¶ Who was so called him the father of Bathsheba Dauids wife.

¶ Meaning, a dog.

¶ Spilled peston.

¶ Or, a young man.

¶ Be ye proud.

¶ Or, a good man.

¶ That Mephibosheth may have his commandment, as becometh a Kings sonne.

he did eate continually at the kings table, and was lame on both his feete.

C H A P. X.

4 The messengers of Dauid are willowly entreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

AFTER this the * King of the children of Ammon died, and Hanun his sonne reigned in his stead.

2 Then saide Dauid, I will shewe kindeesse vnto Hanun the sonne of Nahsh, as his father shewed kindeesse vnto mee. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the lande of the children of Ammon.

3 And the princes of the children of Ammon said vnto Hanun their lord, * Thinkst thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the city, and to spye it out, and to overthrow it?

4 Wherefore Hanun tooke Dauids seruants, and flaued off the hife of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king said, Tary at Iericho, vntill thy beards be growen, then returne.

6 And when the children of Ammon sawe that theye shanke in the sight of Dauid, the children of Ammon sent and hired the ¶ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of King Maach a thousand men, and of Ish-rob twelue thousand men.

7 And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out and put their armie in aray at the entering in of the gate, and the Aramites of Zoba, and of Rehob, and of Ish-rob, and of Maach were by themselves in the field.

9 When Ioab saw that the front of the battell was against him before and behinde chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people, he deliuered into the hand of Abihai his brother, that hee might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I thou shalt helpe me: and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong and let vs be valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Ioab, and the people that was with him, turned in battell with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai, and cried into the cite. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And ¶ Hadrezar sent, and brought on the Aramites that were beyond the ¶ Riuer: and they came to Helam, and Shobach the captaine of the

hoste of Hadrezar went before them.

17 When it was knowen Dauid, then he gathered all Israel together, and pasted ouer Iordan, and came to Helam: and the Aramites set themselves in aray against Dauid, and fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed ¶ seven hundred chariots of the Aramites; and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all the kings, that were seruants to Hadrezar, saw that they fell before Israel, they made peace with Israel, and turned them. And the Aramites feared to helpe the children of Ammon any more.

C H A P. XI.

1 The citie Rabah is besieged. 4 Dauid committeth adultery. 17 Uriah is slaine. 27 Dauid marrieth Bathsheba.

AND when the yeere was expired in the time when kings goe forth to battell, Dauid sent ¶ Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged R. b. b. but Dauid remained in Ierusalem.

2 And when it was evening tide, ¶ D. did arise out of his bed, and walked vpon the roofof the kings palace: and from the roofof hee sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And D. did sent and inquired what woman it was: and she said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the ¶ Hittite?

4 Then D. did send messengers, and tooke her away: and shee came with him and hee lay with her: (now shee was ¶ purified from her uncleanness) and the returne d vnto her house.

5 And the woman conceived: therefore shee sent and told Dauid, and said, I am with childe.

6 ¶ Then Dauid sent to Ioab, saying, Send me Uriah the Hittite. And Ioab sent word to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid saide to Uriah, ¶ Goe downe to thine house, and wash thy feete. So Uriah departed out of the kings palace, and the king sent a present after him.

9 But Uriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid sayd vnto Uriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, ¶ The Arke and Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields: shal I then goe into mine house to eate and drinke, and lie with my wife by thy life, and by the life of thy soule, I will not doe this thing.

12 Then Dauid said vnto Uriah, Tary yet this day, and to morrow I will sent thee away. So Uriah abode in Ierusalem that day, and the morrow.

13 Then Dauid called him, and he did eate and drinke before him, and he made him drunk, and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morrow Dauid wrote a letter to Ioab, and sent it by the hand of Uriah.

f Meaning, the greatest part

g which were the chiefest and most principall: for in all hee destroyed 70.0.

h ¶ Chron. 19. 180 of the louders which were in 600.0. 1615.

a The yeere following, a oute the 17th. yeere.

* 1. Chron. 10. 11.

b Whereupon hee died to wit at a later noone, as was read of the 10th. Chap. 4. 7.

c Who was not an illegitimate borne, but commuted to the true religion.

* 1. Chron. 15. 19.

d See howe Iust should be feared according to the Law.

e Dauid thought that of Uriah lay with his wife, his fault might be closed.

f Hereby God would teach Dauid conscience, that seeing the id. life and religion of his seruants, he would declare himselfe so forgetfull of God, and in iudgement to his seruants.

g He made him drinke more liberally, then hee was wonte doe, thinking hereby hee would have been by his wife.

* 1. Chron. 19. 1.

a The children of Ammon were ill handled, as becometh of such.

f Hee in a victory d. the David

b Their arrogant malice would not suffer them to see the simplicity of Dauid: hee therefore thought hee should be able to overcome them.

c That they had defiled Dauid: displeased for his infinite done to his ambassadors.

¶ Or, dy lane.

d These were distant parts of the country of Syria, where by apparance the Syrians feared where they might have entertainment, as now the Swisses doe.

e Here is declared what hee would have done, if hee had taken: for the defence of true religion and Gods glory.

¶ Or, it is said 100.0. ¶ Or, 100.000.

^a *Elr. sing.*
^b *Ex. p. uod*
con-
tinually uphold vs
with his mightie
spirit, the most per-
fect full head of
into all vice and
abomination.

15 And he wrote thus in the letter. ^a Put yee
Uriah in the forefront of the strength of the bat-
telle, and recule yee backe from him, that he may
be smitten, and die.

16 ^a So when Iobab besieged the citie, hee as-
signed Uriah vnto a place, where hee knew that
strong men were.

17 And the men of the citie came out, and
fought with Iobab: and there fell of the people of
the seruants of Dauid, and Uriah the Hittite also
died.

18 Then Iobab sent and tolde Dauid all the
things concerning the warre.

19 ^a And hee charged the messenger, saying,
When thou hast made ende of telling all the
matters of the warre vnto the King,

20 ^a ¶ And if the Kings anger arise, so that he say
vnto thee, Wherefore approachedst yee vnto the
citie to fight? knowe ye not that they would hurle
from the wall:

21 Who smote Abimelech sonne of Ierubbe-
sheth: did not a woman cast a piece of a mill-stone
vpon him from the wall, and he died in Thebez?
why went you nigh the wall? Then say thou, Thy
seruant Uriah the Hittite is also dead.

22 So the messenger went, and came and shew-
ed Dauid all that Iobab had sent him for.

23 And the messenger said vnto Dauid, Cer-
tainly the men preuailed against vs, and came out
vnto vs into the field, but we pursued them vnto
the entering of the gate.

24 But the shooters shot from the wall against
thy seruants, and some of the Kings seruants bee
dead: ^a thy seruant Uriah the Hittite is also dead.

25 Then Dauid layde vnto the messenger,
^a Thus shalt thou say vnto Iobab, Let not this
thing trouble thee: for the sword deuoureth ^a one
as well as another: make thy battell more strong
against the citie, and destroy it, and encourage
thou him.

26 ^a And when the wife of Uriah heard that
her husband Uriah was dead, shee mourned for her
husband.

27 So when the mourning was past, Dauid
sent and tooke her into his house, and she became
his wife, and bare him a sonne: but the thing that
Dauid had done, ^a displeased the Lord.

CHAP. XII.

1 *David reproved by Nathan confesseth his sinne.*
18 *The child conceived in adultery, dieth.* 24 *Sa-*
lomons borne. 26 *Rebabs taken.* 31 *The*
citizens are grievously punished.

Then the Lord sent Nathan vnto Dauid, who
came to him, and laid vnto him, There were
two men in one citie, ^a one rich, & ^a other poore,

2 The rich man had exceeding many sheepe
and oxen:

3 But the poore had none at all, save one little
sheepe which hee had bought and nourished vp:
and it grew vp with him, and with his children
also, and did eate of his owne morsels, and dranke
of his owne cup, and slept in his bosome, and was
vnto him as his daughter.

4 Now there came a stranger vnto the rich
man, who refused to take of his owne sheepe, and
of his owne oxen to dresse for the stranger that
was come vnto him, but tooke the poore mans
sheepe, and drest it for the man that was come
to him.

5 Then David was exceeding wroth with the
man, and said vnto Nath. n, As the Lord liued, the
man that hath done this thing, I shall surely die.

6 And hee shall restore the Lambe * foure fold,
because hee did this thing, & had no pirie thereof.

7 Then Nathan said to Dauid, Thou art
the man. Thus saith the Lord God of Israel, * I an-
oynted thee King ouer Israel, and deliuered thee
out of the hand of Saul,

8 And gave thee thy lords house, and thy
lords * wines into thy bosome, and gave thee the
house of Israel, and of Iudah, and would more-ouer
(if that had bene too little) haue giuen thee a duch
and such things.

9 Wherefore hast thou despised the com-
mandement of the Lord, to do euill in his sight? thou
hast killed Uriah the Hittite with the sword, and
hast taken his wife to be thy wife, and hast slaine
him with the sword of the children of Am-
mon.

10 Now therefore shall the sword shall neuer depart
from thine house, because thou hast despised me,
and hast taken the wife of Uriah the Hittite to be thy
wife,

11 Thus saith the Lord, Behold, I will raise vp
euil against thee out of thine owne house, & will
* take thy wives before thine eyes, and giue them
vnto thy neighbour, and hee shall lie with thy
wives in the sight of this * sinne.

12 For thou diddest it secretly: but I will do
this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I haue
sinned against the Lord, And Nathan said vnto Dauid,
The Lord also hath * put away thy sinne, thou
shalt not die.

14 Howbeit, because by this deede thou hast
caused the enemies of the Lord to be blasphem-
ed, the childe that is borne vnto thee, shall surely
die.

15 ^a So Nathan departed vnto his house: and
the Lord stroke the childe that Uriahs wife bare
vnto Dauid, and it was sicke.

16 Dauid therefore befought God for the
child, and fasted, and went in, and lay all night
vpon the earth.

17 Then the Elders of his house arofe to come
vnto him, and to cause him to rise from ^a ground:
but he would not, neither did hee eate ^a meate
with them.

18 So on the seuenth day the childe died: and
the seruants of Dauid feared to tell him that the
childe was dead: for they said, Behold, while the
childe was aliuie, we spake vnto him, and he would
not hearken vnto our voyce: how then shall we
say vnto him, The childe is dead, * to vex him
more?

19 But when Dauid saw that his seruants whis-
pered, Dauid perceived that the childe was dead:
therefore Dauid said vnto his seruants, Is the childe
dead? And they sayd, He is dead.

20 Then Dauid arose from the earth, and
washed, and anoynted himselfe, and changed his
apparel, and came into the house of the Lord, and
worshipped, and afterward came to his owne house,
and bade that they should set bread before him,
and hee did eate.

21 Then hee led his seruants vnto him, What
thing is this, that thou hast done: thou didst fast
and weepe for the childe while it was aliuie, but
when the childe was dead, thou diddest rise vp,
and eate meate.

^a *Elr. the anger of*
David was kindled
^b *Elr. in the child*
^c *Ex. 22. 1.*

^a *1 Sam. 16. 13.*

^b *For David recei-*
ued Saul in his
kingdome
^c *The leues were*
disband this of
Eglah and Michal,
or o' Ruraph and
Michal.
^d *That is, greater*
things then these
for Godson and
beners increas
toward his, if by
their sinne finde
then say him not
e Thou hast not
euilly giuen him
into the hands of
Gods enemies,

^a *Deut. 19. 20.*
Chap. 12.

^b *Meaning, openly,*
as in noone daye.

^c *Eccles. 47. 11.*

^d *For the Lord*
seeketh but that the
sinnet would run
to him.

^e *In saying, that*
the Lord hath ap-
pointed a wicked
man to teigne ouer
his people.

^f *To wit, to his*
private chamber.

^g *Thinking by his*
infant prayer that
God would haue
restored his child,
but God had othe-
rwise determined.

^a *Elr. and he will*
doe him selfe ill.

^b *Showing that our*
lamentation ought
not to be excre-
med into: and
that we must praise
God in all his
doings.

^c *As they which*
confered, do not that
Gods wrath may
thinke of the way
and: as of the
fauill.

^a *Or, thou shalt doe*
what, if

^b *Meaning, Gideon,*
Judg. 9. 52. 53.

^c *Elr. were against*
him.

^d *He differeth*
with the messenger,
to the intent that
neither his con-
demnacion, nor
to Iobabs wicked
obedience might be
spied.

^e *Elr. f. and p.*

^f *Elr. was still in*
the eye of the Lord.

^a *Because Dauid*
law a ow down-d
in sinne, the leading
muore of God,
which interese not
his paine, wa-
resh his conscience
by this sinne, and
bringeth him
to repentance.

^b *Or, weeping*
man.

^c *Or, spread.*

22 And hee said, While the childe was yet alive, I fasted, and wept: for I said, Who can tell whether God will have mercy on me, that the child may live?

23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him: but he shall not returne to mee.

24 And David comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and hee called his name Salomon: also the Lord loued him.

25 For the Lord had sent † by Nathan the Prophet: therefore † hee called his name Iedidiah, because the Lord loved him.

26 Then Iobab fought against Rabbah of the children of Ammon, and tooke the citie of the Kingdome.

27 Therefore Iobab sent messengers to David, saying, I have fought against Rabbah, and have taken the citie of waters.

28 Now therefore, gather the rest of the people together, & besiege the citie, that thou maiest take it, least † the victorie be attributed to mee.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was set on Davids head: & hee brought away the spoile of the citie in exceeding great abundance.

31 And hee carried away the people that was therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into † stile-kilne: euen thus did hee with all the cities of the children of Ammon. Then David and all the people returned vnto Ierusalem.

CHAP. XIII.

1. Amnon Davids sonne defileth his sister Tamar.

2. Tamar is comforted by her brother Absalom.

3. Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the sonne of David having a fayre sister, whose name was Tamar, Amnon the sonne of David loved her.

2 And Amnon was so fore vexed, that he fell sicke for his sister Tamar: for she was a virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimech Davids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou the kings sonne, to leave from day to day? wilt thou not tell me? Then Amnon answered him, I love Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come, and giue mee meat, and let her eate the meat in my sight, that I may see and eat of her bread.

6 So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and I will make her a couple of cakes in my sight, that I may receive meat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Ammons house, and dreffe him meate.

8 So Tamar went to her brother Ammons house, and he lay downe: and shee tooke † floure, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and † powdered it out before him, but he would not eat. Then Amnon said, Cause yee every man to goe out from mee: so every man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which he had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, hee tooke her, and said vnto her, Come, lie with mee, my sister.

12 But shee answered him, Nay, my brother, doe not force mee: for no such thing † ought to be done in Israel: commit not this folly.

13 And I, † which shall I cause my shame to goe: and thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for hee will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that he hated her wherewith hee hated her, was greater then the love wherewith hee had loved her: & Amnon said vnto her, Vp, get thee hence.

16 And she answered him, † There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but hee would not heare her.

17 But called his seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of † diuers colours vpon her: for with such garments were the Kings daughters that were virgins, apparelled) Then his seruant brought her out, & locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way, crying.

20 And Absalom her brother sayd vnto her, Hath Amnon thy brother bene with thee? Now yet hee † still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 But when King David heard all these things, he was very wrech.

22 And Absalom said vnto his brother Amnon neither good nor bad, for Absalom hated Ammon, because hee had forced his sister Tamar.

23 And after the time of two yeeres, Absalom had sheepehearers in Baal-hazor, which is beside Ephraim, and Absalom called all the kings sonnes.

24 And Absalom came to the King, and said, Behold now, thy seruants hath sheepehearers: I pray thee, that the king with his seruants would goe with thy servant.

25 But the King answered Absalom, Nay my sonne, I pray thee, let vs not goe all, least wee be chargeable vnto thee. Yet Absalom lay fore vpon him: howbeit hee would not goe, but † thanked him.

26 Then said Absalom, But, I pray thee, shall

By this confession hee is appointed his portion.

Math. 14. 10. To wit, the Lord.

Chon. 12. 9. For he is the head of.

To call him Salomon.

Meaning, David.

1. Chon. 22. 9. Or, that hee is.

That is, the chiefe citie and where all the confederates are, as good as taken.

For my name is called upon thee.

1. Chon. 20. 1. That is, therefore pound after the common talent.

Signifying that hee was made malicious enemies of God, to be put them to cruel death.

1. Amnon Davids sonne defileth his sister Tamar. 2. Tamar is comforted by her brother Absalom. 3. Absalom therefore killeth Amnon.

Tamar was Absaloms sister both by father and mother, and Ammons sister by father.

And therefore hee put her father in mind, as virgins were accustomed.

Why hee lay downe, and make thy selfe sicke, as when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come, and giue mee meat, and let her eate the meat in my sight, that I may see and eat of her bread.

So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and I will make her a couple of cakes in my sight, that I may receive meat at her hand.

Then David sent home to Tamar, saying, Go now to thy brother Ammons house, and dreffe him meate.

That is, hee set used them on a diet.

For the wicked are added to do that before men, which they are not afraid to commit in the sight of God.

Leuit. 18. 9.

Or, how shall I put away my shame?

As a lewde and wicked person.

Or, for what which was of diuers colours or pieces, in those dayes was had in great estimation.

Gen. 27. 31. ind. 5. 30.

For that which was of diuers colours or pieces, in those dayes was had in great estimation.

Gen. 27. 31. ind. 5. 30.

Or, for what which was of diuers colours or pieces, in those dayes was had in great estimation.

Gen. 27. 31. ind. 5. 30.

Or, for what which was of diuers colours or pieces, in those dayes was had in great estimation.

Gen. 27. 31. ind. 5. 30.

Or, for what which was of diuers colours or pieces, in those dayes was had in great estimation.

Gen. 27. 31. ind. 5. 30.

Or, for what which was of diuers colours or pieces, in those dayes was had in great estimation.

Gen. 27. 31. ind. 5. 30.

Or, for what which was of diuers colours or pieces, in those dayes was had in great estimation.

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Gen. 27. 31. ind. 5. 30.

Or, for what which was of diuers colours or pieces, in those dayes was had in great estimation.

Gen. 27. 31. ind. 5. 30.

Or, for what which was of diuers colours or pieces, in those dayes was had in great estimation.

Gen. 27. 31. ind. 5. 30.

Or, for what which was of diuers colours or pieces, in those dayes was had in great estimation.

1 Pretending to the king that Amnon was most deare unto him. not my brother! Amnon goe with vs? And the king answered him, Why should he go with thee?

27 But Abfalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Abfalom commanded his seruants, saying, Marke now when Ammons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, fere not, for hie not in I commanded you to be bold therefore, & play the men.

29 And the seruants of Abfalom did vnto Amnon, as Abfalom had commanded: and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Abfalom hath slaine all the Kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, and all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon onely is dead. ¶ Because Abfalom had reported so, since hee forced his sister Tamr.

33 Now therefore let not my lord the King take the thing too graciouly, to thinke that all the Kings sonnes are dead: ¶ for Amnon onely is dead.

34 ¶ Then Abfalom fled: and the young man that kept the watch, lift vp his eyes, and looked, and beheld, there came many people by the way of the hill side ¶ behind him.

35 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, so it is.

36 And assoone as hee had left speaking, behold, the kings sonnes came, and lift vp their voyces, and wept: and the king also and all his seruants went exceedingly fore.

37 But Abfalom fled away, and went to P Talmi the sonne of Ammihur king of Gethur: and Dauid mourned for his sonne euery day.

38 So Abfalom fled, and went to Gethur, and was there three yeeres.

39 And king Dauid ¶ desired to go forth vnto Abfalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIV.

1 Abfalom is reconciled to his father by the subtiltie of Ioab. 24 Abfalom may not see the Kings face.

25 The beautie of Abfalom. 30 Hee casteth Ioabs come to be burnt, and is brought to his fathers prefence.

¶ Then Ioab & sonne of Zeruthi perceived, that the Kings heart was toward Abfalom,

2 And Ioab sent to Tekoah, and brought thence a ¶ subtil woman, and said vnto her, I pray thee, fine thy selfe to mourne, and now put on mourning apparell, and boynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this manner vnto him, (for Ioab ¶ taught her what he should say.)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obisance, and said, ¶ Helpe, O King.

5 Then the king said vnto her, What aileth thee? And the answered, I am indeed a ¶ widow, and mine husband is dead:

6 And thine handmaid had two sonnes, and

they two stroue together in the field, (and there was none to part them) so the one smote the other, and flew him.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliuere him that smote his brother, that we may kill him for the foule of his brother whom hee flew, that wee may destroy the heire also: so they shall quench my sparke which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the king said vnto the woman, ¶ Goe to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O King, this is tre ¶ passe on me, and on my fathers house, and the King and his throne be ¶ guiltlesse.

10 And the King said, Bring him to me that speakech against thee, and hee shall touch thee no more.

11 Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer many reuenges of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmaid speake a word to my lord the King. And he said, Say on.

13 Then the woman said, ¶ Wherefore then hast thou thought such a thing against the people of God? or why doest thou the King, as one which is faultie, speake this thing, that hee will not bring againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doest God ¶ spare any person, yet doeth hee appoint ¶ meanes, not to cast out from him, him that is expelled.

15 Now therefore, that I am come to speake of this thing vnto my lord the King, the cause is that the people I haue made me afraid: therefore thine handmaid said, Now will I speake vnto the King: it may be that the king will performe the request of his handmaid.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the king shall now be ¶ comfortable: for my lord the King is euen as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not the hand of Ioab with thee in all this? Then the woman answered, and said, As thy foule liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I should change the forme of speech, thy seruant Ioab hath done this thing, but ¶ my lord is well according to the wisdom of an Angel of God, to vnderstand all things that are in the earth.

21 ¶ And the king said vnto Ioab, Behold

¶ Because he hath slaine his brother, he ought to be slaine according to the Law, Gen. 9. 11. Exod. 21. 12.

¶ Attaching the breath of the Law which punisheth blood, let me beare the blame.

¶ Or, innocent. I sweare that they shall not requite the blood, which are many in number.

¶ Why dost thou giue contrary testimony in thy sonne Abfalom?

¶ Or, except. Hee hath pronounced wayes as ¶ facultates to fine them oft times, whom man iudgeth worthy death.

¶ For I thought they would kill this man here.

¶ Efr. 7. 26. He is of great wickedness to dilcete right from wrong.

¶ Hast not thou done this by the counsell of Ioab?

¶ Or, when hee bide ought from the King.

n I have gianted thy request.

f Eir. He said.

o Conering hereby his affection, and shewing some part of iustice to please the people.

p Which weyd 4 li. 4 ounces after halfe an ounce the fackel.

q Or, possiblen. The wicked are impatient in their affections, and spare no velle which meanes to compasse th. m.

r If I have offended by touching my mites & downe: thus the wicked insinuate themselves in their sin.

s Eir. made him. Which were as a candle for loath his estate

t Or, manmarfe.

u That is, noting of what crime or place he was.

v Thus bylander, flatterer and false praiser the wicked keepe such

now, I have done this thing: goe then, and bring the yong man Abfalom againe.

22 And Iosb fell to the ground on his face, and bowed himselfe, and thanked vs King. Then Iosb sayd, This day thy thank knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruant.

23 ¶ And Iosb arose, and went to Gethur, and brought Abfalom to Ierusalem.

24 And the King sayd, Let him so turne to his owne house, and not see my face. So Abfalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much prayed for as Abfalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at every yeeres end he polled it: because it was too heauy for him, therefore hee polled it) hee weighed the haire of his head at two hundred p fackels by the kings weyght.

27 And Abfalom had three sonnes, and one daughter named Tamar, which was a faire woman to beke vpon.

28 ¶ So Abfalom dwelt the space of two yeeres in Ierusalem, and saw not the kings face.

29 Therefore Abfalom sent for Iosb to fend him to the King, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he said vnto his seruants, Behold, Iosb hath a f feld by my place, and hath barley therein: goe, and set it on fire: and Abfaloms seruants set the field on fire.

31 Then Iosb arose, and came to Abfalom vnto his house, and sayd vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abfalom answered Iosb, Beholde, I sent for thee, saying, Come thou hither, and I will lend thee to the king, for to say, Wherefore art I come from Gethur? It had bene better for me to haue bene there still: now therefore let mee see the kings face: and if there be any trespasse in mee, let him kill mee.

33 Then Iosb came to the king, and told him: and hee called for Abfalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Abfalom.

CHAP. XV.

2 The practise of Abfalom to assure to the kingdom.

14 Dauid and his flee. 31 Dauids prayer.

34 Husba is sent to Abfalom to discover his cause.

A fter this, Abfalom prepared him charets, and horses, and fifty men to runne before him.

2 And Abfalom rose vp early, and flood hard by the entering in of the gate: and euery man that had any m matter, and came to the king for iudgement, him did Abfalom call vnto him, and sayde, Of what city art thou? And hee answered, Thy seruant is of one of the tribes of Israel.

3 Then Abfalom sayd vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abfalom sayd moreover, O that I were made Iudge in the land, that euery man which hath any matter of controuersie, might come to mee, that I might doe him iustice.

5 And when any man came neere to him, and did him obeyfance, hee put forth his hand, and sooke him, and kissed him.

6 And on this manner did Abfalom to all Israel, that came to the King for iudgement: so Abfalom d staled the hearts of the men of Israel.

7 ¶ And after a fouentie yeeres, Abfalom saide vnto the King, I pray thee, let mee go to Hebron, and render my vow which I haue vowed vnto the Lord.

8 For thy seruant vowed a vow when I remained at Gethur, in Aram, saying, If the Lord shall bring mee againe indeed to Ierusalem, I will fferue the Lord.

9 And the King said vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Abfalom sent spyes throughout all the tribes of Israel, saying, When ye heare the found of the trumpet, ye shall say, Abfalom reigneth in Hebron.

11 ¶ And with Abfalom went two hundred men out of Ierusalem, that were s called: and they went in their simplicitie, knowing nothing.

12 Also Abfalom lent for Ahithophel the Gilonite Dauids counsellor, from his cite Giloh, while hee offered sacrifices: and the treason was great: for vs people I increased still with Abfalom.

13 ¶ Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Abfalom.

14 Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from h Abfalom: make speede to depart, least he come suddenly and take vs, and bring euill vpon vs, and smite the cite with the edge of the sword.

15 And the Kings seruants said vnto him, Behold, thy seruants are ready to doe according to all that my lord the king shall appoint.

16 So the king departed and all his household * after him, and the king left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and taried in a place i ffaire off.

18 And all his seruants went about him, and all the Cherethites and all the Pelethites, and all the Gittites, euen fix hundred men which were come after him from G th, went before the king.

19 Then said the King to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger, depart thou therefore to thy place.

20 Thou camest yestaday, and should I cause thee to wander to day and goe with vs? I will go whither I can: therefore returne thou, and cary againe thy m brethren: mercie and n trueness be with thee.

21 And Ittai answered the King, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loude voyce, and all the people went forward, but the King passed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderness.

24 ¶ And Ioe, Zadok also was there, and all the Leuites with him, bearing the Aike of the couenant of God: and they set downe the Aike of God, and Abiathar went q vntill the people were all come out of the cite,

d By enticing them from his father to himselfe, e Counting from the time that the Gittites had followed a king of Samul.

f By offering a peace offering, which was lawfull to doe in any place.

g And bid to his least in Hebron.

h Eir. went and, therefore.

i whose hearts he saw that Ittai had so posited, that he would leave no mischiefe vnattempted.

k Eir. thus.

l Eir. at his feet.

m Or, house. To wit, from Ierusalem. These were as the kings guard, or as some write, his counsellors. I who as some write was the kings forerunner of Gath.

n Meaning, them of his family. n God requie thee thy friendship and fidelity.

o To wit, the five hundred men.

p which was the charge of the Kohathites, Num 4. 24 q To Randby the Aike.

25 Then the King laid vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me both it, and the Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, I here am I, let him doe to mee as seemeth good in his eyes.

27 The King said againe vnto Zadok the Priest, Art not thou a * Seer? returne into the citie in peace, and your two fonnies with you, to *2017* *2017* Abimaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tarie in the fields of the wilderness, vntill there come some word from you to be told mee.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And David went vp to the mount of oliues, and wept as he went vp, and had his head couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde David, saying, Achitophel is one of them that haue conspired with Abalom: and David said, O Lord, I pray thee, turne the * counsell of Achitophel into foolishnesse.

32 ¶ Then David came to the top of § mount where he worshipped God: and behold, Husai § Archite came against him with his coate tume, and hauing earth vpon his head.

33 Vnto whom David sayd, If thou goe with mee, thou shalt be a burthen vnto mee.

34 But if thou returne to the citie, and say vnto Abalom, I will be thy * seruant, O King (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou my self bring mee the counsell of Achitophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heere out of the Kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two fonnies: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall yee send mee euery thing that ye can heare.

37 So Husai Dauids friend went into the citie: and Abalom came into Ierusalem.

C H A P. XVI.

1 The infidelity of Ziba. 5 Shimei curfeth David. 16 Husai cometh to Abalom. 21 The counsell of Achitophel for the concubines.

W HEN David was a little past the * top of the hill, behold, Ziba the seruant of Mephiboseth met him with a couple of asses laden, and vpon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of § dried figges, and a bottie of wine.

2 And the King sayd vnto Ziba, What meanest thou by these? And Ziba said, They be asses for the kings household to ride on, &c. bread, and dried figges for the young men to eate, and I wine, that the faini may drinke in the wilderness.

3 And the King said, But where is thy masters sonne? Then Ziba answered the King, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore mee the Kingdome of my selfe.

4 Then said the King to Ziba, Behold, thine

are all that pertained vnto Mephiboseth. And Ziba said, * I beseech thee, let mee finde grace in * *Ebr. I may ship.*

5 ¶ And when King David came to * Bithurim, behold, thence came out a man of the family of the house of Saul, named Shimei, the sonne of Gera: and he came out and cursed.

6 And hee cast stones at David, and at all the seruants of King David: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus sayd Shimei when he cursed, Come forth, come forth thou * murderer, and * wicked man.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy Kingdome into the hand of Abalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Abiathar the sonne of Zeruiah vnto the King, Why doth * this dead dog curse my lord the King? let me goe, I pray thee, and take away his head.

10 ¶ But the King sayd, What haue I to doe with you, yee fonnies of Zeruiah? for he curfeth euen because the Lord hath bidden him curse David: who dare then say, Wherefore halt thou done so?

11 And David sayd to Abiathar, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Lemini? Suffer him to curse: for the Lord hath bidden him.

12 It may bee that the Lord will looke on § mine affliction, and § doe me good for his cursing this day.

13 And as David and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the King and all the people that were with him weary, and refreshed themselves there.

15 ¶ And Abalom, and all the people the men of Israel, came to Ierusalem, and Achitophel with him.

16 And when Husai the Archite, Dauids friend, was come vnto Abalom, Husai sayd vnto Abalom, * God saue the King, God saue the King.

17 Then Abalom sayd to Husai, Is this thy kinneshe to thy friend? Why wentest thou not in with thy friend?

18 Husai then answered vnto Abalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And † moreover, vnto whom shall I doe seruice? not to his sonne? as I serued before thy father, so will I be before thee.

20 ¶ Then spake Abalom to Achitophel, Giue counsell what we shall doe.

21 And Achitophel sayd vnto Abalom, Go in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heere that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spread Abalom a tent vpon the top of the house, and Abalom went in to his fathers concubines in the sight of all Israel.

¶ Or, his hairmane.

¶ The faithfull in all their afflictions shall be obedient to Gods will
* 1 Sam. 15. 22.

¶ With a bow and daub in signe of sorow.

¶ The counsell of the crafty worldlings doth more harme then the open force of the enemies.

¶ Though I should be distressed here at the Kings request, yet may we not vie this example to excuse our dissimulation.

¶ Which was the hill of Oliues, Chap. 15. 30.

¶ Or, figges cakes.

¶ Commonly there are no viler traitors then they, which vnder pretence of friendship are able others.

¶ Which was a citie in the tribe of Benjamin.

¶ That is, round about him.

¶ Ebr. man of blood.
* Ebr. man of blood.

¶ Reproaching him, as though by his merits he should be able to overcome him.

* 1 Sam. 24. 15: and Chap. 3. 8.

¶ David felt that this was the judgement of God for his sinne, and therefore humbled himselfe to his God.

¶ Or, my teares.
¶ Meaning, that the Lord will send comfort to his, when they are afflicted.

¶ To wit, at Babylon.

¶ Ebr. shal the King live.

¶ Meaning, David.

¶ Ebr. the friend mine.

¶ Suspecting the charge of the King, and to his owne confusion, he giueth such counsell as might more bind his father to a conclusion: and also declare to the people that Abalom was in highest esteem.

It was so effected
for the successe
therof.

23 And the counsell of Abithophel which he
counsell^d in those dayes, was like as one had ask^d
1 counsell at the oracle of God: so ^{it} was all the
counsell of Abithophel both with David and with
Absalom.

CHAP. XVII.

7 *Abithophels counsell is ouerthrowne by Hushai. 14
The Lord had fo^r ordained. 19 The Prist serves
as hidde in the well. 22 David geth ouer Iordan.
23 Abithophel hangeth himselfe. 27 They bring
victuals to David.*

a The wicked are so
greedy to execute
their malice, that
they leave none oc-
casion, that may
further the same.

M^{oreover}, Abithophel said to Absalom, ^a Let
me chuse out now twelve thousand men, and
I will vp and follow after David this night,

b Meaning, David

2 And I will come vpon him: for he is weary,
and weake handed: so I will feare him, and all the
people that are with him shall flee, & I will smite
the king onely,

c Elr. was right in
the eyes of Absalom.

3 And I will bring againe all the people vnto
thee, and wh^o n all shall returne, (b the man whom
thou seekst being slaine) all the people shall be in
peace.

d Elr. what is in
thy mouth.

4 And the saying ^c pleased Absalom well, and
all the Elders of Israel.

e Elr. what is in
thy mouth.

5 Then said Absalom, Call now Hushai ^d Ar-
chite also, & let vs heare likewise what hee saith.

f Hushai sheweth
himselfe faithfull
to David, in that
he reprooeth this
wicked counsell
and purpose.

6 So when Hushai came to Absalom, Absalom
spake vnto him, saying, Abithophel hath ^e spoken
thus: shall we doe after his saying, or not? tell
thou.

g Or, stay all right.

7 Hushai then answered vnto Absalom, The
counsell that Abithophel hath giuen, is not ^f good
at this time.

h Elr. howe else
will it be.

8 For, said Hushai, thou knowest thy father, and
his men, that they be strong men, and are chafed
in minde as a beere robbed of her whelps in the
field: also thy father is a valiant warrior, and will
not lodge with the people.

i Elr. mids.

9 Behold, hee is hid now in some cave, or in
some place: and though some of them bee ouer-
throwne at the first, yet the people shall beare, and
say, The people that follow Absalom, ^h be ouer-
throwne.

k Or, no more can
you resist him.

10 Then he also that is valiant, whose heart is
as the heart of a lion, shall ⁱ strike and faint: for
all Israel knoweth that thy father is valiant, and
they which be with him, flout men.

11 Therefore my counsell is this, that all Israel
be gathered vnto thee, from Dan euen to Beer-she-
ba as the fnd of the Sea in number, and that thou go
to battell in thine owne person.

12 So shall wee come vpon him in some place,
where we shall find him, and I wee will vpon him
as the dew falleth on the ground: and of all the
men that are with him, wee will not leaue him
one.

13 Moreover, if he be gotten into a citie, then
shall all the men of Israel bring repes to that citie,
and we will draw it into the riuier, vntill there be
not one small stone found there.

l The answerer
deth.

14 ^l Then Absalom and all the men of Israel
said, The counsell of Hushai the Archite, is better
then the counsell of Abithophel: for the Lord
hath ^m determined to destroy the good counsell of
Abithophel: that the Lord might ⁿ bring euill vpon
Absalom.

m For by this coun-
sell of Hushai, he
wrote to the battell,
where he was de-
stroyed.

15 Then said Hushai vnto Zadok and to Abia-
thar the Priest, O this day that manner did Abi-
thophel and the elders of Israel counsell Absalom:
and thus and thus haue I counsellled.

16 Now therefore I send quickly, and I will

David, saying, Tarie not this night in the hands
of the wilderness, but rather get thee ^oouer, least
the king be deuoured, and all the people that are
with him.

f That is, ouer
Iordan.

17 ^o Now Jonathan and Ahimaz abode by
the brooke: (for they might not be seene to come
into the citie) and a maid went, and told ^p them,
and they went and shewed king David.

q Or, the mess of
Right.
g Meaning, the
messengers from their
father.

18 Neuertheless, a young man law them, and
told it to Absalom. Therefore they both departed
quickly, and came to a mans house in Bahurim,
who had a well in his court, into the which they
went downe.

h That God sendeth
incom to his, in
their greatest dan-
gers.

19 And ^h the wife tooke and spread a couering
ouer the welles mouth, and spread groundle come
thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the
wife into the house, they said, Where is Ahimaz
and Jonathan? And the woman answered them,
They be gone ouer the ⁱ brocke of water. And
when they had sought them, and could not finde
them, they returned to Ierusalem.

i The Chaldee cer-
tainly: Now they
haue passed the
Iordan.

21 And as soon as they were departed, the other
came out of the well, and went and told king Da-
uid, and said vnto him, Vp, and get you quickly
ouer the water: for ^k such counsell hath Abitho-
phel giuen against you.

k To wit, to pursue
thee with all heart.

22 Then David arose, and all the people that
were with him, and they went ouer Iordan
vntill the dawning of the day, so that there lack-
ed not one of them, that was not come ouer
Iordan.

l They travelled all
night, and by morn-
ing had all their
company passed
ouer.

23 ^o Now when Abithophel saw that his coun-
sell was not followed, hee saced his asse, & arose,
and hee went home vnto his citie, and put his
household in order, and ^p hanged himselfe, and
died, and was buried in his fathers grate.

m Gods iust ven-
geance, when in this
life it is powred on
them which are
enemies, traitors,
or persecutors of
his Church.

24 ^o Then David came to Mahanaim. And
Absalom passed ouer Iordan, hee, and all the men
of Israel with him.

n who was also
called Ishai Davids
father.

25 And Absalom made Amasa captain of the
hoaste in the stead of Ioab: which Amasa was a
mans sonne named Ithraan, an Iffreite, that went in
to Abigail the daughter of ^q Nahab, sister to Zer-
uah Iobabs mother.

26 So Israel and Absalom pitched in the land
of Gilead.

27 ^o And when David was come to Mahanaim,
Shobi the sunne of Nahab our of Rubbith of the
children of Ammon, and Machir the sonne of Am-
miel out of Lo-debar, and Bazeleai the Gileadite
out of Rogel

o God sheweth
himselfe on Iffre-
ites, as hee
call to his, when
they come to be re-
ctly desirous.

28 ^o Brought beds, and basens, and earthen
vessels, and wheat, and barley, and floore, and
parched come, and beanes, and lentiles, and perched
come.

29 And they brought honie, and butter, and
sheepe, and cheefe of kine, for David, and for the
people that were with him, to eat: for they said,
The people is hungry, and wearie, and thirstie in
the wilderness.

CHAP. XVIII.

2 David disuised his armie into three parts. 9 Absa-
lom is hanged, slaine, and cast into a pit. 33 David
lamenteth the death of Absalom.

p For certaine of the
Rubenites, Gadites
and of the halfe
tribe, could not
bore the infidelity
of the sonne againe
of the father, and
therefore ioynd
with David.

T^{hen} David ^q numbered the people that were
with him, & fer ouer them captaines of thou-
sands, and captaines of hundreds.

2 And David sent forth the third part of the
people vnder the hand of Ioab, and the third
part

part vnder the hand of Abſſai Iſoeb brother, the ſon of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the King ſaid vnto the people, I will goe with you my ſelfe alſo.

3 But the people answered, Thou ſhalt not go forth: for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine: but thou art now worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the citie.

4 Then the King ſaid vnto them, What ſeemeth you beſt, that will I doe. So the king ſtood by the gate ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Ioab and Abſſai, and Ittai, ſaying, Entreate the yong man Abſalom gently for my ſake. And all the people heard when the King gave all 5 Captaines charge concerning Abſalom.

6 So the people went out into the field to meete Iſrael, and the battell was in the wood of Ephraim:

7 Where the people of Iſrael were ſlaine before the ſeruants of David: ſo there was a great ſlaughter that day, *euero* of twintie thouſand.

8 ¶ For the battell was ſcattered ouer all the country: and the wood deuoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of David, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oake: and his heade caught hold of the oake, and he was taken vp betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſaw it, tolde Ioab, ſaying, Behold, I ſaw Abſalom hanged in an oake.

11 Then Ioab ſaid vnto the man that tolde him, And hiſt thou indeed ſeene? why then didſt not thou there ſmite him to the ground, and I would haue giuen thee ten *ſeckels of ſiluer, and a girdle?

12 Then the man ſaid vnto Ioab, Though I ſhould receive a thouſand ſeckels of ſiluer in mine hand, yet would I not lay mine hand vpon the Kings ſonne: for in our hearing the King charged thee, and Abiſhai, and Ittai, ſaying, Beware leaſt any touch the yong man Abſalom.

13 If I had done it, it had ſeene † the danger of my life: for nothing can be hid from the King: yea, thou thy ſelfe wouldeſt haue beene againſt me.

14 Then ſaid Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thruſt them † through Abſalom, while he was yet a liue in the mids of the oake.

15 And ten ſeruants that bare Iſoabs armour, compaſſed about and ſmote Abſalom, & ſlew him.

16 Then Ioab blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

17 And they tooke Abſalom, and caſt him into a great pit in the wood, and laid a mightie great heape of ſtones vpon him: and all Iſrael ſied euery one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the * Kings dale: for he ſaid, I haue no ſonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 ¶ Then ſaid Ahimaz the ſonne of Zadec,

I pray thee, let mee runne and beere the King tidings that the Lord hath † deliuered him out of the hand of his enemies.

20 And Ioab ſaid vnto him, Thou ſhalt not be the meſſenger to day, but thou ſhalt beere tidings another time, but to day thou ſhalt beere none for the Kings ſonne is dead.

21 Then ſayd Ioab to Cuiſi, Go tell the King what thou haſt ſeene. And Cuiſi bowed himſelfe vnto Ioab, and ranne.

22 Then ſayd Ahimaz the ſonne of Zadec againe to Ioab, What, I pray thee, if I alſo runne after Cuiſi? and Ioab ſayd, Wherefore now wilt thou runne my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Runne. So Ahimaz ranne by the way of the plaine, and overtooke Cuiſi.

24 Now David ſate betweene the two b gates. And the watchman went to the top of the gate vpon the wall, and liſt vp his eyes, and ſawe, and behold, a man came running alone.

25 And the watchman cried, and tolde the King, And the King ſayd, If he be alone, † hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſayd, Behold, another man cometh neere alone. And the King ſayd, He alſo bringeth tidings.

27 And the watchman ſayd, Me thinke the running of the forme ſt like the running of Ahimaz the ſonne of Zadec. Then the King ſayd, Hee is a good man, and cometh with good tidings.

28 And Ahimaz called, and ſayd vnto the King, Peace be with thee: and he fell downe to the earth vpon his face before the King, and ſayd, Bleſſed be the Lord thy God, who hath † thus put the men that liſt vp their hands againſt my Lord the King.

29 And the King ſayd, Is the yong man Abſalom liſe? And Ahimaz answered, When Ioab ſent the Kings ſeruant, and my ſeruant, I ſaw a great tumult, but I knew not what.

30 ¶ And the King ſayd vnto him, turne aſide, and ſtand here: ſo he turned aſide, and ſtood ſtill.

31 And behold, Cuiſi came, and Cuiſi ſayd, † Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

32 Then the King ſayd vnto Cuiſi, Is the yong man Abſalom liſe? And Cuiſi answered, The enemies of my lord the King, and all that riſe againſt thee to doe thee hurt, be as that yong man is.

33 And the King was ſmoued, and went vp to the chamber ouer the gate, and wept: and as hee went, thus he ſaid, O my ſonne, Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

CHAP. XIX.

7 Ioab encourageth the King. 8 David is reſtored. 23 Shimei is pardoned. 24 Mephiboſeth meeteth the King. 30 Euzaiſai departeth. 41 Iſrael ſtriveth with Iudah.

And it was told to b Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the victory of that day was turned into mourning to all 5 people: for the people heard ſay that day. The King ſo weeth for his ſonne.

b Signifying, that a good gentleman ought to be to deare vnto his people, that they will rather loſe their liues, than that ought ſhould come vnto him.

a So called, becauſe the Ephraimites (as ſome ſay) fed their cattle beyond Jordan in this wood.

¶ This is a notable example of Gods vengeance againſt them that are rebels or diſobedient to their parents.

* Gen. 23. 15.

† Ebr. ſwore vpon my ſonne.

† Ebr. a liſe againſt my ſoule.

† Ebr. in the heart of Abſalom.

d For he had pity of the people, which was led by Abſaloms datterie. e Thus God turned his vaine glory to ſhame.

* Gen. 24. 17. f It ſeemed that God had puniſhed him in taking away his children, Chap. 14. 27.

g For Iſoab bare good affection to Ahimaz, and counted how David would take the report of Abſaloms death.

b He ſate in the gate of the city of Iſtaim.

† Ebr. tidings are in his mouth.

† Ebr. I ſee them as a ſe.

i He had experience of his ſtillity, Chap. 17. 21.

Or, deliuered vp.

k To wit, Cuiſi, who was a ſeruant of Ioab.

† Ebr. tidings of trouble.

l Becauſe hee conſidered both the judgement of God againſt his ſonne, and could not otherwiſe hide his fatherly affection toward his ſonne.

† Ebr. ſollowne, or deſolation.

Or, by stealth.

a As they do that
murder.

b At Mahanaim.

Or, captives.

f Rbr. been right in
thine eye.

g Else to the heart
of thy servants.

a Where she most
rejoice of the people
haunted.

d Every one blamed
another and none
who should first
bring him home.

e That they should
reproach the negli-
gence of the Elders.
seeing the people
were to be forward.

f By this police
David thought that
by winning of the
captives, he should
hate the hearts of
all the people.

g Who had before
scolded him.
Chap. 10. 13.

* Chap. 10. 8.

* Chap. 16. 15.
h For in his adver-
sity he waris
most cruel enemy,
and now in his
prosperity, seeketh
by flattery to escape
his punishment.

3 And the people went that day into the citie
secretly, as people confounded hide themselves
when they flee in battell.

4 So the King hid his face, and the king cried
with a loud voyce, My sonne Abialom, Abialom
my sonne, my sonne.

5 Then Iobab came into the house to the
King, and sayd, Thou hast thined this day the
faces of all thy servants, which this day have sued
thy life, and the lives of thy sonnes, and of thy
daughters, & the lives of thy wives, and the lives
of thy concubines,

6 In that thou lovest thine enemies, and ha-
test thy friends: for thou hast declared this day,
that thou regardest neither thy princes, nor ser-
vants: therefore this day I perceive, that if Abia-
lom had lived, and we all had died this day, that
then it would have pleased thee well.

7 Now therefore vp, come out, and speake
thou comfortably vnto thy servants: for I feare by
the Lord, except thou come out, there will not tary
one man with thee this night: and that will be
worke vnto thee, then all the euill that fell on thee
from thy youth hitherto.

8 Then the king arose, and sat in the gate:
and they told vnto all the people, saying, Behold,
the king doeth sit in the gate: and all the people
came before the king: for Israel had fled every
man to his tent.

9 Then all the people were at strife thro-
uout all the tribes of Israel, saying, The King
sued vs out of the hand of our enemies, and hee
delivered vs out of the hand of the Philistims, and
now he is fled out of the land for Abialom.

10 And Abialom, whom we annoyed our vs,
is dead in battell: therefore why are ye so slow to
bring the king againe?

11 But King David sent to Zadok and to Abi-
athar the Priests, saying, Speake vnto the Elders
of Iudah, and say, Why are ye behinde to bring
the King againe to his house, (for the saying of all
Israel is come vnto the King, *even to his house.*)

12 Ye are my brethren: my bones and my flesh
are ye: Wherefore then are ye the last that bring
the King againe?

13 Also say yee to Amasai, Art thou not my
bone and my flesh? God doe so to mee, and more
also, if thou be not captain of the hoste to me for
ever in the room of Iobab.

14 So he bowed the hearts of all the men of
Iudah, as of one man: therefore they sent to the
King, saying, Returne thou with all thy servants.

15 So the king returned, and came to Ior-
den. And Iudah came to Gilgall, for to goe to
meet the king, and to conduct him over Iorden.

16 And Shimei the Sonne of Gera, the sonne
of Lemini, which was of Bahurin, halted and
came downe with the men of Iudah to meete king
David,

17 And a thousand men of Benjamin with him,
and * Ziba the servant of the house of Saul, and
his fifteene sonnes and twenty servants with him:
and they went over Iorden before the king.

18 And there went over a boate to carry over
the kings household, and to do him pleasure. Then
Shimei the sonne of Gera fell before the king,
when he came over Iorden,

19 And said vnto the king, Let not my lord
impute * wickednes vnto mee, nor remember the
thing that thy servant did * wickedly when my
lord the king departed out of Ierusalem, that

the king should make it to his heart.

20 For thy servant doeth knowe, that I have
done amisse: therefore behold, I am the first this
day of all the house of Ioseph that am come to
goe downe to meete my lord the king.

21 Bar Abihai the sonne of Zeruiah answered,
and said, Shall not Shimei die for this, because he
curled the Lords anoynted?

22 And David said, What have I to doe with
you, ye sonnes of Zeruiah, that this day ye should
be adversaries vnto mee? shall there any man die
this day in Israel: for doe not I know that I am
this day king over Israel?

23 Therefore the king said vnto Shimei, Thou
shalt not die, and the king sware vnto him.

24 And Mephibosheth the sonne of Saul
came downe to meete the king, and had neither
washed his feete, nor dressed his beard, nor wa-
shed his clothes from the time the king departed,
vntill he returned in peace.

25 And when he was come to Ierusalem, and
met the king, the king said vnto him, Wherefore
wentest not thou with me, Mephibosheth?

26 And he answered, My lord the King, my
servant decreed mee: for thy servant said, I would
have mine ass made to ride thereon, for to goe
with the king, because thy servant is lame.

27 And he hath * accused thy servant vnto my
lord the king: but my lord the king is as an
Angel of God: doe therefore thy pleasure.

28 For all my fathers house were a but dead
men before my lord the king, yet diddest thou let
thy servant among them: that it didd gate at thine
owne table: what right therefore have I yet to
crie any more vnto the king?

29 And the king said vnto him, Why speakest
thou any more of thy matters? I have said, Thou,
and Ziba, diuide the lands.

30 And Mephibosheth saide vnto the king, Yee,
let him take all, seeing my lord the king is come
home in peace.

31 Then Barzillai the Gileadite came downe
from Rogelim, and went over Iorden with the
king, to conduct him over Iorden.

32 Now Barzillai was a very aged man, *even*
four score yeere olde, and hee had provided the
king of sustenance, while hee lay at Mahanaim, for
hee was a man of very great substance.

33 And the king laid vnto Barzillai, Come
over with mee, and I will feede thee with mee in
Ierusalem.

34 And Barzillai saide vnto the king, I Howe
long haue I to liue, that I should goe vp with the
king to Ierusalem?

35 I am this day fourscore yeere olde, and
can I disceine betweene good or euill? Hath thy
servant any taste in that I eat, or in that I drinke?
Can I heare any more the voyce of singing men
and women? wherefore then should thy servant
be any more a burthen vnto my lord the
king?

36 Thy servant will goe a litle away over Ior-
den with the king, and why will the king recom-
pense it me with such a reward?

37 I pray thee, let thy servant turne backe
again, that I may die in mine owne cite, and be
buried in the graue of my father and of my mo-
ther: but behold thy servant * Chimham, let him
goe with my lord the King, and doe to him what
shall please thee.

38 And the king answered, Chimham shall go

f By Ioseph he
meant Ephraim,
Manasse and Ier-
salem (whereof he
was) because these
three were under
one standard.
Num. 1. 18.

k By my hands, ac-
cusing my life, ac-
cusing the King.
a. 8. 2.

l When Mephibo-
sheth was at Ierusa-
lem had met the
King.

* Chap. 16. 32

m Able for his wife-
dom to iudge in all
matters: worthy to die
for Saul: ready
toward thee.

n David did euill
in taking his lands
from him: before he
knew the cause, but
now he knoweth
the truth, he did not
restitute them.

† Else, how many
does a crier yeere
of my life?

p He thought it not
meet to receive
benefits of him so
whom he was not
able to do service
again.

q My sonne;

Or, shaft.

with mee, and I will doe to him that thou shalt be content with: and whatsoever thou shalt require of mee, that I will doe for thee.

Or, hee him fore-will.

39 So all the people went our Iorden: and the king passed over: and the king killed Barzilai, and he blessed him, and he returned vnto his owne place.

Where the ride of Iudah tried to rescue him.

40 ¶ Then the King went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

Which had taken part with the King.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king, and his household, and all Dauid's men with him ouer Iorden?

Toward Ictulaim.

42 And all the men of Iudah answered the men of Israel. Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings cast, or haue we taken any bribes?

Or, haue not we first spoken to king some for King? Verse 11.

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the king, and haue also more right to Dauid then yee: why then did yee dispise vs, ¶ that our aduise should not be first had in restoring our king? And the words of the men of Iudah were harsher then the words of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traierously. 21 The head of Sheba is deliuered to Ioab. 23 Dauid's chiefe officers.

Where the ten tribes contended against Iudah. At they of Iudah say. Hee thought by speaking contemptuously of the King, to stirre the people rather to sedition, or else by causing Iudah to depart, thought that they of Iudah would haue less affected him, d from Gilgal, which was neere Iorden.

¶ Then there was come a wicked man (named Sheba the sonne of Bichri, a man of Iemai) and hee blew the trumpet, and said, Wee haue no part in Dauid, neither haue we inheritance in the sonne of Ithai: every man to his tents, O Israel.

Where the ten tribes contended against Iudah. At they of Iudah say. Hee thought by speaking contemptuously of the King, to stirre the people rather to sedition, or else by causing Iudah to depart, thought that they of Iudah would haue less affected him, d from Gilgal, which was neere Iorden.

2 So euerie man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claued fast vnto their King, from Iorden euen to Ierusalem.

Chap. 16. 22.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were encloued vnto the day of their death, liuing in widowhood.

Who was his wife's espouse in Iob's time, Chap. 19. 13.

4 ¶ Then said the King to Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

Chap. 16. 22.

5 So Amasa went to assemble Iudah, but hee tarried longer then the time which he had appointed him.

Either them which had bene under Ioab, or Dauid's men.

6 Then Dauid said to Abisai, Now I will Sheba the sonne of Bichri vs more harme then did Abisai: take thou therefore thy sword Iordans and follow after him, lest he get him walled cities, and escape vs.

Chap. 16. 22.

7 And there went out after him Ioabs men, and all the Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

Chap. 16. 22.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs garment that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vied to fall out.

Which was his robe, hee vied to take in the sword.

9 And Ioab sayde to Amasa, Art thou in health, my brother? and Ioab tooke Amasa by

the beard with the right hand to kisse him.

1st. 1st. 1st.

10 But Amasa tooke no heed to the sword that was in Ioabs hand: for therewith hee smote him in the fift rib, and thrust out his bowels to the ground, and I smote him not the second time: for hee died: then Ioab and Abisai his brother followed after Sheba the Sonne of Bichri.

Hee stood by Amasa at Iordans pointment.

11 And one of Ioabs men stood by him, and said, Hee that smote him, and hee that is of Dauid's part, let him goe after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, hee remoued Amasa out of the way into the field, and cast a cloath vpon him, because hee saw that euery one that came by him, stood still.

13 ¶ When hee was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

Vnto the close Abi, which was neere to Bethmachach.

14 And hee went through all the tribes of Israel vnto Abel, and Bethmachach and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmachach, and they cast vp a mount against the citie, and the people thereof stood on the rampier, and all the people that was with Ioab, destroyed and cast downe the wall.

That is, he went about to ouerthrow it.

16 Then cryed a wile woman out of the citie, Heare, heare, I pray you, lay vnto Ioab, Come thou hither, that I may speake with thee.

17 And when hee came neere vnto her, the woman said, Art thou Ioab? And hee answered, Yea. And shee said to him, Heare the words of thine handmaid. And hee answered, I doe heare.

Shee thought that the able citizens was not to destroy a citie before peace was offered, Deut. 20. 10. 11. Shee speaketh in the name of the citie.

18 Then shee spake thus, I they speake in the old time, saying, They should aske of Abel: and so they haue continued.

19 I am one of them that are peaceable, and faithful in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou denoue the inheritance of the Lord?

20 And Ioab answered, and said, God forbid, God forbid mee, that I should denoue or destroy it.

Hee, having his fault told him, hee gave place to Ioab, and requested him, that was his brother, of the reason.

21 The matter is not so, but a man of moune Ephraim (Sheba the son of Bichri) hath lift vp his hand against the king, euen against Dauid: deliuer vs him onely, and I will dep. it from the citie. And the woman said vnto Ioab, Behold, his head shall be throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wifedome, and they cut off the head of Sheba the sonne of Bichri, and call it to Ioab: hee blew the trumpet, and they retired from the citie, euery man to his tent: and Ioab returned to Ierusalem with the King.

For they were to follow.

23 ¶ Then Ioab was ouer all the hoste of Israel, and Beniah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites.

Chap. 18. 16.

24 And Adoram ouer the tribute, and Iothabath the sonne of Abisai the Recorder.

25 And Sheis was Scribe, and Zadak and Abiathar the Priests.

26 And also Ira the Iairite was one chiefe about Dauid.

either in discipline, or familiarity.

CHAP. XXI.

1 Three deare yeeres. 5 The vengeance of the sinners of Saul lighted on his seven sonnes, which are hanged. 15 Four great battels, which Dauid had against the Philistines.

a His greatesse
yeeres.
b For, fought the
face of the Lord
a thinking to
gaine the people,
because they were
not of the seed of
Abraham.
c 1. Sam. 3. 16, 17.

THen there was a famine in the dayes of Dauid three yeeres together: and Dauid [†] asked counsell of the Lord, and the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

2 Then the King called the Gibeonites, and said vnto them, (Now the Gibeonites were not of the children of Israel, but ^{*} remnant of the Amorites, vnto whom the children of Israel had sworn: but Saul sought to slay them for his zeale toward the children of Israel and Iudah.)

3 And Dauid sayde vnto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that ye may bleisfe the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will haue no silver nor golde of Saul nor of his house, neither for vs: but thou kill any man in Israel. And hee said, What ye shall say, that will I doe for you.

5 Then they answered the king, The man that confumeth vs, and that imagined euill against vs, for that wee are destroyed from remaining in any coast of Israel,

6 Let feuen men of his s fonnes be deliuered vnto vs, and wee will hang them vp vnto the Lord in Gibeah of Saul, the Lords chosen, And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Ionathin the sonne of Saul, because of ^{*} the Lords oath, that was betwene them, *euem* betwene Dauid and Ionathin the sonne of Saul.

8 But the king tooke the two fionnes of Rizpah the daughter of Aiah, whom hee bare vnto Saul, *euem* Armoni and Mephibosheth, and the five fionnes of Michal, the daughter of Saul, whom three bare to Adriel the sonne of Barzillai the Beholathite.

9 And hee deliuered them vnto the handes of the Gibeonites, which hanged the n in the mountaine before the Lord: so they [†] did all leuen together: in the ^{*} first dayes, and in the beginning of barley harvest.

10 Then Rizpah the daughter of Aiah tooke sackcloth and hanged it vp for her vpon the rocke, from the beginning of harvest, vntill [†] water dropped vpon them from the heauen, and suffered neither the birdes of the aire to light on them by day, nor beafts of the field by night.

11 And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done,

12 And Dauid went and tooke the bones of Saul and the bones of Ionathin his sonne from the citizens of Iabesh Gilead, which had Rullen them from the street of Beth-leham, where the Philistims had ^{*} hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Ionathin his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathin his sonne buried they in the countrey of Benjamin in Zelah, in the graue of Kith his father: and when they had performed all that the King had commanded, God was then ^{*} appeased with the land.

15 [†] Again the Philistims had warre with Israel: and Dauid went downe, and his seruants

with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ithi-benob which was of the fionnes of Haraphah (the head of whose speare weighed three hundred ^{*} shekels of braile) *euem* he being girded with a new sword, thought to haue slaine Dauid.

17 But Abithai the sonne of Zeruiah succoured him, and smote the Ithittim, and killed him. Then Dauids men swore vnto him, saying, Thou shalt go no more out with vs to battell, least thou quench the light of Israel.

18 And after this also there was a battell with the Philistims at Gob, then Sibbechai the Hahabathite slew Saph, which was one of the fions of Haraphah.

19 And there was yet another battell in Gob with the Philistims, where Elhanan the sonne of Isear-oregim, ya Beilechemite slew Goliath the Gittite: the staffe of whose speare was like a weavers beame.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on every hand fixe fingers, and on euery foote fixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when hee reuiled Israel, Ionathan the sonne of ^{*} Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his seruants.

C H A P. XXI.

2 Dauid after his victories praisth God, [†] The anger of God toward the wicked. [†] Hee propheticth of the reuision of the leues, and vocation of the Gentiles.

AND Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the handes of all his enemies, and out of the hand of Saul.

2 And hee said, ^{*} The Lord is my rocke and my fortresse, and hee that deliuereth mee,

3 God is my strength, in him will I trust: my shield, and the horne of my saluation, my hie tower and my refuge: my Saviour, thou hast saued me from violence,

4 I will call on the Lord, who is worthy to be praised: for shall I be safe from mine enemies.

5 For the pangs of death haue compassed mee: the floods of vngodlinesse haue made me afraid.

6 The sorowes of the graue compassed mee about: the sinnes of death ouertooke mee,

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued and shooke, because hee was angry.

9 A Smoke went out at his nostrils, and consuming fire out of his mouth: coales were kindled therat.

10 Hee bowed the heauens also, and came downe, and darknesse was vnder his feete,

11 And hee rode vpon ^{*} Cherub and did flie, and hee was seene vpon the wings of the winde.

12 And hee made darknesse a Tabernacle round about him, *euem* the gatherings of waters, and the cloudes of the aire,

l That is, of the
race of grants.
m Which amount
to nine pound three
quarters,

n For the glory and
wealth of the coun-
treys standeth in the
predication of the
gedly magistrate.
o Called Gath, and
Saph is called Sippai.
p That is, Lahmi the
brother of Goliath,
whom Dauid slew.
q 1 Chron. 20. 5.

** 1. Sam. 16. 26.*

a In token of the
wonderfull power
which hee receiued
of God.

b psal. 8. 2.

c By the darkness
of the comfortable
measur, he
deweth how his
faith was streng-
thened in all
tentations.
d Or, rocke.

e As Dauid (who
was the figure of
Christ) was by
Gods power deli-
uered from all
dangers: so Christ
and his Church
shall overcome
most grieuous
dangers, tyranny
and death.

d That is, cloudes
and vapours
e Lightning and
thundering.

f So it cometh
when the aire is
darkne.
g To flie in a me-
ment thorow the
world.

h By this defeription of a tempest he declares the power of God against his enemies,

13 At \S brightnesse of his presen^{ce} the coales of fire were kindled.

14 The Lord thundred from heauen, and the most High gaue his voyce.

15 He firo arrows also, and scattered them: to vvit, lightning, and destroyed them.

16 The \S channels also of the sea appeareth, *euⁿ* the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 Hee sent from aboue, and tooke mee: hee drew me out of many waters.

18 Hee deliuered me from my strong enemy, and from them that hated mee: for they were too strong for mee.

19 They k^o preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded mee according to my righteounesse: according to the purenesse of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not \S wickedly against my God.

23 For all his Lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteounesse, according to my purenesse before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the \S froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the haute, to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darknesse.

30 For by thee haue I broken thorow an hoaste, and by my God haue I leaped ouer a wall.

31 The way of God is \S vncou^{er}: the word of the Lord is tried in the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpright,

34 He maketh my feete like \S hinders feete, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe of offence is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies, and destroyed them: and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them thorow, and they shal not arise, but shall fall vnder my feete.

40 For thou hast girded mee with power to battell, and them that arise against mee, hast thou sub vnder mee.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me,

42 They looked about, but there was none to saue them, *euⁿ* vnto the Lord, but he answered them not.

43 Then did I beate them as smali as the dust of the earth: I did tread them flat as the clay of the streete, and did spread them abroad.

44 Thou hast also deliuered me from the contentions of my \S people: thou hast preferred mee to be the head ouer nations: the people which I knew not, doe serue me.

45 Strangers shall be in subiection to me: as soone as they heere, they shall obey mee.

46 Strangers shall drinke away, and feare in their priuy chambers.

47 Let the Lord liue, and be blessed bee my strength: and God, *euⁿ* the force of my saluation be exalted.

48 It is God that giueth mee power to reuenge me, and subdue the people vnder me,

49 And reuenscheth me from mine enemies: (thou also hast lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the \S nations, and will sing vnto thy Name.)

51 Hee is the tower of saluation for his King, and sheweth mercy to his anoynted, *euⁿ* to Dauid, and to his feede \S for ever.

C H A P. XXIII.

1 The last words of Dauid. 6 The wicked shall leepe about as thornes. 8 The names and fallies of his mighty men. 15 Hee desireth water, and would not drinke it.

T Hee also be the last words of Dauid, Dauid the sonne of Ihsai saith, *euⁿ* the man who was set vp on high, the anoynted of the God of Iakob, and the sweete finger of Ihsai saith,

2 The Spirit of the Lord spake by me, and his word was in my blesunge.

3 The God of Israel spake to me, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without clouds, so shalt mine house be, and not as the e graile of the earth is by the bright raine.

5 For to shall not mine house bee with God, for hee hath made with mee an everlasting covenent, perfect in all points, and sure: therefore shall mine house and whole familie be, that hee will not make it growe so.

6 But the wicked shall be euerie one as thornes thrust away, because they cannot bee taken with hands.

7 But the men that shall touch them, must bee defended with yron, or with the shaft of a speere: and they shall bee burnt with fire in the same place.

8 These bee the names of the mighty men whom Dauid had: Hee that sate in the seat of wisdom, being chiefe of the princes, was Adino of Ezri, hee new eight hundred at one time.

9 And after him was Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they be sieged \S Philistims gathered them to battell, when the men of Israel were gone vp.

10 Hee arose and smote the Philistims, vntill his hand was wearie, and his hand cleane vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him

The wicked in their necessity are compelled to see to God, but it is too late.

Meaning, of the Jewes, who conspired against me.

Not willingly obeying me, but adfensibly.

Let him see his power, that he is the gouernour of all the world.

* Sam. 15. 2.

* Chap. 7. 2.

Which he spake after that he had made the Psalmes.

Meaning, hee spake nothing but by the motion of Gods Spirit.

Which groweth quickly, and fideth.

But that my kingdom is euerlasting, for ever according to his promise.

As one of the kinges called.

* 1. Chron. 11. 26.

Or, as if hee had said, I fear: as if I were from the battell.

By a cry, which came off: wears out and slayes.

the allude to the miracle of the red seas

It was so belee, that all meane seemed to faile,

I Toward Saul and mine enemies.

me I attempted nothing without his commandment,

me Their wickednesse is such that thou seemest to forget thy wonted meety,

o The manner that God vouch to incour his, neuer faileth,

p Hee seeth extraordinary meases to make me win most strong holds.

h Or, hee,

s Hee acknowledged that God was the author of his victorie, who gaue him strength,

himself to spoile.

11 After him *was* * Shammah the sonne of Age the Hararite : for the Philistins assembled at a towne, where was a piece of a field full of lentils, and the people had from the Philistims.

12 But he stood in the middles of the field, and defended it, and slew the Philistims : so the Lord giveth great victory.

13 ¶ Afterward three of the thirty captives went downe, and came to David in the harvest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of Rephaim.

14 And David *was* then in an holde, and the garrison of the Philistims *was* then in Beth-lehem.

15 And David longed, and said : Oh, that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the three mighty brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and rooke, and brought it to David, who would not drinke thereof, but *powred it for an offering vnto the Lord.*

17 And said, O Lord, be it farre from me, that I should do this. It is this blood of the men that went in jeopardy of their liues : therefore he would not drinke it. These things did these three mighty men.

18 ¶ * Abishai the brother of Ioab, the sonne of Zeruih, was chiefe among the three, and hee lifted vp his speare against three hundred, and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto the first three.

20 And Benaiah the sonne of Iehoiad the sonne of a valiant man, which had done many actes, and *was* of Kabzeel, slew two strong men of Moab : he went downe also, and slew a lion in the middes of a pit in the time of snow.

21 And he slew an Egyptian a man of great stature, & the Egyptian had a speare in his hand : but he went downe with him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiad, and had the name among the three worthies.

23 He was honorable among thirty, but he attained not to the first three : and David made him of his counsell.

24 ¶ * Aiahel the brother of Ioab *was* one of the thirtie : Elihanan the sonne of Dodo of Beth-lehem :

25 Shammah the Harodite : Elika the Harodite :

26 Helez the * Palitite : Ira the sonne of Ikkeiah the Tekoite :

27 Abiezer the Anethothite : * Mebunnai the Hutahite :

28 Zulmon an Ahoite : Maharai the Netophathite :

29 Heleb the sonne of Barnah a Netophathite : Ittai the sonne of Ribai of Gibeath of the children of Benjamin :

30 Benaiah the Pirathonite : Hiddai of the ruler of Gath :

31 Abi-albon the Arbathite : Azmaueh the Barhumite :

32 Eihaba the Shaalbomite : of the sonnes of Iachea, Jonathan :

33 Shammah the Hararite : Ahiam the sonne of Shur the Hararite :

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi : Eliam the sonne of Ahitophel the Gilonite :

35 Hezrai the Carmelite : Barai the Arbite :

36 Igal the sonne of Nathan of Zobah : Bani the Gadite :

37 Zelek the Ammonite : Naharai the Beerothite : the armour bearer of Ioab the sonne of Zeruih :

38 Ira the Ithrite : Gareb the Ithrite :

39 Urijah the Hirite, * thirty and seuen in all.

e These came to David, and helped to restore him to his Kingdome.

CHAP. XXIIII.

1 David causeth the people to be numbered. 2 He repenteth, and thrusteth to fall into Gods hands. 15 Seuenie thousand perish with the pestilence.

And the wrath of the Lord was kindled against Israel, and hee moued David against them, in that he said, Goe, number Israel and Iudah.

a Before they were plagued with famine. Chap. xxi. b The Lord permitted Saram. 11 c. Chron. 21. 5.

2 For the King said to Ioab the captaine of the hoste, which was with him, Go speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Ioab said vnto the King, The Lord thy God increate the people an hundredfold more then they bee : and that the eyes of my lord the King may see it : but why doeth my lord the King desire this thing ?

c Because he did this to trie his power, and to trie their thetine, it offended God, els it was lawfull to number the people, Exod. 30. 12. Numb. 1. 4.

4 Notwithstanding the Kings word preuailed against Ioab & against the captaines of the hoste : therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the ciuy that is in the mids of the valley of Gad, toward Iazer.

6 Then they came to Gilead, and to Tah-tim-hoddi, so they came to Dan Iaan, and so about to Zidon,

d Or, Iazer. e Or, to the northward and newly inhabited.

7 And came to the fortress of Tyrus, and to all the cities of the Hittites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

f Or, Zor.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine months and twenty dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King : and there were in Israel eight hundred thonsand strong men that drew swords, and the men of Iudah were six hundred thonsand men.

d According to Iosh. 11. 1. for in all there were euen a hundred thonsand. 1. Chron. 21. 5.

10 Then Dauid heare from him after that he had numbered the people : and Dauid said vnto the Lord, I haue sinned exceedingly, in that I haue done : therefore now, Lord, I beseech thee, take away the reprobate of thy seruant : for I haue done very foolishly.

e Considering vnder them the Beniaminites : for aske they had but fewe hundred and fifty thonsand. 1. Chron. 21. 5. f Whose God had appointed for Dauid and his time.

11 ¶ And when Dauid was up in the morning, the word of the Lord came vnto the Prophet Gad Dauids seer, saying,

12 Goe, and say vnto Dauid, I thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seven yeeres famine come vpon thee in thy lande, or wilt thou

g For three yeeres of famine. 1. Chron. 21. 5. h For the Gibeonites sages : for this was the fourtyeure to the which should haue bene added other three yeeres more. 1. Chron. 21. 12.

* 1. Chron. 11. 27.
k which hath not the respect to man nor law, when he will shew his power
l Or, giuing.

k Being outcome with wearisome and thirst.

k Bridling his ambition, and also desiring God not to be offended for that rash enterprise.

* 1. Chron. 11. 20.

† Elc. 11. 12.

¶ Or, 11. 12.

¶ Or, a comely man.

1 which was as big as a watercourse, 2. Chron. 11. 23.

m He was more valiant then the thirty that follow, and not so valiant as the first three.
* Chap. 2. 18.

* 1. Chron. 11. 27.
n Or, Beniaminites. O Diet of these had two names, 1. Chron. 21. 5. and also many more are there mentioned.

thou flee three moneths before thine enemies, they following thee, & that there be three dayes peflence in thy land: now adurre thee, & I ſee, what answer I ſhall give to him that ſent mee.

14 And David ſaid vnto God, I am in a wonderful ſtrait: let vs fall now into the hand of the Lord: (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord ſent a peſtilence in Iſrael from the morning euen vnto the time appointed: and there died of the people from ^a Dan euen to Beerſheba ſeventie thouſand men.

16 And when the Angel ſtretched out his hand vpon Ieruſalem to deſtroy it, the Lord * repented of the euill, and ſaid to the Angel, that deſtroyed the people, It is ſufficient, I holde now this thing hand. And the Angel of the Lord was by the threshing piece of Araunah the Iebouite.

17 And David *p ke vnto the Lord (when he ſaw the Angel that ſmote the people) and ſaide, Behold, I haue ſinned, yea, I haue done wickedly: but theſe theep, what haue they * done? let thine hand, I pray thee, be agaiſt mee and agaiſt my fathers houſe.

18 ¶ So God came the ſame day to David, and ſaid vnto him, Go vp, reere an altar vnto the Lord in the threshing floor of Araunah the Iebouite.

19 And David (according to the ſaying of

God) went vpon as the Lord had commanded.

20 And Araunah tooked ſawe the King and his ſeruants coming towards him, and Araunah went out, and bowed himſelfe before the King in his face to the ground.

21 And Araunah ſaid, Wherefore is my lord the King come to his ſeruants? Then David answered, To buy the threshing floor of thee for to build an altar vnto the Lord, that the plague may ceaſe from the people.

22 Then Araunah ſaide vnto David, Let my lord the King take, and offer whatſoever him good in his eyes: behold the oxen for the burnt offering, and chariots, and the instruments of the oxen for wood.

23 (All theſe things did Araunah, ^m as a King gave vnto the King: and Araunah ſaid vnto the King, The Lord thy God be fauorable vnto thee.)

24 Then the King ſaid vnto Araunah, No, but I will lay it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doth coſt mee nothing. So David bought the threshing floor, and the oxen for ⁿ ſixty ſhekels of ſilver.

25 And David built ſtairs for an altar vnto the Lord, and offered burnt offerings & peace offerings, and the Lord was appeaſed toward the land, and the plague ceaſed from Iſrael.

THE FIRST BOOKE OF THE KINGS.

THE ARGUMENT.

BECAUSE the children of God should look for no continuall rest and quietneſſe in this world, the holy Ghost ſetteth before our eyes in this booke the varietie and change of things, which came to the people of Iſrael from the death of Dauid, & Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdome, except they be preſerued by Gods protection, (who then ſhoweth them when in vniuersall ſort, fortune, vertue, eſteemed, vice puniſhed, and once more maintained) ſhall decay and come to naught: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but alone people, and now by the iuſt puniſhment of God were made vnto vnto, vnto of Iudah and Beniamin, laue to Roboam, and this was called the kingdome of Iudah: and the other ten tribes held vnto Ieroboam, and this was called the kingdome of Iſrael. The King of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Aſmā Ahab's father. And becauſe our Saviour Chriſt according to theſe ſc, ſhould come of the ſtocke of Dauid, the genealogie of the Kings of Iudah is here deſcribed from Salomon to Ioram the ſonne of Ioſaphat, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

C H A P. I.

3 Abiſhag keepeth Dauid in his extreame age. 30 Salomon is anointed king. 40 Adonijah ſleeth to the altar.

NOW when King David was * olde, and ſtricken in yeeres, they couered him with cloathes, but no ^b heate came vnto him.

2 Wherefore his ſeruants ſayd vnto him, Let there be fought for my lord the king a yong virgin, an I let her ſtand before the king, and cheriſh him: and let her lie in thy boſome, that my lord the King may get heere.

3 So they fought for a faire yong maide thoroughout all the coaſts of Iſrael, and found one Abiſhag * a Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cheriſhed the king, and miniſtred to him, but the king knew her not.

5 ¶ Then Adonijah the ſonne of Haggith, ex-

alted himſelfe, ſaying, I will be king. And he gate him chariots and horſemen, and 400 men to run before him.

6 And his father would not diſpleaſe him from his childhood, to ſay, Why haſt thou done ſo? And he was a yong goodly man, and his mother bare him next after Abiathar.

7 And he took counſell of Ioab the ſonne of Zeruiah, and of Abiathar the Prielt: and they helped forward Adonijah.

8 But Zadok the Prielt, and Benaiah the ſonne of Ichoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adonijah.

9 Then Adonijah ſacrificed ſheepe and oxen, & fat cattell by the ſtone of Zoheleth, which is by En-rogel, and called all his brethren the kings ſons, and all the men of Iudah the kings ſeruants,

10 But Nathan the Prophet, and Benaiah, and the mighty men, and Salomons brother hee called not,

31 Where-

^b From the one ſide of the country to the other.
^a 2 Sam. 15, 11.

ⁱ The Lord ſpied this place, becauſe he had choſen it to build his Temple there.

^k David ſaw not the iuſt cauſe why God plagued the people, and therefore he offered himſelfe to Gods corrections: as the onely cauſe of this euill.

^f Called alſo Oreb, 1 Chron 18, 10.

^m That is, abundantly: for ſome write, he was King of Ieruſalem before Dauid wanne the tower.

ⁿ Some write that euery ribe grew ſo, which made ſo, or that afterward he bought as much as came to 550 ſhekels, 1 Chron 21, 25.

^d Read 2 Sam. 15, 11.

^e Ebr. egera.

^f Ebr. his words were with Ioab.

^g They took his part and followed him.

^h On the fountainhead.

ⁱ As the Cherubims and Pelicans.

^a He was about 70 yeere olde, 2 Sam. 15, 11.
^b For his name ſelfe heate was worne away with ſtudies.

^c Or, from him.

^d Which city was in the tribe of Iſſachar, as Iudg. 19, 18.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard that A donijah the sonne * of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to line thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Didst not thou my lord, O King, swear vnto thine handmaid, saying, Assuredly, Salomon thy sonne shall reigne after me, and he shall sit vpon my throne: why is then Adonijah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and I will confirme thy words.

15 So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Abisseg the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king said, What is thy matter?

17 And he answered him, My Lord, thou swiwest by the Lord thy God vnto thine handmaide, saying, Assuredly, Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my Lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, & hath calld all the sonnes of the king, and Astarth the Priest, and Ioab the Captaine of the hostes: but Salomon thy seruant hath he not bid den.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldst tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shall be reputed for vile.

22 And lo, while theye talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeysance before the king vpon his face to the ground.

24 And Nathan said, My Lord, O King, hast thou said, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath calld all the kings sonnes, and the captaines of the hostes, and Abiathar the Priest: and behold, theye came and drinke before him, and say, God saue king Adonijah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy seruant, who should sit on the throne of my lord the king after him?

28 Then king Dauid answered, and said, Call me Bath-sheba, And the came into the kings presence, and stood before the King.

29 And the King saue, saying, As the Lord liueth, who hath redeemed my soule out of all aduersities,

30 That as I now swear vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after me, and he shall sit vpon my throne in my place: so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and said, God saue my lord king Dauid for ever.

32 And King Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the king said vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and carry him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anyoint him there king ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue appointed him to be prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lord God of my lord the king t ratifie it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the Tabernacle, and anyoynt Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipet, and reioyced with great ioy, so that the earth rang with the found of them.

41 And Adonijah and all the ghesstes that were with him, heard it: (and they had made an end of eating) and when Ioab heard the found of the trumpet, he said, What meaneth this noyse and vproare in the city?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art a worthy man, and bringest a good tidings.

43 And Ionathan answered, and said to Adonijah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anyoynt him king in Gihon, and they are gone vp from thence with ioy, and the city is moued: this is the noyse that yee haue heard.

46 And Salomon also sitteth on the throne of the king some.

47 And moreover the kings seruants came to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the bed.

48 And thus sayd the king also, Blessed be the Lord God of Israel, who hath made one to

Meaning, the kings seruants and such as were of his guard,

For command.

For say so.

Where with they accustomed to anyoint the Priests and the holy instruments, Exod. 30. 23.

For vnto.

For men of power.

For hee said Ionathan thinking to haue had comfortable news, but God wrought things contrary to his expectation, and so did hee downe his pride.

To blesse him, and to pray and praye God for him.

For hee God thanks for the good success.

for

* 2 Sam. 3. 4.

For Adonijah will destroy thee and thy house, if he reigne.

By declaring such things, as may further the same.

The king being borne with age, could not attend to the affairs of the realm, and also Adonijah had many flatterers which kepte him from the king.

And to put to death as wicked transgressors.

Acknowledging him to be true and worthy king appointed of God, as the figure of our Christ.

For let the king be as a lion.

Meaning, that he ought in such affairs enterprise nothing except he had consulted with the Lord.

Moued by the spirit of God so to doe, because hee foreknew that Salomon should be the figure of Christ.

fit on my throne this day, even in my fight.
 49 Then all the gheftes that were with Adonijah, were afraid, and rofe vp, and went euery man his way.
 50 And Adonijah fearing the prefence of Salomon, arofe and went, and tooke hold on the hornes of the altar.
 51 And one told Salomon, faying, Behold, Adonijah doeth feare King Salomon: for loe, he hath caught hold on the hornes of the altar, faying, Let King Salomon fware vnto me this day, that he will not flay his feruant with the fword.
 52 Then Salomon faid, If hee will fhew himfelfe a worthy man, there fhall not an haire of him fall to the earth, but if wickednes be found in him, he fhall die.
 53 Then King Salomon fent, and they brought him from the altar, and hee came and did obedience vnto King Salomon. And Salomon fayd vnto him, Go to thine houfe.

CHAP. II.

1. David exhorteth Salomon, and giueth charge concerning Ioab, Barzillai, and Shimei. 2. The death of David. 3. Adonijah asketh Abihah for wife. 4. He is flaine. 5. Zadok was placed on Abihahs throne.

Then the dayes of Dauid drew neere that hee fhould die, and hee charged Salomon his fonne, faying,

2 I goe the way of all the earth: be ftrong therefore, and fhew thy felfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his ftatutes, and his commendamentes, and his iudgements, and his teftimonies, as it is written in the Law of Moles, that thou mayeft prosper in all that thou doeft, and in euery thing whereto thou turneft thee,

4 That the Lord may confirme his worde which hee fpake vnto me, faying, If thy fonnes take heede to their way, that they walke before mee in truth, with all their hearts, and with all their foules, *† thou fhalt not (faid he) want one of thy poffeffity vpon the throne of Ifrael.

5 Thou knoweft alfo what Ioab the fonne of Zeruijah did to mee, and what hee did to the two captaynes of the hoaftes of Ifrael, vnto Abner the fonne of Ner, and vnto Amasai the fonne of Iether, whom hee flew, and a fhed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his fhooes that were on his feete.

6 Doe therefore according to thy wifedome, and let thou not his hoare head goe downe to the graue in peace,

7 But these kindnes vnto the fonnes of Barzilai the Gileadite, and let them be among them that eate at thy table: for fo they came to mee when I fled from Abihah my brother.

8 And beholde, with thee Shimei the fonne of Gera, the fonne of Iemini, of Bahurim, which curfed mee with an horrible curfe in the day when I went to Mahanzim: but hee came downe to meet me at Iorden, and I were to him by the Lord, faying, * I will not flay thee with the fword.

9 But thou fhalt not count him innocent: for thou art a wife man, and knoweft what thou oughteft to doe vnto him: therefore thou fhalt caufe his hoare head to goe downe to the graue with blood,

10 So * David fleep with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid * reigned vpon Ifrael, were fourtie yeeres: feuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ierufalem.

12 ¶ Then fate Salomon vpon the throne of Dauid his father, and his kingdome was eftablifhed mightily.

13 And Adonijah the fonne of Haggith came to Bath-fheba the mother of Salomon: and shee faid, * Commett thou peaceably: and hee fayd, Yea.

14 He faid moreover, I haue a fute vnto thee. And shee faid, Say on.

15 Then hee faid, Thou knoweft that the kingdome was mine, and that all Ifrael fet i their faces on mee, that I fhould reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I afke thee one request, truft me not. And shee faid vnto him, Say on.

17 And hee faid, Speake, I pray thee, vnto Salomon the King, (for hee will not fay thee nay) that hee giue me Abihah the Shunammite to wife.

18 And Bath-fheba faid, Well, I will fpeake for thee vnto the King.

19 ¶ Bath-fheba therefore went vnto King Salomon, to fpeake vnto him for Adonijah: and the king rofe to meete her, and bowed himfelfe vnto her, and fate downe on his throne: and hee caufed a feate to be fet for the kings mother, and fee fate at his right hand.

20 Then shee faid, I defire a fmall request of thee, fay mee not nay. Then the King faid vnto her, Afke on, my mother: for I will not fay thee nay.

21 Shee faid then, Let Abihah the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and faid vnto his mother, And why doeft thou afke Abihah the Shunammite for Adonijah? afke for him the 1 kingdome alfo: for hee is mine elder brother, and hath for him both Abiathar the Prieft, and Ioab the fonne of Zeruijah.

23 Then King Salomon fwate by the Lord, faying, God doe fo to me and more alfo, if Adonijah hath not fpoken this worde againft his owne life.

24 Now therefore as the Lord liueth, who hath eftablifhed me, and fet mee on the throne of Dauid my father, who hath alfo made mee an houfe, as hee * promifed, Adonijah fhall furely die this day.

25 And King Salomon fent by the hand of Benaiah the fonne of Iehoiada, and hee yf moted him that hee died.

26 ¶ Then the King faid vnto Abiathar the Prieft, Go to Anathoth vnto thine owne fields: for thou art * worthy of death: but I will not this day kill thee, becaufe thou bareft the Arke of the Lord God before Dauid my father, and becaufe thou haft fuffered in all, wherein my father hath bene afflicted.

27 So Salomon caft out Abiathar from being Prieft vnto the Lord, that hee might fulfill the words of the Lord, which hee fpoke againft the houfe of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had * turned after Adonijah, but hee turned not after Abihah) and Ioab fled vnto the Taberna-

* Aff. a. 19. and 13. 36.

* 2 Sam. 1. 4. and 1 Chron. 29. 1. 6. 17.

* 1 Chron. 19. 13.

h For the fea red leaue hee would make treafon againft the king.

i In figne of their fauour & content.

† Ebr. caufe not my face to turne away.

k In token of reuerence, and that others by his example might haue her in greater honour.

l Meaning, that if hee fhould haue named Abihah, which was fo done to his father, hee would afcend and haue afpired to the kingdome.

* 2 Sam. 7. 12. 13.

Or, fell upon him

Or, poffeffion. 1 Ebr. man of war. m When hee died before Abihah. 2 Sam. 15. 24.

* 2 Sam. 4. 35. 39.

n Hee took the Adonijahs part: where hee would haue vnto the kingdome. Chap. 17. 9.

e Which Dauid his father had built in the footes of Aunath, 25 2 Sam. 1. 1. 1.

† I am ready to die as all men muft. b Hee fheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God. * 2 Sam. 19. 9. i Job. 1. 7. ¶ Or, doe my will.

c And without hypocricie. * 2 Sam. 7. 13. d Hee had his blood in time of peace, as if there had bene warre. e Hee put the bloody fword into his fheath. * 2 Sam. 19. 31. f That is, they dealt mercifullly with me.

* 2 Sam. 16. 5.

* 2 Sam. 19. 33.

g Let him be punished with death. Ioab was a 4.

cle of the Lord, and caught holde on the horns of the altar.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, *he is by the altar*. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath said, and smite him, and bury him, that thou maist take away the blood, which Ioab shedde causeles from me, & from the house of my father.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more righteous and better then hee, and slew them with the sword, and my father Dauid knew not *to requite*. * Abner the sonne of Ner, captaine of the host of Israel, and * Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house and vpon his throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him, and he was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Iehoiada in his house ouer the house: and the king set Zadok the Priest in the house of Abiathar.

36 * Afterward the king sent, and called Shimei and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the river of Kidron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish sonne of Maachiah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt die the death: And thou haidest vnto me. The thing is good, that I haue heard.

43 Why then hast thou not kept the oathe of the Lord, and the commandment wherein I charged thee?

44 The King said also to Shimei, Thou knowest all the wickednesse wherein thou hast beene in priuie, that thou diddest to Dauid my fa-

ther: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid established before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the * kingdom was * established in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 2 The Lord appeareth to him, and giveth him wisdom. 3 The pleading of the two harlots, and Salomons sentence therein.

Salomon * then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a cite of Dauid, vntill hee had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Oneely the people sacrificed in the b hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: oneely hee sacrificed and offered incense in the hie places.

4 And the King went to a Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before thee in truth, and in right conscience, and in vprightnesse of heart with thee: and thou hast * kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to goe out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor numbered for multitude.

9 * Give therefore vnto thy seruant an vnderstanding heart, to iudge thy people: that I may discern betweene good and bad: for who is able to iudge this thy mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies: but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: loe, I haue giuen thee a wife and vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandments, * as thy father Dauid did walke, I will prolong thy dayes.

* 1 Chron. 1, 1, 2
* Because all thy enemies were destroyed.

* Chap. 7, 8, 9

a which was Beth-lehem

b Where altars were appointed before the temple was built, to offer vnto the Lord

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2, 3
d For the house of the Tabernacle was
e 1 Chron. 1, 2, 3

f Or, as he was king

e Thou hast performed thy promise.

f That is, because he himselfe executed this charge of ruling

* 2 Chron. 1, 10
f Or, abundant

g Which are so many in number

h That is, that thine enemies should die.

* Math. 6, 33
* 10 1/2, 11
f Or, build houses

* Chap. 1, 6, 7

o Thinking to be tried by the holiness of the place.

g For it was lawfull to take the willfull murderer from the altar, Exod. 21, 14, 15

* 1 Sam. 3, 27
* 2 Sam. 10, 10

q Ioab shall be justly punished for the blood that he hath cruelly shed.

v And to rooke the office of the hie Priest from the house of Eli, and restore it to the house of Ithamar.

f Thus God appointed the wayes and means whereby his iust indignation vpon the wicked.

v His enemies mind moued him rather to venture his life, than to lose his worldly goods, which he had by his seruants.

w For though thou wouldst desire, yet thou shalt not desire: for thou wouldst desire to be rewarded, and doing wrong to my father, 2 Sam. 16, 8

He knew that God had appeared vnto him in a dreame.

Or, vii. *And* *he* *by* *this* *example* *it* *appeareth* *that* *God* *kept* *promise* *with* *Salomon* *in* *granting* *him* *wisdomme.*

Hee the quick child away, because he might both swindle the house and punishment.

Exepte God giue iudgement, the impudence of the trespasser shall murther the innocent.

Her motherly affection herein appeareth that he had rather indure the rigour of the Law, then see her child cruelly slain.

15 And when Salomon awoke, behold it was a dreame, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two barlots vnto the king, and stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also, and we were in the house together; no stranger was with vs in the house saue we twaine.

19 And this womans sonne died in the night: for he overlay him.

20 And the arse at midnight, and I tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne lieth, and thy sonne is dead. Againe she said, No, but thy sonne is dead, and mine aliu: thus they spake before the king.

23 Then said the king, She faith, This that lieth is my sonne, and the dead is thy sonne: and the other faith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and she said, Oh my lord, giue her the liuing child and I say him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered and said, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdomme of God was in him to doe iustice.

CHAP. IV.

a The princes and rulers vnder Salomon. 22 The purueyance for his chariots. 16 The number of his horses: 32 His bookes and writings.

And king Salomon was king ouer all Israel.

2 And these were his princes, Azariah the sonne of Zadok the Priest.

3 Elihoreph and Ahiah the sonnes of Shitha, Scribes, Ichobaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Ichoiada was ouer the hoaste, and Zadok and Abiahur, Priests,

5 And Azariah the sonne of Nathan was ouer the officers, Sz Zabud the sonne of Nathan, Priest, was the kings friend,

6 And Ahiahur was ouer the household, and Adoniram the sonne of Abia was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which provided victuals for the king

and his household: each man had a moneth in the yeere to provide victuals.

8 All these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Makaz, and in Shalabim and Beth-shechem, and y Elen and Beth-banan:

10 The sonne of Hefed in Aruboth, to whom pertained Shochoh, and all the land of Ephraim:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahiled in Taanach, and Megiddo, and in all Beth-saan, which is by Zartanah beneath Izreel, from Beth-el nigh to Abelmeholah, euen till beyond ouer againe Tokmea.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of 4 Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasie.

14 ¶ Ahinadab the sonne of Idlo had to Manahaim:

15 Ahimaz in Nephtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanath the sonne of Huftai in Asher and in Aloth:

17 Ichoshaphat the sonne of Paruah in Issachar:

18 Shimeel the sonne of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, eating, drinking, and making mercie.

21 ¶ And Salomon reigned ouer all kingdoms, from the Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirtie measures of fine flour, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside harts, and buckes, and bugles, and fardone.

24 For he ruled in all the region on y other side of the Riuer, from Tiphah euen vnto Azzah, ouer all the kings on the other side the Riuer: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare euery man vnder his vine, and vnder his fig-tree, from Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had fourtie thousand stables of horses for his charers, and twelue thousand horsemen.

27 And these officers provided victuals for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Berlay also and Ithra for the horses and mules, brought they vnto the place were the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdomme and vnderstanding exceeding much, & a large heart, euen as the sand that is on the sea shore.

Or, Elen in Beth-banan.

Or, to the phidians.

d Which townes bore Iairs name, because hee tooke them of the Canaanites, Numb 32, 41.

e Salomon obserued not the diuision that Iosiah made, but diuided it as might best fesse for his purpose.

f They lined in all peace, wth security. * Berlay, 47, 15. g Which is Ephraim.

† Elee. Caru.

Or, Gaza. h For they were all tributaries vnto him.

i Throughout all Israel. * 1. Chron. 9, 25.

* Ezeias. 47, 14. 35, 16.

k Meaning, great vnderstanding and able to comprehend all things.

1 To wit, the Thilo-
lophers, and A-
stronomers, which
were iudged most
wise.

m Which for the
most part are
thought to have
perished in the
captivity of Ba-
bylon.
n From the high-
est to the lowest.

30 And Salomons wifedome excelled the wifedome of all the children of the East, and all the wifedome of Egypt.

31 For hee was wifer then any man: yet, then were Ethan the Ezrahite, then Heman, then Chelcol, then Darda the sonnes of Mahol: and he was famous thorough all nations round about.

32 And Salomon spake three thousand ^m proverbes: and his songs were a thousand and five.

33 And hee spake of trees, from the cedar tree that is in Lebanon, euen vnto the hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of filbes.

34 And there came of all people to heare the wifedome of Salomon, from all kings of the earth, which had heard of his wifedome.

CHAP. V.

I Hiram senteth to Salomon, and Salomon to him, proposing to build the house of God. 6 He prepareth the stuffe for the building. 13 The sonnes of the workemen.

ANd Hiram king of Tyre sent his seruants vnto Salomon, (for hee had heard that they had anoynted him king in the roome of his father) bec use Hiram had euer loued Dauid.

2 * And Salomon sent him to Hiram, saying,

3 Thou knowest that Dauid my father could not build an house vnto the name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put ^h them vnder the soles of his feete.

4 But now the Lord my God hath giuen me ^a rest on euery side, so that there is neither aduersarie nor euill to relift.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

7 * And when ^h Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wife sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and fire trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ^h in rafts vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister food for ^a my familie.

10 So Hiram gaue Salomon cedar trees and fire trees, euen his full desire.

11 And Salomon gaue Hiram twenty thousand ^h measures of wheate for foode to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 * And the Lord gaue Salomon wifedome as hee ^a promised him. And there was peace betwene Hiram and Salomon, and they ^a two

made a conenant;

13 * And king Salomon raised a summe out of all Israel, and the summe was thirty thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And ^a Adoniram ^a was ouer the summe.

15 And Salomon had seuentie thousand bare burdens, and fourecore thousand masons in the Mountaine,

16 Besides the ^h princes, whom Salomon appointed ouer the worke, ^a euen three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great stones, and costly stones to make the foundations of the house, ^a euen hewed stones.

18 And Salomons workemen, and the workmen of Hiram, and the ^h masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The promise of the Lord to Salomon.

ANd ^a in the foure hundred and fourecore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth ^a Zif, (which is the second moneth) he built the ^h house of the Lord.

2 And the house which king Salomon built for the Lord, was threecore cubites long, and twenty broad, and thirty cubites high.

3 And the ^a porch before the Temple of the house ^a was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, ^h broad without, and narrow within.

5 And by the wall of the house he made ^h galleries round about, euen by the wals of the house round about the Temple and ^a the oracle, and made chambers round about.

6 And the nethermost gallery ^a was five cubites broad, and the middlemost ^a fixe cubites broad, and the third seuen cubites broad: for hee made ^a efts round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perke, before it was brought, so that there was neither hammer, nor axe, nor any tooke of yron heard in the house, while it was in building.

8 The doore of the middle ^h chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the ^h house and finished it, and sieled the house, being vawted with sieeling of cedar trees.

10 And he built the galleries vpon all the wall of the house of five cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keepe almy commandments,

* Chap. 4, 6

h Or, masters of the worke.

f The Hebrew word is Gibilim, which some say, were excellent masons.

* 1 Chron. 3, 12

a Which moneth containeth part of Aprill and part of May.

b Whereby is meant the Temple and the Oracle.

c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

h Or, to open and to shut.

h Or, lafe.

d Whence God spake betwene the Cherubims, called also the most holy place.

e Which were certaine bones coming out of the wall, as Rayes for the beames to rest vpon.

h Or, Galleries

f In Exodus it is called the Tabernacle: and the Temple is here called the Sanctuary, and the Oracle the most holy place.

h Or, 2000

* 1 Chron. 3, 2

f Or, his enemies. a He declarerth that he was bound to set forth Gods glory, for as much as the Lord had sent him test and peace.

* 1 Sam. 7, 13. 2 Chron. 22, 10.

b This was his equite, that he would not receive a benefite without some recompence.

c In Hiram is figurative the vocation of the Gentiles, who should helpe to build the Spirituall Temple.

h Or, fiftes.

d While my seruants are occupied about thy business.

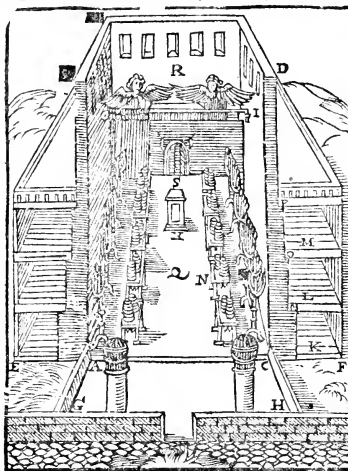
h Eke, Coine.

h Or, p. 1.

* Chap. 3, 14.

a At cutting the furniture of wood and vessels.

THE TEMPLE VNCOVERED.



The cause why we measured and set open the Temple, without setting forth the wall that is before it, is, that the order of these things that are within, might be seen more truly. A B The length of the Temple of three score cubits. C D The breadth of twenty cubits within, & not measuring the thickness of the wall. This also is the length of the porch without the Temple. C D The height of thirty cubits. E F The chambers of the Priests, which compassed about the Temple on three sides. South, West, and North, and were of three heights. G H The breadth of the porch ten cubits. I The windows of the Temple. K The first chamber was five cubits broad. L The second six. M The third seven. N O P The restes or stages of the wall, which bore up the posts that did separate chambers from chamber. Q The holy place. R The holiest of all, where the Ark of the covenant was. S The gate to enter into the most holy place. T The pure candlesticks on every side of the Temple. V The ten tables on both sides for the shewbread. X The incense altar.

to walke in them, then will I performe vnto thee my promise, * which I promised to David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,

15 And built the walls of the house within, with boards of Cedar tree from the pavement of the house vnto the walls of the ceiling, and within he covered them with wood, and covered the floore of the house with planks of firre.

16 And he built twentie cubites in the sides of the house with boards of Cedar, from the floore to the wall, and hee prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the Temple before it, was fourtie cubits long.

18 And the Cedar of the house within was carved with knops, and graven with floures: all was Cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the mids of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites high: and he covered it with pure gold, and covered the altar with Cedar,

21 So Salomon covered the house within with pure gold: and hee flatted the place of the oracle with chaines of golde, and covered it with golde.

4 Elv to drop through chaines of gold & fate.

22 And he overlaid all the house with golde, vntill all the house was made perfite. Also he covered the whole altar, that was before the oracle, with golde.

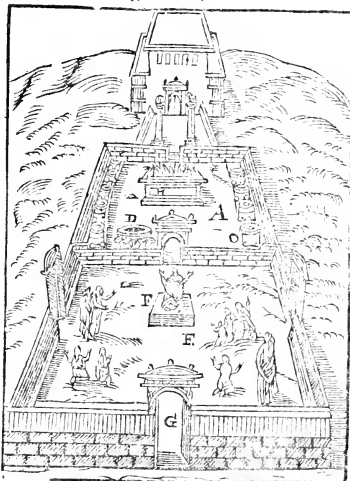
1 Meaning, the altar of incense, Exod. 30.1.

2 Or, Fine tree.

23 And within the oracle he made two Cherubims of Olive tree, ten cubites high.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubits: from the uttermost part of one of his wings vnto the uttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites, both the Cherubims were of one measure and one size.

THE TEMPLE COVERED,
WEST.

EAST.

This figure representeth the great court for prayer, into three parts w^{ch} were separated by three orders of seven flou. and one of Cedar-boards.

A The court of the Priests next to the porch, called the inner court, for it was nearer the Temple then was the people. B The Altar of burnt sacrifices, which was much greater then this was. For the length hereof was twenty cubites and the breadth as much, and ten in height. C Ten lanes, 1 Chron. 4. 6. D The sea, 1 Chron. 4. 2 E The court of the people, 1 Chron. 4. 9 and 6. 12, which is all the great porch, and in Acts 3. 11. the porch of Salomon. This court is left taken in the Scripture of the New Testament for the Temple, Matth. 21. Acts 3. 1. 3. for the people did not passe up further, but did worship in this court. This is the place where Christ and his Apostles used to preach, and where Christ did call the buyers and sellers. F A flag of braze, whereon Sals prayed, that he might be better seene and heard of the people. It was five long, five broad, and in height three, 2 Chron. 6. 13. G A gate in the East, the gate of Sur, or Seer, 2 Kings 11. 6. and the gate of the foundation, 2 Chron. 3. 1. It is also called beautiful, Acts 3. 2. for the people entered in by the North the South, Ezek. 44. 2. for the people entered in by the North

26 For the height of the one Cherub, was ten cubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one reached

of his lower.

Meaning that there was no way to win the peoples hearts, but to grant them their petition.

2 Sam. 7. 13.

According as he promised vnto Moses, Exo 25. 18.

In Meaning, vnto the house which was also filled.

For when he spoke of the house in the first verse, he meant both the Oracle, and the Temple.

Or, wide circumference. That is, in the most inward place of the house.

For the other which Moise made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted diners times to overcome them for their great sinnes.

So that the fashion of the carved work he might appeare.

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the mids of the house.

28 And hee overlaid the Cherubims with golde.

29 And hee carved all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle hee made two doores of Olive trees: and the vpper post and side postes were firsquare.

32 The two doores also were of Olive tree, and hee graued them with grauing of Cherubims, and Palme trees, and grauen flowers, and covered them with golde, and laid a thin golde vpon the

Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Olive trees foure square.

34 But the two doores were of firs tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And hee graued Cherubims, & Palme trees, and carved flowers, and covered the carved worke with gold finely wrought.

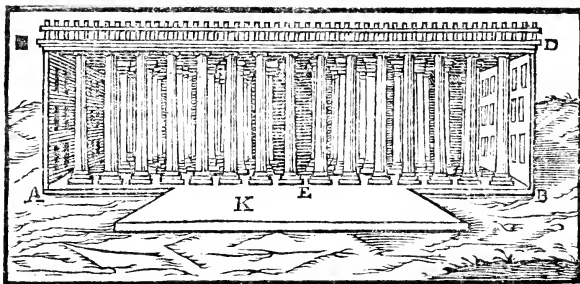
36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleventh yeere in the moneth of Bul, (which is the eight moneth) hee finished the house with all the furniture thereof, and in every point: so was hee feyned in building it.

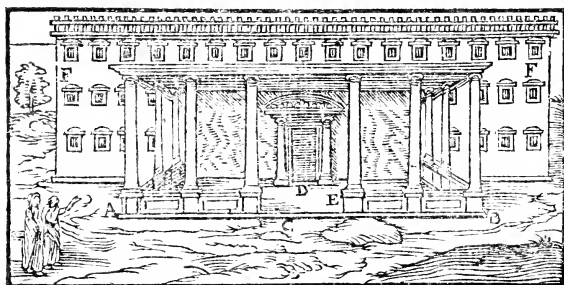
o Where the Priests were, and was thus called in respect of the great court, which is called, Act. 13, 15, the porch of Salomon, where the people used to pray.
p Which containeth part of October and part of November.

THE FIRST FIGURE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A B The length of an hundred cubites. B C The breadth of fiftie. B D The height of thirtie. E F G H The foure rowes of pillars. I The three rowes of windows. K The porch or gallerie before the house.

THE SECOND FIGURE OF THE SAME HOVSE.



This second figure sheweth the manner of the house without, and the porch thereof, which was fiftie cubites long. A B and thirtie broad. C D The pavement. E The windows F.

CHAP. VII.

The building of the house of Salomon. 15 The excellent workmanship of Ithiam in the pieces which he made for the Temple.

16 Salomon was building his owne house thirtie yeeres, and finished all his

2 He built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites high, vpon foure rowes of Cedar pillars, and Cedar beames were laid vpon the pillars.

3 And it was covered above with Cedar vpon

b For the beauty of the place, and great abundance of cedar trees that went to the building the col, it was compounded to mount Lebanon.

a
pic.
Gall.

† E
Or, p.
* Chap. 3, 12.
e As touching the furniture of wood and vailles,

c There were as many, and like preposition on the one side at the other, and a recovery e and then three in a row one above another. d Before the pillars of the house. e For his house which was at Jerusalem.

the beames, that lay on the forty and five pillars, fifteen in a rowe.

4 And the windowes *were* in three rowes, and window *was* against window in three rankes.

5 And all the doores, and the side posts *with* the windowes were fouresquare, and window was ouer against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirty cubits broad, and the porch was before a them, *even* before them *were* thirty pillars.

7 ^e Then he made a porch ^e for the throne, where he iudged, *even* a porch of iudgement, and it was fild with cedar from pavement to pavement.

8 And in his house where he dwelt *was* another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and fawed with fawes within and without, from the foundation vnto ^f the stones of an hand breadth, and on the outside to the great court.

10 And the foundation *was* of costly stones, and great stones, *even* of stones of ten cubits, and pillars of eight cubits.

11 ^g Above also *were* costly stones squared by rule, and boards of cedar.

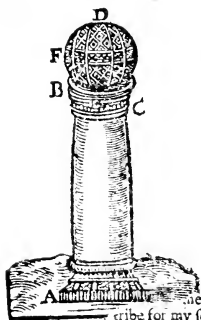
12 ^h And the great court round about *was* with three rowes of hewed stones, and a row of cedar beames: *who* *was* it to the inner court of the house of the Lord, and to the porch of the house.

13 ⁱ Then king Salomon sent, and fet one Hiram out of ^h Tyrus.

14 Hee was a widowes sonne of the tribe of Niphtali, his father being a man of Tyrus, and wrought in brasie: he was full of wisdom, and vnderstanding, and knowledge to worke all manner of worke in brasie: who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasie: the height of a pillar was eightene cubits, and a threed of twelue cubits did compasse ^f either of the pillars.

THE FORME OF THE PILLAR.



A B The height of a pillar eightene cubits, the compasse of a pillar was twelue cubits. D E The height of the chapter or round, had vpon the pillar of five cubits height. F In the middes were two rowes of pomegranates: the rest of the networke and floures, as refer.

16 And hee made two ^h chapters of molten brasie to set on the tops of the pillars: the height of one of the chapters *was* five cubits, and the height of the other chapter *was* five cubits.

17 He made grates like networke and wre- ⁱ then worke like chaines for the chapters that were on the top of the pillars, *even* ten for the one chapter, and ten for the other chapter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars *were* after ^k ilie worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also about, ^l ouer against the belly ^h within the networke pomegranates: for two hundred pomegranates were in the *two* ranks about vpon ^f either of the chapters.

21 And he fet vpon the pillars in the porch of the Temple. And when hee had fet vpon the right pillar, he called the name thereof ^m Iachin: and when hee had fet vpon the left pillar, hee called the name thereof ⁿ Boaz.

22 And vpon the top of the pillars *was* worke of ilies: so was the workmanship of the pillars finished.

23 ^o And he made a molten sea of ten cubits wide from brim to brim, round in compasse, and five cubits high, and a line of thirty cubits did compasse it about.

THE SEA OR GREAT CALDRON.



A B Ten cubites from one side to the other. C D The height of five cubits. E F This vessel was in compasse thirtie cubits. G The two rowes which compassed the vessel about, and were garnished with bulles heads, wherein were pipes to auoid the water.

24 And vnder the brim of it *were* knops like wilde enumers compassing it round about, ten in one cubite, compassing the sea ^{*} round about: ^{*} 2. Circa. 4. 2. and the two rowes of knops were cast, ^h when the sea was molten.

25 It stood on twelue buls ⁱ the counsell ward the North, and threed ^j toward Salomon his East: and the sea ^k flow, and sayd, What cometh their hinds ^l make an answere to this

7 And they spake vnto him, saying, If thou be a ^m seruant vnto this people this day, and serue them,

Or, pommels

Or, carls like chaines.

As was scene commonly wrought in costly porches.

Or, round about the midd.

Or, beyond.

Or, the second

Which was in the inner court

betweene the Temple and the oracle.

That is, he will stablish, to wit, his promise to abide this house.

a That is, in strength, meaning the power thereof shall continue

so called for the hugeness of the vessel.

Or, the vessel.

Or, the vessel.

Or, the vessel.

Or, the vessel.

Or, the vessel.

Or, the vessel.

Or, the vessel.

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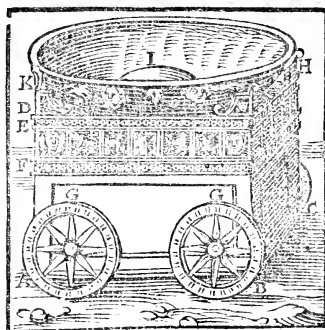
Or, the vessel.

Or, the vessel.

Or, the vessel.

Or, the vessel.

THE FORME OF THE CALDRONS.



A B The bafe whereupon flood the caldrons, which was faues
encompassing. B C Four cubites broader. A D Three cubits
high. E The embossment and figures of Lion, Rubes, Cherubims.
F The border of workemen's feet feling to and fro. G The four
wheels which had a cubite and an halfe of height. H The four
flaves or upholders, which were upon the bafe whereupon the
Caldron flood. I The Caldron.

p Bath and ephah
seeme to be bath
3. 10. measure, 1. Ee.
45. 11. every bath
contained about
200 pottels.

q Eke foundres.

q The mouth of
the g cast bafe or
frame entered into
the chapter, or
pillar that bare vp
the caldron.

r Or, verge.

r Which was cal-
led the p flay, cha-
piter, or small bafe,
wherein the cald-
ron flood.

s To keepe wa-
ters from the side of
the caldrons.

t Towre, of the
Temple, or San-
ctuary.

cup with floures of lillies: it contained two thou-
sand p bishis.

27 ¶ And he made ten bafes of brasfe, one bafe
was foure cubites long, and foure cubites broad,
and three cubits high.

28 ¶ And the worke of the bafes was on this
manner, They had borders, and the borders were
betwene the ledges:

29 And on the borders that were betwene
the ledges, where lions, bulles and Cherubims: and
vpon the ledges there was a bafe above: and be-
neath the lions and bulles, were additions made
of thinne worke.

30 And every bafe had foure brasen wheels,
and plates of brasfe: and the foure corners had
four vnderletters: vnder the caldron were vnderlet-
ters molten at the side of every addition.

31 And the mouth of it was within the cha-
piter and bone to measure by the cubite: for the
mouth thereof was round, made like a bafe, and
it was a cubit and halfe a cubit: and also vpon the
mouth thereof were graven works, whose bor-
ders were foure square, and not round.

32 And vnder the borders were foure wheeles,
and the axelles of the wheeles layned to the
bafes: and the height of a wheele was a cubit, and
hafe a cubit.

33 And the fashion of the wheeles was like the
fashion of a chert wheele, their axellrees, and
their naues: and their felloes, and their spokes
were all molten.

34 And foure vnderletters were vpon the foure
corners of one bafe: and the vnderletters thereof
were of the bafe it selfe.

35 And in the toppes of the bafe was a round
compasse of hafe a cubite high round about:
and vpon the top of the bafe the ledges thereof
and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof,
and on the borders thereof hee did graue Cheru-
bims, lions and palmuettes, on the side of every
one, and additions round about.

37 Thus made hee the ten bafes. They had all
one casting, one measure, and one fize.

38 ¶ Then made hee ten caldrons of brasfe,
one caldron contained fourtie bathis, and every
caldron was foure cubites, one caldron was vpon
one bafe throughout the ten bafes.

39 And he set the bafes, five on the right side
of the house, and five on the left side of the house.
And he set the sea on the right side of the house
Eastward toward the South.

40 ¶ And Hiram made caldrons, and bafes,
and basens, and Hiram finished all the worke that
hee made to King Salomon for the house of the
Lord:

41 To wit, two pillars, and two bowles of the
chapters that were on the top of the two pillars,
and two grates to couer the two bowles of the
chapters which were vpon the top of the pillars,

42 And foure hundredth pomegranates for the
grates, euen two rowes of pomegranates for
the grates, to couer the two bowles of the cha-
piter.

43 And hee made the bafes, and ten caldrons vpon
the bafes.

CHAP. IX. Of the buls vnder that sea,

The things that hee made for the house of the Lord, and
for the king Salomon.

¶ King Salomon was building his owne house
thirtene yeeres, and he finished all his

46 In the plaine of Iorden did the King cast
them in the clay betwene Succoth and Zartan.

47 And Salomon left to weigh all the vessels,
because of the exceeding burden, neither
could the weight of the brasfe be counted.

48 So Salomon made in the vessels that per-
teined vnto the house of the Lord, the golden
altar, and the golden table, whereon the shew-
bread was.

49 And the candlesticks, five at the right side,
and five at the left before the table of pure gold,
and the flowers, and the lamps, and the snuffers of
gold.

50 And the bowles, y and the hookes, and the
basens, and the spounges, and the fitt pannes of pure
golde, and the bindings of golde for the doores of
the house within, euen for the most holy place,
and for the doores of the house, to wit, of the
Temple.

51 So was finished all the worke that King Sa-
lomon made for the house of the Lord, and the gold-
en brought in the things which David his fa-
ther had dedicated: the filuer and the golde and
the vessels, and layed them among the treasures of
the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 About fifteth the Tem-
ple. 14 The king offereth to the people.

¶ Then King Salomon assembled the Elders of
Israel, euen all the heads of the tribes, and the
chiefe fathers of the children of Israel vnto him
in Ierusalem, for to bring vp the Arke of the co-
uenent of the Lord from the city of Dauid, which
is Zion.

2 And all the men of Israel assembled vnto
King Salomon at the feast in the month of E-
thaniam, which is the seventh month.

3 And it was come to passe, that the
elders of Israel came, and the heads, vnto, 12.

On the 15th day.

This was done
according to the
forme that the
Lord p described
vnto Moyses in
Sinay.

Some take this
for some in-
strument of musike,

1 Chron. 5, 2.
2 Eir. Salomon,
3 For David
brought it from
Obad edom, and
placed it in the
Tabernacle, which
he had made for it,
4 Sam. 6, 17,
5 containing pure
of Sepher, & pure
of October, in the
which month they
held three solemn:
feasts, Num. 29, 12.

a If thou walke
in my fence,
and withdraw thy selfe
from the common
manner of men,
which follow their
fleshly ie.

4 And a if thou wilt walke before me (as Dauid thy father walked in purenesse of heart and in righteousness) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdom vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want an vpon the throne of Israel.

6 But if yee and your children turne away from mee, and will not keepe my Commandements, and my statutes (which I haue set before you,) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the lande, which I haue giuen them, and the house which I haue hallowed * for my Name, will I cutt out of my sight, and Israel shall be a prouerbe, and a common talke among all people.

8 Euen this high house shall be so: euerie one that passeth by it, shall be affonied, and shall hille, and they shall say, Why hath the Lord done this vnto this land, and to this house?

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue withoppressed them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king of Tyrus had brought to Salomon timber of Cedar, and fire trees, and golde, and whatsoever he desired) then king Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee sayd, What cities are these which thou hast giuen me, my brother? And he called them the land of Cabul vnto this day.

14 And Hiram had sent the King fixe score * talents of golde.

15 * And this is the cause of the tribute, why King Salomon receiued tribute, to wit, to build the house of the Lord, and his owne house and Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slewed the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethhoron the nether,

18 And Baalath, and Tamor in the wilderness of the land,

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that werch left of the Amorites, Hittites, Perizzites, Hiuities, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land whom the children of Israel were not able to destroy, those did Salomon make tribut ries vnto this day.

22 But of the children of Israel there, tribe for my seruants,

* make no bondmen: but they were men of warre and his seruants, and his princes, & his captaiues, and rulers of his charers, and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: euen foure hundred and fiftie, and they ruled the people that wrought in the worke.

24 * And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he build Millo,

25 And thrie a yeere did Salomon offer burnt offrings, and peace offrings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar that was before the Lord, when hee had finished the house.

26 * Also king Salomon made a nauie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & fet from thence k four hundredth and twentie talents of golde, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon.
2 His glory and magnificence.

And the * Queene of Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And thence came to Ierusalem with a very great traine, and camels that bare sweete odours, and golde exceeding much, and precious stones: and thence came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built.

5 And the * meat of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offrings, that he offered in the house of the Lord, and time was greatly affonied.

6 And shee sayd vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this report, till I came, and had seene it with mine eyes, but loe, the one halfe was not tolde mee: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which brought thee, to set thee on the throne of Israel, in the house of the Lord Iudael for euer, and to doe * equitie and rightnesse, which hee put vpon thee.

10 And shee gaue him, Depart yet for three golde, and of sweete odours, as thou shalt desire to mee. And the people

hobabooke counsell with him, had flood before Salomon his

11 The nauie al- get liued, and sayd, What count- Almightie, that I may make an answere to this

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them,

* Leuit. 15, 39

i The overfeet of Salomons workers, were di- uided into three parts: the first continued 3300. the second 300. and the third 250. which were Hiti- tites: for here are contained the two last parts, which make 350. looke more, a Chion, 8, 10.

k In the 4. Chroni- 8, 18. is made mention of thrite more, which seeme to haue bene em- ployed for their charge.

* 2. Cron. 9, 14. Luke 11, 31. i Josephus saith that this was the Queene of Ebiop- piz, and that Sheba was the name of the chiefe citie of Merce, which is an- yland of Nubia.

b That is, the whole order, and trade of his house.

† Else there was no more seruice in her.

c But much more happy are they, which heare the word of God with so great cheer, which we are not able to find.

d Or, he desired his aduice and counsell. b They showed him that there was no way to win the peoples hearts, but to grant them their inu petition.

* 1. Sam. 9, 14. 1. Chron. 12, 10.

b God declarerh chad disobedience against him, is the cause of his displeasure, and so of all miserie.

* Iere. 9, 14. c The world shall make of you a mocking stocke for the vile contempt, and blushing of Gods most liberal benefit.

* Drot. 32, 24. Iere. 22, 8.

* 1. Chron. 8, 1.

o Or, Zar.

o Or, Galile.

o Or, dicit, or

1. Chron. 12, 10.

d For his tribute toward the building.

e The common talent was about therefore pound weight.

f Millo was as the towne house or place of assembly above.

i Cities for his munitions of warre.

k These were as bondmen and paid what was required, either labour or money.

them, and anſwere them, and ſpeake kinde words to them, they will be thy ſeruants for euer.

8 But hee forooke the counſell that the olde men had giuen him, and asked counſell of the young men that had bene brought vp with him, and waited on him.

9 And hee ſayd vnto them, ¶ What counſell giue yee, that we may anſwere theſe people, which haue ſpoken to me, ſaying, Make the yoke, which thy father did put vpon vs, lighter

10 Then the yong men that were brought vp with him, ſpake vnto him, ſaying, ¶ Thus ſhalt thou ſay vnto theſe people, that haue ſpoken vnto thee, and ſayd, Thy father hath made you a yoke heauie, but make thou it lighter vnto vs: *euen* thus ſhalt thou ſay vnto them, My ¶ leaſt part ſhall be a bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chaſtiſed you with rods, but I will correct you with ſcourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me againe the third day.

13 And the king anſwered the people thus, ſaying, ¶ And left the olde mens counſell that they gaue him,

14 And ſpake to them after the counſell of the yong men, ſaying, My father made your yoke grieuous, and I will make your yoke more grieuous: My father hath chaſtiſed you with rods, but I will correct you with ſcourges.

15 And the king hearkened not vnto the people: for it was the ¶ ordinance of the Lord, that he might performe his ſaying, which the Lord had ſpoken by ¶ Abijah the Shilicite vnto Ieroboam the ſonne of Nebat.

16 So when all Iſrael ſaw that the king regarded them not, the people anſwered the king thus, ſaying, ¶ What portion haue wee in ¶ Dauid? wee haue none inheritance in the ſonne of Iſhai. To your tents, O Iſrael: now fee to thine owne houſe, Dauid ſay, So Iſrael departed vnto their tents.

17 Howbeit ouer the children of Iſrael, which dwelt in the cities of Iudah, did Rehoboam reigne ſtill.

18 ¶ Now the king Rehoboam ſent Adoram the receiuer of the tribute, and all Iſrael ſtoned him to death: then the king Rehoboam ¶ fled ſpeede to get him vp to his charer, to flee to Ieruſalem.

19 And Iſrael rebelled againſt the houſe of Dauid vnto this day.

20 ¶ And when all Iſrael had heard that Ieroboam was come againe, they ſent and called him to the aſſembly, and made him king ouer all Iſrael: none followed the houſe of Dauid, but the tribe of Iudah ¶ only.

21 And when Rehoboam was come to Ieruſalem, he gathered all the houſe of Iudah with the tribe of Benjamin, an hundred and foureſcore thouſand of choſen men (which were good warriours) to fight againſt the houſe of Iſrael, and to bring the kingdome againe to Rehoboam the ſonne of Salomon.

22 ¶ But the word of God came vnto Shemaiah the man of God, ſaying,

23 Speake vnto Rehoboam the ſonne of Salomon king of Iudah, and vnto all the houſe of Iudah and Benjamin, and the remnant of the

people, ſaying,

24 Thus ſayth the ¶ Lord, Ye ſhall not goe vp, nor fight againſt your bretheren the children of Iſrael: returne euery man to his houſe: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, ¶ Now ſhall the kingdome returne to the houſe of Dauid.

27 If this people goe vp and doe ſacrifice in the houſe of the Lord ¶ at Ieruſalem, then ſhall the heart of theſe people turne againe vnto their lord, *euen* to Rehoboam king of Iudah: ſo ſhall they kill me, and goe againe to Rehoboam king of Iudah.

28 Wherevpon the king tooke counſell, and made two calues of golde, and ſayd vnto them, ¶ It is too much for you to goe vp to Ieruſalem: Behold, O Iſrael, thy gods which brought thee vp out of the land of Egypt.

29 And he ſet the one in Beth-el, and the other ſet he in Dan.

30 And this thing turned to ſinne: for the people went (becauſe of the one) euen to Dan.

31 Alſo he made an ¶ houſe of his places, and made prieſts of the loweſt of the people, which were not of the ſonnes of Leui.

32 And Ieroboam made a feaſt the ¶ fifteenth day of the eighth moneth, like vnto the feaſt that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calues that hee had made: and he placed in Beth-el the Prieſts of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eighth moneth, (*euen* in the moneth which hee had forged of his owne heart) and made a ſolemne feaſt vnto the children of Iſrael, and hee went vp to the altar, to burne incenſe.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 13 The Prophet is ſlaue, 24 And is killed of a lion. 33 The offences of Ieroboam.

¶ And behold, there came ¶ a man of God out of Iudah (by the commandment of the Lord) vnto ¶ Beth-el, and Ieroboam ſtood by the altar to offer incenſe.

2 And he cried againſt the altar by the commandment of the Lord, and ſayd, O altar, altar, thus ſayth the Lord, Behold, a childe ſhall be borne vnto the houſe of Dauid, ¶ I ſoſhijh by name, and vpon thee ſhall he ſacrifice the Prieſts of the hie places that burne incenſe vpon thee, and they ſhall burne mens bones vpon thee.

3 And he gaue a ſigne the ſame time, ſaying, ¶ This is the ¶ ſigne, that the Lord hath ſpoken, Bephold, the altar ſhall rent, and the aſhes that are vpon it, ſhall ¶ fall out.

4 And when the king had heard the ſaying of the man of God, which hee had cried againſt the altar in Beth-el, Ieroboam ſtrucked out his hand from the altar, ſaying, ¶ Lay hold on him: but his hand which hee purſooth againſt him, dried vp, and hee could not pull it in. ¶ againe to him.

5 The altar alſo claued aſunder, and the aſhes fell

¶ Who of his ſtuff iudgement will puniſh the reſpicer, and of his meerey ſpare the innocent people.

¶ He ſerued leaſt his people ſhould hurt by this meeres benee entiled to rebell againſt him.

¶ So craftily are the carnall perſeutions of princes, when they will make a religion to ſerue to their appetite.

¶ That is, a remple, where alſas were built for idolatry.

¶ Becauſe hee would the more binde the peoples deuotion to his idolatry, he made a new holy day, beſides thoſe that the Lord had appointed in the LAW.

¶ That is, a Prophet. ¶ Not that that was called Luſin Benjamin, but another of that name.

¶ 2 King. 23. 17

¶ By this ſigne ye ſhall know that the Lord hath ſeuered out.

¶ The wicked rage againſt the Prophet of God, when they decline them Gods iudgements.

¶ I am much more able to keepe you in ſubjection then my father was.

¶ Or, ſcorpions.

¶ The people declare their obedience in this, that they would exempt ſubject before the king had giuen them ſuch occaſion.

¶ Or, the Lord made the calue.

¶ Chap. 11. 11.

¶ Though their ſinnes were good, yet it is meet that for the people to bide their afflictions, as the evil wordes declare.

¶ For ſtrengthened himſelfe.

¶ By ſuch inſtigation of God for our ſinners finnes.

¶ Chap. 11. 13.

¶ For as yet hee perceived not that the Lord had ſo appointed it.

¶ 2 Chron. 11. 8. ¶ That is, the Prophet.

† 28. month.

e Though the wicked humble themselves for a time, when they see Gods judgments, yet after they return to their old malice, and declare that they are but vile hypocrites.
|| Or, take sufferance.

|| Or, he charged me to wit, an Angel.
f Seeing he had the expresse word of God, he ought not to have declined therefrom neither for the persuasion of man nor Angel.

† 28. lookd.

† 28. I am.
g This he did of a simple mind, thinking it his dutie to declare falsehood to a Prophet.

h His fault is here double: first, that he refused not the Prophet to obey Gods expresse commandment: and next, that he faulter to have a revelation to the contrary.

i He would reproove him folly by him, who was the occasion to bring him into error.

sell out from the altar, according to the signe, which the man of God had given by the commandment of the Lord.

6 Then the king answered and said vnto the man of God, I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hande was restored, and became as it was afore.

7 Then the King sayd vnto the man of God, Come home with me, that thou mayest dine, and I will give thee a reward.

8 But the man of God sayd vnto the King, If thou wouldest give me halfe thine house, I would not goe with thee, neither would I eate bread nor drinke water in this place.

9 For loe it was charged me by the word of the Lord, saying, I Eate no bread nor drinke water, nor turne againe by the same way that thou comest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works that the man of God had done that day in Beth-el, and the words which he had spoken vnto the King, told they their father.

12 And their father said vnto them, What way went hee and his sonnes? shewed him what way the man of God went, which came from Iudah.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and hee rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he sayd vnto him, Art thou the man of God, that comest from Iudah? And he sayd, Yea.

15 Then he sayd vnto him, Come home with me, and eate bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And hee sayd vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lieth vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they fate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus sayth the Lord, I Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But comest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunke, he saddled him the asse, to wit, to the Prophet whom he had brought againe;

24 And when he was gone, a lion met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lion stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lion standing by the corps; and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee sayd, It is the man of God, who hath been disobedient vnto the Commandment of the Lord: therefore the Lord hath deliuered him vnto the Lion which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle mee the asse. And they saddled him.

28 And hee went and found his body cast in the way, and the asse and the Lion stood by the corps; and the lion had not eaten the body, nor toine the asse.

29 And the Prophet tooke vp the bodie of the man of God, and layd it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he layd his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this Ieroboam conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might, consecrate himselfe and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

a Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house, as Iudah is punished by Shizeak.

A T that time Ahijah the some of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I should be king ouer this people.

3 And take t with thee, tenne loanes and ewekens, and a bottell of hony, and goe to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed for his age.

5 Then the Lord sayd vnto Ahijah, Behold, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when shee cometh

k By this fearful example, God teacheth forth how dangerous a thing it is for men to be haue themselves coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was onely the judgement of God: for if the Lion had done it for hunger, hee would haue deuoured the body, in which he had prepared for himselfe.

n So the wicked profit not by Gods threatenings, but go backward, and become worse and worse, as Iime.

o 12. All his band.

p His owne conscience bare him witness, that the Prophet of God would not forsake his seruants, which was a wicked man.

q Chap. 12. 23.

r For in this band.

s According to the custome when they went to aske counsel of the Prophets, 1 Sam. 9. 7.

t Or, wine.

u 28. eyes stood.

c Then the wife
of Ieroboam.

d For God of
times discloseth
unto his craft
and subtiltie of
the wicked.
e Which want
but a want,

in, she shall feine her selfe to be ^c another.

6 Therefore when Ahijah heard the found of
her feet as she came in at the doore, he sayd, Come
in thou ^d wife of Ieroboam: why feimest thou
thus thy selfe to be another? I am sent to thee
with heavy tidings.

7 Go tell Ieroboam, Thus sayth the Lord God
of Israel, Forasmuch as I haue exalted thee from
among the people, and haue made thee prince
ouer my people Israel,

8 And haue rent the kingdome away from the
house of Dauid, and haue giuen it thee, and thou
hast not bene as my seruant Dauid, which kept
my Commandmentes, and followed mee with all
his heart, and did onely that which was right in
mine eyes,

9 But hast done euill aboue all that were be-
fore thee (for thou hast gone and made thee other
gods, and ^e molten images, to prouoke mee, and
hast cast me behind thy backe,)

10 Therefore behold, I will bring euill vpon
the house of Ieroboam, and will cut off from Ie-
roboam him that ^f spisseth against the wall, as
well him that is shut vp, as him that is left in Is-
rael, and will sweepe away the remnant of the
house of Ieroboam, as a man sweepeth away
dung till it be all gone.

11 The dogges shall eate him of Ieroboams
stocke that dieth in the cite, and the foules of the
aire shall eat him that dieth in the field: ^g for the
Lord hath layd it.

12 Vp therefore and get thee to thine house:
for when thy feete enter into the cite, the child
shall die.

13 And all Israel shall mourne for him, and
bury him: for he onely of Ieroboam shall come
to the graue, because in him there is found ^h some
goodnesse toward the Lord God of Israel in the
house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a
King ouer Israel, which shall destroy the house of
Ieroboam in that day: what? yea, euen now.

15 For the Lord shall smite Israel, as when a
reed is shaken in the water, and he shall weed Is-
rael out of this good land, which he gaue to their
fathers, and shall scatter them beyond the ⁱ River,
because they haue made them groues, prouoking
the Lord to anger.

16 And he shall giue Israel vp, because of the
finnes of Ieroboam, who did sinne, and ^k made Is-
rael to sinne.

17 ^l And Ieroboams wife arose, and departed,
and came to Tizrah, and when she came to the
threshold of the house, the yong man died.

18 And they buried him, and all Israel lamen-
ted him, according to the word of the Lord
which he spake by the hand of his seruant Ahijah
the Prophet.

19 And the rest of Ieroboams actes, how hee
warred and how he reigned, beholde, they are
written in the booke of the Chronicles of the
Kings of Israel.

20 And the dayes which Ieroboam reigned,
were two and twentie yeere: and hee ^m slept with
his fathers, and Nadab his sonne reigned in his
stead.

21 ⁿ Also Rehoboam the sonne of Salomon
reigned in Iudah. Rehoboam was one and fourtie
yeere old, when he began to reigne, and reigned
fourteene yeere in Ierusalem, the cite which
the Lord did chuse out of all the tribes of Israel,

to put his name there: and his mothers name was
Naamah an Ammonite.

22 And Iudah wrought wickednesse in the
fight of the Lord: and they prouoked him more
with their sinnes, which they had committed,
then all that which their fathers had done.

23 For they also made them hie places, and
images, and groues on euery hie hill, and ^o under
euery greene tree.

24 There were also Sodomites in the land,
they did according to all the abominations of
the nations, which the Lord hath cast out before
the children of Israel.

25 ^p And in the fift yeere of King Rehobo-
am, Shishak king of Egypt came vp against Ieru-
salem,

26 And tooke the treasures of the house of the
Lord, and the treasures of the Kings house, and
tooke away all: so he caried away all the shields
of gold ^q which Salomon had made.

27 And king Rehoboam made for them bra-
sen shields, and committed them vnto the hands
of the chiefe of the garde, which waited at the
doore of the kings house.

28 And when the King went into the house of
the Lord, the gard bare them, and brought them
again into the gard chamber.

29 And the rest of the actes of Rehoboam, and
all that he did, are they not written in ^r the booke
of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam
and Ieroboam continually.

31 And Rehoboam slept with his fathers, and
was buried with his fathers in the city of Dauid:
his mothers name was Naamah an Ammonite:
and Abijam his sonne reigned in his stead.

C H A P. XV.

1 Abijam reigneth ouer Iudah. 2 A/succeedeth in his
roune. 3 The battell betweene A/sa and Baascha.
4 Iehoshaphat succeedeth A/sa. 5 Nadab succeedeth
Ieroboam. 6 Baascha killeth Nadab.

A Nd in the eighteenth yeere of King ^s Ierobo-
am the sonne of Nebat, reigned Abijam ouer
Iudah.

2 Three yeere reigned hee in Ierusalem, and
his mothers name was Maachah the daughter of
^t Abihailom.

3 And he walked in all the sinnes of his father,
which hee had done before him; and his heart
was not perfite with the Lord his God, as the
heart of Dauid his father.

4 But for Dauids sake did the Lord his God
giue him ^u a light in Ierusalem, and set vp his
sonne after him, and established Ierusalem.

5 Because Dauid did that which was right in
the sight of the Lord, and turned from nothing
that he commanded him all the dayes of his life,
^v saue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam
and Ieroboam as long as he liued.

7 The rest also of the actes of Abijam, and all
that he did, are they not written in ^w the booke of
the Chronicles of the kings of Iudah? there was
also warre betweene Abijam and Ieroboam.

8 And Abijam slept with his fathers, and they
buried him in the cite of Dauid: and A/sa his
sonne reigned in his stead.

9 ^x And in the twenty yeere of Ieroboam
King of Israel, reigned A/sa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie
yeere,

Or, before all that
their father had
done by his sinnes.

q where idolatry
reigneth, all horri-
ble vices are com-
mitted, till at
length Gods iudg-
ment descends
them vicerly.

* Chap. 12, 10.

r Which bookes
were called the
bookes of Shema-
iah and Iddo the
Prophets, 2. Chro.
12, 15.

s That is, all the
dayes of Rehobo-
ams life.
t whose idolatry
Rehoboam his
sonne followed,

* 2. Chron. 12, 22.

u Some thinke
that this was Abo-
salom Salomons
sonne.

v Meaning, a
sonne to reigne
ouer Iudah.

w 2. Sam. 17, 24. Abi
12, 9.

* 2. Chron. 12, 22.

* 2. Chron. 14, 22.

To wit, two
children.

* Chap. 21, 2.
and 2. King 1, 8.
g Every male
eaten to the dogs,
1. Sam. 31, 2.
h As well him
that is in the
strong hold, as him
that is abroad.
i They shall lacke
the honour of bur-
iall in token of
Gods malediction.

k In the midst
of the wicked,
God hath found
whom he doeth
bestow his
mercies.
l The Lord will
begin to destroy
is out of hand.

m Meaning, En-
phrases.

n The people shall
not be exalted
when they doe
euill at the com-
mandement of
their gouernours.

o The Lord smote
him that he died,
2. Chron. 12, 20.

p And died before
Ieroboam about
foure yeeres.

yeere, and his mothers name was Maachah, the daughter of Abihahol.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee put downe * Maachah his mother also from her estate, because she had made an idole in a groue: And Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Nevertheless Afa heart was upright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, silver and golde, and vessels.

16 ¶ And there was warre betweene Afa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went vp against Iudah, and built Ramah, so that he would let none goe out or in to Afa king of Iudah.

18 Then Afa tooke all the silver and the golde that was left in the treasures of the house of the Lord, and the treasures of the kings house, and delivered them into the hands of his servants, and King Afa sent them to Ben-hadad the sonne of Tabrimoa, the sonne of Hazion king of Aram that dwelt at Damascus, saying,

19 There is a covenant between mee and thee, and betweene my father and thy father: Behold, I have sent vnto thee a present of silver and golde: come, breake thy covenant with Baasha King of Israel, that he may depart from mee.

20 So Ben-hadad hearkened vnto king Afa, and sent the capitaines of the hostes which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of N'phthali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Afa assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Afa, and all his might, and all that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age hee was diseased in his bed.

24 And Afa slept with his fathers, and was buried with his fathers in the cite of David his father. And Jehohaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Afa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was king, hee killed none aliuie to Ierobo-

am, vntill hee had destroyed him, according to the * word of the Lord which he spake by his seruant Ahijah the Shilonite.

30 Because of the finnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his pronocation, wherewith hee provoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Afa and Baasha king of Israel, all their dayes.

33 In the third yeere of Aa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in Tirzah, and reigned foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baasha. 6 Elah, 9 Zimri, 16 Omri. 31 Ahab married Isebel. 34 Isebel is built againe.

¶ Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 As forasmuch as I exalted thee out of the dust, and made thee capitaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to provoke mee with their finnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make thine house like the * house of Ieroboam, the sonne of Nebat.

4 * He that dieth of Baashas sinne in the cite, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

5 And the rest of the actes of Baasha, and what hee did, and his power, are they not written in the booke of the * Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed a him.

8 ¶ In the fixe and twentieth yeere of Afa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeeres.

9 And his seruant Zimri, capitaine of halfe his chariots, conspired against him, as he was in Tirzah drinking, till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seven and twenty yeere of Afa king of Iudah, and reigned in his stead.

11 ¶ And when hee was king, and sat on his throne, hee slew all the house of Baasha, not leaving thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the Prophet.

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they sinned, and made Israel

d Neither kinred nor authority ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

e Chron. 15, 12. e For in that that hee suffered them to worship God in other places, then hee had appointed, it came of ignorance, and not of malice.

f Of the same purpose, because the people should not goe up to Ierusalem, lest they should follow Afa.

* e Chron. 16, 2. [Or, Syria.

g And yet more belongs.

h Or, make a proclamation.

i So, none inuener.

j Or, make a proclamation.

k Or, none inuener.

l Or, make a proclamation.

m Or, none inuener.

n Or, make a proclamation.

o Or, none inuener.

p Or, make a proclamation.

q Or, none inuener.

r Or, make a proclamation.

s Or, none inuener.

t Or, make a proclamation.

u Or, none inuener.

v Or, make a proclamation.

w Or, none inuener.

l By causing the people to commit idolatry with his culture, and to pray to King God to singe.

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the name of the Lord.

b Meaning, the house of Baasha.

¶ Or, vnto the office.

* e Chron. 16, 2.

d Meaning, Nadab Ieroboams sonne.

e The Chaldee text hath it, Drunken till hee was drunken in the Temple of Arza the stoue by his house in Tirzah.

f Both Hanani his father and hee were prophets.

to Zimri, and provoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Eliah, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel.

15 ¶ In the fourth and twentieth yeere of Aza King of Iudah did Zimri reigne: ten dayes in Tirzah, he the people was then in camp, against Gibbethon, which belonged to the Philistines.

16 And the people of the host heard say Zimri hath conspired, and I thus also slaine the king. Wherefore all Israel made Omri the captain of the host, king over Israel that same day, even in the hostie.

17 Then Omri went up from Gibbethon, and all Israel with him, and they besieged * Tirzah. And when Zimri saw that the city was taken, he went into the palace of the kings house, and † burnt himselfe, and the kings house with fire, and to dust.

19 For his finnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Iereboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his trust in that he wrought, are they not written in the booke of the Chronicles of the kings of Israel.

21 Then were the people of Israel diuided into two parts: for a halfe the people followed Tibni the sonne of Ginnath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, were made against the people that followed Tibni the son of Ginnath: so Tibni died, and Omri reigned.

23 In the one and thirtiye yeere of Aza king of Iudah beg an Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And hee bought the mountaine of Samaria of one Shemer for two talents of silver, and built in the mountaine, and called the name of the city, which he built, after the name of Shemer lord of the mountaine Samaria.

25 But Omri did euill in the eyes of the Lord, and did likewise then all that were before him.

26 For hee walked in all the way of Iereboam the son of Nebat, and in his fins wherewith he made Israel to sinne in provoking the Lord God of Israel, with which hee sinned.

27 And the rest of the acts of Omri, that hee did, and his strength that he showed, are they not written in the booke of the Chronicles of the Kings of Israel.

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eighth thirtiye yeere of Aza king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentieth yeere.

30 And Ahab the sonne of Omri did worke in the eyes of the Lord, and then all Israel, as were before him.

31 For he was a lying thing, for he would be in the finnes of Iereboam the sonne of Nebat, except hee took Isebel his daughter the daughter of Ethbaal king of the Zidonians to wife, and went and dwelt in Samaria, and he worshipped him.

32 And hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made groves, and Ahab pro-

ceeded, and did provoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build, * Jericho: he laid the foundation thereof in Ahab his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake vnto Iohna the sonne of Nun.

CHAP. XVII.

1 *Elijah forewarneth of the famine to come.* 4 *Hee is fed of Ravens.* 9 *He is sent to Zarephath, where hee reareth his selfe, & feeds to life.*

A And Elijah the Tishbite one of the inhabitants of Gilead, sate vnto Ahab, * As the Lord God of Israel liueth, before whom I stand, that in these dayes thou shalt neither dew nor raine these yeeres, but according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and mine thee Eastward, and hide thy selfe in the river Cherith, that is ouer against Iordan.

4 And thou shalt drinke of the river: and I haue commanded the cranes to feed thee there.

5 So hee went and did according vnto the word of the Lord: for he went, and remained by the river Cherith that is ouer against Iordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the river.

7 And after a while the river dried vp, because there fell no raine vnto the earth.

8 ¶ And the word of the Lord came vnto him, saying,

9 ¶ Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So hee arose and went to Zarephath: and when hee came to the gate of the citie, behold the widow was there, gathering sticks: and he called her, and said, Bring mee, I pray thee, a little water in a vessel, that I may drinke.

11 And as she was going to fetch it, he called to her, and said, Bring mee, I pray thee, a morsell of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a crake, but euen an handful of crake in a bannell, and a little oyle in a cruse: and behold, I am gathering a few sticks for to goe in, and drinke for me and my sonne, that we may eat it, and shall liue.

13 And Elijah said vnto her, Feare not, come, drinke thou first, and make mee thereof a little cake: first of all, and bring it vnto mee, and afterward make for thee and thy sonne.

14 For thus saith the Lord God of Israel, The crake in the bannell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vnto the earth.

15 So she went and did as Elijah said, and the crake and she drinke and her houlde vnto a certain time.

16 The bannell of the crake wasteth not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the widow fell sicke, and his bedde was layd fore, so that there was no breath left in him.

18 And she said vnto Elijah, What haue I to doe

Agodol. 2. 20
Iam. 3. 18, 19.
Thatis, whom
I haue.

But say I shall
decide by Gods
revelation.

Or, brooke.

To strengthen
his faith against
persecution. God
promised to feed
him miraculously.

d At the troubles
of the Saints of
God many, to his
mercy is more
hard to decline
them.

* Luke 4, 25, 26.

A all this was
to shew the faith
of Eliah, to the
effect that he should
looke vpon nothing
worldly, but onely
rest on Gods pro-
vidence.

If there is no
fear of any more
famine, &c.

God receiveth
a promise for the
use of his, but he
promitteth not
the accomplishment
thereof.

Or, that he should
not make any
vain promise.
Once to make him
that say they must
performe.

g The Kings had
courts from the
time of Ahab Ier-
boams sonne,

h Where Zimri
Aephimilch in
hold
† He burnt
himselfe, & the
house of the
king.

i That is, the people
which were not at
the siege of Gibe-
thon, for there they
had chosen Omri.

[Or, Symeon.

k For such is the
name of the city,
that the people from
thence were called
Israelites, and the
city is the more
thoroughly called
Israel.

l These words are
said, because hee
was a lying man,
for hee had made
himselfe to be
a king.

m The whole
he left to all world,
and hee left
and cruel persecu-
tion.

with thee, O thou man of God; art thou come unto me to call my sinne to remembrance, and to slay my sonne?

19 And he said vnto her, Give me thy sonne; and heooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and said, O Lord my God, hast thou punished also this widow, with whom I forsaue, by killing her sonne?

21 And he stretched himselfe vpon the child three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this child be borne againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundred Prophets. 40 Elijah killeth all Baals prophets. 45 Hee obtaineth raine.

AFTER many daues, the word of the Lord came to Elijah, in the fourth yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (Obadiah feared God greatly.)

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, & hid them by fittie in a caue, and he fed them with bread and water.)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fourtynes of water, and vnto all the rivers, it be that we may finde greffe to save the horses and the mules a litle, least wee deplete the land of the beests.

6 And to they diuided the lande betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art not thou my Lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab to me?

10 As the Lord thy God liueth, there is no nation or kingdom, whither my lord hath not sent to seeke thee: and when they said, He is not here, hee rooke an oath of the kingdom and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I do not know: to when I come and tell Ahab, if he cannot finde thee, then will he kill me: But

I thy seruant feare the Lord from my youth.

13 Was it not tolde my lord, What I did when Iezabel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fittie in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here, that he may slay me.

15 And Elijah said, As the Lord of hosts liueth, before whom I stand, I will not let thee go, till thou shalt see this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab saw E. I. I. Ahab said vnto him, Art thou that troublest Israel?

18 And hee answered, I haue not troubled Israel, but thou and thy fathers house, in that they haue forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore stand, and gather to mee all Israel vnto mount Carmel, and the prophets of Baal some hundred and forty, and the prophets of the grooues four hundred, which are at Iezabels place.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long shall ye betweene two parties? If the Lord be God, follow him, but if Baal be hee, then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I only remeine a Prophet of the Lord: but Baals prophets are foure hundred, and fiftie men.

23 Let them therefore giue vs two bullockes, and let them make the one, & let him be prester, and lye him on the wood, but put him the vnder, & I will prepare the other bullocke, and lay him on the wood, and will put the vnder.

24 Then call ye on the name of your gods, and I will call on the Name of the Lord, and then the God that answereth by fire, let him be God. And all the people answered, and sayd, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chafe you a bullocke, and prepare for him, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noon, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they slept vpon the altar that was made.

27 And at noon, Elijah humcked them, and said, Crie aloud, for he is sick God, or hee take th or perhaps his answere is. The first crye, or it may be that hee sleepe, and must be waked.

28 And they cryed aloud, and cut themselves in their manner was, with knives and darters, till the blood gushed out vpon the ground.

29 And when midday was passed, and they had prophesied vntill the offing of the morning, and there was neither voyce, nor one to answer, nor any that repented.

30 And Elijah bid vnto all the people, Come to mee. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelve stones, according

d I am one of the wicked persons that haue sold their consciences for a litle gaine, but I will not let thee go, till thou shalt see this day.

By my profession I will declare, that thou shalt know the truth.

The true ministers of God might be called to the altar, but they were not to be called to the altar, but to the altar of the Lord.

Hee comfort in this way, and make it a warning, and a lesson, that we should follow God, and not the world, and not the flesh, and not the devil.

Hee kindred of the Lord, and hee kindred of the Lord, and hee kindred of the Lord.

Hee kindred of the Lord, and hee kindred of the Lord, and hee kindred of the Lord.

Hee kindred of the Lord, and hee kindred of the Lord, and hee kindred of the Lord.

Hee kindred of the Lord, and hee kindred of the Lord, and hee kindred of the Lord.

to the number of the tribes of the fornes of Iacob, (vnto whom the word of the Lord came, saying, * Ifrael shalbe thy name)

32 And with the stones hee built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as would containe two measures of seed.

33 And he put the wood in order, and hewed the bullocke in pieces, and laid him in the wood;

34 And sayd, Fill foure barrells with water, and powre it vpon the burnt offering: & on the wood, Againe he sayd, Doe so againe. And they did for the second time. And he sayd, Doe it the third time. And they did it the third time.

35 And the water ranne round about the altar: and he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elijah the Prophet came, and sayd, Lord God of Abraham, Izhak, and of Israel, let it be known this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandment.

37 Heare mee, O Lord, heare mee, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the duff, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and sayd, The Lord is God, the Lord is God.

40 And Elijah sayd vnto them, Take the prophets of Baal, let not a man of them escape: and they tooke them, and Elijah brought them to the brooke Kishon, and slew them there.

41 And Elijah sayd vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Elijah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betwene his knees,

43 And said to his seruant, Goe vp now, and looke toward the way of the Sea. And hee went vp, and looked, and said, There is nothing. Againe he said, Goe againe. F seuen times.

44 And at the seventh time he sayd, Behold, there ariseth a little cloude out of the Sea like a mans hand. Then he sayd, Ypend say vnto Ahab, Make ready the charet, and get thee downe, that the raine stay thee not.

45 And in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp, and came to Izeel.

46 And the hand of the Lord was on Elijah, and he girded vp his loynes, and ran before Ahab till he came to Izeel.

CHAP. XIX.

5 Elijah the son of Tzebel, is nourished by the Angel of God. 15 He is commanded to anoynt Hazael, Jehu, and Eliseu.

NOW Ahab told Izebel all that Elijah had done, & how hee had slaine all the prophets with the sword.

2 Then Izebel sent a messenger vnto Elijah, saying, The gods doe so to me, and more also, if I make not thy life like one of their liues by to morrow this time,

3 When he saw that, hee arose, and went for his life, and came to Beerseba, which is in Iudah, and left his seruant there.

4 But hee went a dayes journey into the wilderness, and came and late downe vnder a Tunipter tree, and desired that he might die, and sayd, It is now enough: O Lord, take my soule, for I am no better then my fathers.

5 And as hee lay and slept vnder the Tunipter tree, behold now, an Angel touched him, and sayd vnto him, Vp, and eat.

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and sayd, Vp, and eat: for thou hast a great iourney.

8 Then hee arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there hee cuted into a caue, and lodged there: and behold, the Lord spake to him, and sayd vnto him, What doest thou here, Elijah?

10 And he answered, I haue bene very zealous for the Lord God of hostes: for my children of Israel haue forsaken thy covenant, bucker downe thine altars, and slaine thy Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

11 And hee sayd, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mightie strong winde rent the mountaines, & brake the rockes before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came a fire: but the Lord was not in the fire: and after the fire came a still and soft voyce.

13 And when Elijah heard it, hee covered his face with his mantle, and went out, and stood in the entering of the caue, and behold, there came a voyce vnto him, and sayd, What doest thou here, Elijah?

14 And he answered, I haue bene very ielous for the Lord God of hostes, because my children of Israel haue forsaken thy covenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord sayd vnto him, Goe, returne by the wilderness vnto Damascus, and when thou comest there, anoynt Hazael king over Aram.

16 And Iehu the sonne of Nimshi shalt thou anoynt King over Israel: and Elissa the sonne of Shaphat of Abel Meholah shalt thou anoynt to be Prophet in thy roome.

17 And * him that escapeth from the sword of * Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elissa slay.

18 Yet will I leave seuen thousand in Israel, euen all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 So he departed thence, and found Elissa the son of Shaphat, who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Elijah went toward him, and cast his mantle

1 Or, wither thou wilt thou

c So hard a thing it is to budge our patience in affliction, that if a Saint could not overcome the same.

d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

e He complaineth that the more zealous that he showed himselfe to maintain Gods glory, the more cruelly was he persecuted. * Rom 11. 13.

f For the name of man is not able to come: yete vnto God, if he should appaie in his strength and full maiesty, and therefore of his mercie hee is to mixe humilitie to our capacity.

g We ought not to depend on the maintaining Gods glory by our own strength, but to requirith, we ought to doe it.

h Or, Syria

i * King 6. 7. 3. * 2 Kings 48. 8.

k * Rom 11. 4. h He declareth that wicked dissenters and idolaters are not his.

2 Cor. 12. 11.
1 Kings 17. 34.

1 The first which comes about the burnt offering, and a third part a piece.

n Through Gods suffer his to runne in blind error, and erron for a time, yet at the length hee call them home to him by some notorious signe.

o The commandment that they were to obey, was to confess the only God: so they would come him with all their power, and destroy the idolaters his enemies.

p As Gods spirit would him to pray, so was hee strengthened by the same, that he did not faint nor continue till he had obtained.

q Or, here and there

q Hee was strengthened with Gods spirit, that hee ran fast, then the chariot was able to runne.

a The wit of Baal.
b Through the wicked, & against Gods children, yet hee holdeth them backe, that they cannot overcome their misdeeds.

mantle vpon him,

20 And he left the oxen, and ranne after Elijah, and said, I Let mee, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, retorne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slewe them, and fodd their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promitteth the victorie to Abah by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reprooued therefore by the Prophet.

Then Ben-hadad the king of Aram assembled all his army, and two and thirty kings with him, with horses, and chariots, and went vp, and besieged Samaria, and fought against it.

2 And he sent messengers to Abah king of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy silver and thy gold is mine; also thy women, and thy fayre children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy silver and thy gold, and thy women, and thy children,

6 And else I will fend my seruants vnto thee by to morow this time, and they shall search thine house, and the houses of thy seruants: and whatsoever is pleafant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my silver, and for my gold, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken a not vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Ben-hadad, Tell my lord the King, All that thou lidest fend for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods doe to me and more also, if the lust of Samaria be enough to all the people that follow me, for every man an handfull.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his harness, boast himselfe, as he that putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pumilions, he said vnto the seruants, Bring forth your engines. And they set them against the citie.

13 And behold, there came a Prophet vnto Abah king of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? Behold, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Abah said, By whom? and hee said, Thus sayeth the Lord, By the seruants of the prin-

ces of the prouinces. He said againe, Who shall order the battell, and he answered, Thou.

15 Then hee numbered the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them hee numbered the whole people of all the children of Israel, euen less than thou.

16 And they went out at noone: but Ben-hadad did drinke, till hee was drunken in the tents, both he and the kings: for two and thirtie kings helped him.

17 So the seruants of the princes of the prouinces went out: but Ben-hadad sent out, and they slew him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive: or whether they be come out to fight, take them yet alive.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the horse which followed them.

20 And they slew euery one his enemy: and the Aramites fled, and he pursued them. But Ben-hadad the king of Aram escaped on an horse with his horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and with great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and he said vnto him, Goe, be of good courage, and confide, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp, with thee.)

23 Then the seruants of the king of Aram said vnto him, Their gods are gods of the mountains, and therefore they ouercame vs: but let vs fight againt them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaynes for them.

25 And number thy selue an armie, like the armie that thou hast lost, with such bodies, and such chariots, and wee will fight againt them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbered the Aramites, and went vp to Aphek to fight againt Israel.

27 And the children of Israel were numbered, and were all flembled, and went againt them, and the children of Israel pitched before them like two little flocks of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountains, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one ouer againt the other feuen dayes, and in the seuen day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon feteen and twenty thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

Though this natural action is not the contentment, yet it might be to moue vs when God calleth vs to leaue him. It is would not say till wood was brought, to great was his desire to follow his vocation.

Or, Syria.
That is, gentlemen and rulers of prouinces.
Or, Samaria.

I am content to obey and pay tribute.

He would not accept his offer except he did out of hand deliuer whatsoever he should aske, for he sought an occasion how to make warre against him.

They thought at their duties rather to venter their liues, then to grant to that thing which was not lawfull, and so to fitt the lust of a tyrant.

Much less shall they be found any way thing, when they shall be many. I don't know before the victory or gotten.

Or, put your fingers in your eyes.

Before God went about with signes and miracles to pull Abah from his impietie, and now againe with wonderful victories,

That is, young men trained in the service of princes.

See map.

Or, Gosses. Whence from thence was appointed for the execution of his passion.

That the wicked blaspheme God in their liues, whom now he is punishing.

I all they, which were in the battell of the first yeere.

Whom of like power in the valley, as I am on the hill, and call at a distance a multitude with few as with many.

See from the text, to the word.

31 And his seruants said vnto him, Behold now, wee haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our loynes, & ropes about our heads, and goe out to the King of Israel: it may be that he will fine thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let mee liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tocke diligence, if they could catch any thing of him, and made haste, and said, Thy brother Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he called him to come vp into the chariot.

34 And Ben-hadad said vnto him, The cities which my father tooke from thy father, I will restore: and thou shalt make succours for thee in Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this covenant, So hee made a covenant with him, and let him goe.

35 Then a certaine man of the children of the Prophets hidde vnto his neighbour by the commandement of the Lord, I smite mee, I pray thee, But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from mee, a lyon shall slay thee. So when he was departed from him, a lyon found him, and slew him.

37 Then hee found another man, and said, Smite mee, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy seruant went into the middles of the battell, and behold, there went away a man, whom another man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or else thou shalt pay a talent of silver.

40 And as thy seruant had here and there to doe, he was gone: And the King of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And hee hasted, andooke the ashes away from his face: and the King of Israel knewe him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, Becomes thou wilt let goe out of thine handes a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to Samaria.

CHAP. XXI.

1 Iezabel commaundeth to kill Naboth for the vineyard: that he refused to sell to Ahab. 2 Elijah reprooueth Ahab, and hee repenteth.

After these things, Naboth the Izeelite had a vineyard in Izeel, hard by the palace of Ahab the king of Samaria.

2 And Ahab spake vnto Naboth, saying, Give mee thy vineyard, that I may make mee a garden of herbes therof, because it is neere by mine house: and I will give thee for it a better vineyard then this is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izeelite had spoken vnto him. For hee had said, I will not giue thee the inheritance of my fathers, and he lay vpon his bed, and turned his face and would eat no bread.

5 Then Iezabel his wife came vnto him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izeelite, and said vnto him, Giue mee thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezabel his wife said vnto him, Doe thou now gouerne the kingdome of Israel: Vp, eate bread, and be of good cheere, I will giue thee the vineyard of Naboth the Izeelite.

8 So she wrote letters in Ahab's name, and sealed them with his seale, and lent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And he wrote in the letters, saying, Proclaime a fast, and let Naboth among the chiefe of the people,

10 And let two wicked men before him, and let them witnesse against him, saying, Thou didst blaspheme God and the king: then carry him out, and stone him that he may die.

11 And the men of the citie, euen the Elders and gouernours, which dwelt in his citie, did as Iezabel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people.

13 And there came two wicked men, and fate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they carried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezabel, saying, Naboth is stoned and is dead.

15 And when Iezabel heard that Naboth was stoned and was dead, Iezabel said to Ahab, Vp, and take possession of the vineyard of Naboth the Izeelite, which hee refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rold to goe downe to the vineyard of Naboth the Izeelite, to take possession of it.

17 And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Attile, goe downe to meete Ahab King of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, God of Israel, thou hast killed, and alloggotten possession: And thou shalt speake vnto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thee when thy blood alle.

20 And Ahab said to Elijah, Hast thou found mee, O mine enemy? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednes in the sight of the Lord.

b Thus the wicked count it as nothing to trust and rely wholly, but first inwardly, when they cannot haue their inordinate appetites satisfied.

c As though he said, Thou knowest not what it is to be a King: Commend me to the Lord, and I will obey thee.

d For then they wold to enquire of secret fauils: for none could find truly that were notorious sinners.

e That the worldlings contrary to Gods commandment, who will not consent to the shedding of innocent blood, obey rather the wicked commandments of princes, then the mil lawes of God.

f This example of monstrous crueltie the holy Church teacheth vs, to the intent that we should abhorre all tyrannie, and especially in them whom name and kind should inuolue to be pitifull and clemend, to mercy.

g Does thou thinke to haue any advantage by murdering an innocent? h This was fulfilled in Ioram his son, 2 Kings 2, 23, 24.

1 Let him be pinched away with hunger, and be fed with a small portion of bread and water.

2 That when ye shall see these things come to passe, ye may give God the glory, and know that I am his true Prophet.

in the prison house, and feed him with bread of affliction, and with water of affliction, untill I returne in peace.

28 And Michajah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, I hearken all yee people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaynes ouer his charrets, saying, Fight neither with small nor great, save onely against the king of Israel.

32 And when the captaynes of the charrets saw Iehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat cryed.

33 And when the captaynes of the charrets saw that hee was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betweene the ioynts of his brigandine. Wherefore hee sayd vnto his charret-man, Turne thine hand, and cary me out of the hoaste: for I am hurt.

35 And the battell increased that day, and the y king stood still in his charret against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charret.

36 And there went a proclamation thorowout the hoaste about the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one wifed the charret in the poole of Samaria, and the dogs licked vp his blood: and they washed his armour according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the yuorie house which hee built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel.

40 So Ahab slept with his fathers, and Aha-

ziah his sonne reigned in his stead.

41 ¶ And Iehoshaphat the sonne of Aha began to reigne vpon Iudah in the fourth yeere of Ahat king of Israel.

42 Iehoshaphat was fise and thirtie yeere old when he began to reigne, and reigned fise and twenty yeere in Ierusalem. And his moethers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Ahas father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuerthelesse, the high places were not taken away: for the people offered still, and burnt incense in the high places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah.

46 And the Sodomites, which remained in the dayes of his father Aha, hee put cleane out of the land.

47 There was then no king in Edom: the depune was king.

48 Iehoshaphat made ships of Thersish, to fite to Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then sayde Abaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Abaziah the sonne of Ahab beganne to reigne ouer Israel in Samaria, the fourteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

* 2. Chron. 20 35

2 Meaning, that he was led with angour, thinking that they might kill him in these places, as well as they did before the Temple was built.

2 In the time of thinking, Iudaea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

2 By Thersish the Scripture meaneth Cilicia, and all the sea called Mediterraeneum.

2 Iehoshaphat writeth that Ophir is in India, where the Egyptians and Arabians traffike for gold.

Or, in all points as his father did.

THE SECOND BOOKE OF THE KINGS.

THE ARGUMENT.

His second booke containeth the Actes of the Kings of Iudah and Israel: to witt, of Israel, from the death of Ahab vnto the last King. Hezekiah was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the speciall pleasure of God for their idolatry and disobedience to God led into captivity. And also of Iudah from the reigne of Iehoshaphat vnto Zedekiah vnto for continuing the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, for hee was faine to crie woe, faine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophets remey: and also by the iust vengeance of God for contempt of his word. Ierusalem was destroyed the Temples burnt, and he and all his people were led into captiuitie into Babylon. In this booke are not these prophesies of Iudas fauour towards those rulers and people which obey his Prophets, and embrace his word, nor these of his plagues towards those common enemies which neglect his ministers, and doe not obey his commandments.

* Eccles. 48. 9.
a. Mace. 1. 155.
b. Thus God hath
been testimony in
all ages (both before
the Law, and in the
time of the Gospel)
of our redemption.

of fire, and did separate them twaine. * So Elijah went vp by a whirlwinde into ^h heaven.

12 And Eliha saw it, and hee cryed, My father, my father, the charer of Israel, and the horfemen thereof: and hee saw him no more: and hee tooke his ~~owne~~ clothes, and rent them in two pieces.

13 Hee tooke vp also the cloake of Elijah, that fell from him, and returned, and stood by the bankes of Iordan.

14 After, he tooke the cloake of Elijah, that fell from him and smote the waters, and sayd, Where is the Lord God of Elijah? And hee also, after hee had stricken the waters, so that they were diuided this way and that way, went ouer, ~~even~~ Eliha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they said, ¹ The Spirit of Elijah doeth rest on Eliha: and they came to meete him, and fell to the ground before him.

16 And sayd vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy ^h master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountain, or into some valley. But he said, I see shall not find.

17 Yet they were instant vpon him, till hee was ashamed: wherefore he said, Send. So they felt fiftie men, which fought three dayes, but found him not.

18 Therefore they returned to him, (for hee taried at Iericho) and he said vnto them, Did not I say vnto you, Goe now?

19 And the men of the citie said vnto Eliha, Behold, wee pray thee, the situation of the city is pleasant, as thou, my lord, seest, but the water is naught, and the ground is barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there ^{the} salt, and sayd, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse to the ground.

22 So the waters were healed vnto this day, according to the word of Eliha which hee had spoken.

23 And hee went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and ^{he} cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourty children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat goe to warre against Moab, which rebelled. 13 Eliha reprooeth him, 17 and giueth their hostes vva-
nor. 24 The Moabites are overcome. 27 Their King sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the

Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made,

3 Nevertheless hee cleaued vnto the six finnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 Then ^a Meha king of Moab had store of sheepe, and rendered vnto the king of Israel an hundred thousand lambs, and an hundred thousand rammes with the wool.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbered all Israel,

7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? And he answered, I will goe vp: for I am, as thou art, my people, as thy people, and mine horses, as thine hories.

8 Then sayd he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9 So went the king of Israel and the king of Iudah, and the king of Edom, and when they had compassed the way tenen dayes, they had no water for the hoatie, nor for the cattell that followed them.

10 Therefore the king of Israel sayd, Alas, that ^h Lord hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat sayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and sayd, Here is Eliha the sonne of Shaphat, which ^f powred water on the hands of Eliha.

12 Then Iehoshaphat said, G the word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Eliha sayd vnto the king of Israel, ^h What haue I to doe with thee? get thee to the Prophets of thy father, and to the Prophets of thy mother. And the king of Israel said vnto him, Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Eliha sayd, As the Lord of hosts lieth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would ^h not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrell, And when the minstrell ^h played, the hand of the Lord came vpon him.

16 And hee sayd, Thus sayth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see winde nor fee raine, yet the valley shall be filled with water, that ye may drinke: both ye and your cattell, and your beasts.

18 But this is ^a small thing in the sight of the Lord: for hee will giue Moab into your hand.

19 And ye shall smite euery strong towne, and euery chiefe citie, and shall fell euery faire tree, and shall stoppe all the fountaines of water, and ^a marre euery good field with stones.

20 And in the morning when the meate off-
ring was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings

b He sacrificed to the golden calves that Ieroboam had made.

c This was done after that David had made the Moabites tributaries to his successors.

d Reade 2. King. 22. 44.

e Meaning, the victory, or triumph of the king of Iudah, reade: 1 King. 22. 47.

f King, that were at their forte.

f That is, who was his suitor.

g He is able to im-
mortalize what is
Gods will in this
point.

h He knew that this wicked king would haue
vied his counsel
to turne his turne,
and therefore he
disdained to an-
swer him.

i The wicked
become not the
seruants of God,
but when they are
driven by vey ne-
cessity and feare of
the present danger.
k God Iustifieth his
word to be declar-
ed to the wicked,
because of the goodly
thing that is among
them.

l Hee sing songs to
Gods glory, and so
directed vs the Pro-
phets heart to pro-
phetic.

m Hee will not
only miraculously
giue you waters, but
your enemies also
into your hand
n Though God be-
low his benedicti-
on for a time vpon
the enemies, yet hee
hath his iustice, when
hee will take them
away, to the intent
they might see his
vengeance, which he
prepared against
them.

k Meaning, Eliha:
for they thought
his body had bene
cast in some moun-
taine.

l Because the fact
was extraordinary,
they doubted where
he was become, but
Eliha was assured
that hee was taken
vp to God.

g Or, hee hath the
abundancy.

m Thus God gaue
him power, vnto
contrary to nature,
to make that water
profitable for mens
use, which before
was hurtfull.

n Recalling their
malicious heart
against the Lord,
hee desired
that God to take
vengeance of that
sinners done vnto
him.

a Reade the narra-
tion in the first
chapter and Ierom-
miah reade.

† *Evil to give him - false mine a guide.*

o The hidden oyle of the wicked is but a preparation to their destruction, which is a hard

p Meaning they followed them into the townes,

q Which was one of the principal cities of the Moabites, wherein they left nothing but the walls.

r Some wrote it to the king of Edom, whom they say he had taken to be his own kenne, whom he offered to his gods, to purchase him: which barons crucible mended the Israelites hearts of pitie to depaite.

2 Reade Chap. 3.

b And therefore debt by vanities, ineffic or prodigallitie, but by the hand of the Lord.

c Because I am poore and not able to pay.

d This God satisfeth his many times: to be brought to extreme necessity, before he incensour them, that afterward they may the more praise his mercie.

e The Prophet decrieth hater who her, that God meant faith to provide for his servants, their wives, or children, if they trust in him.

f To augment and increase in the vessels.

g God here did not onely provide for his servants, that his doing should be payed, and to keep his doctine and profession without slander, but also for his wife and children.

h Which should be separate from the use of the house, that he might more commodiously give himselfe to study and prayer.

kings were come vp to fight against them, they gathered all that was able to put on harness, and upward, and stood in their border.

22 And they rose early in the morning, when the Sonne arose vpon the water, and the Moabites saw the water our against them, as red as blood.

23 And they said, O This is blood: the Kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoast of Iherel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they invaded them, and smote Moab.

25 And they destroyed the cities: and on all the good field every man cut his flene, and filled them, and they flopt all the fountains of water, and felled all the good trees: onely in Kir-harseth left they the stones thereof: howbeit they went about it with slings, and scote it.

26 And when the king of Moab saw that the battell was too forte for him, hee tooke with him seven hundred men that cleve the sword, to breake thorow vnto the King of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Iherel was fore grieved, and they departed from him, and returned to their country.

C H A P. IV.

4 *God increaseth the oyle to the poore widow by Elifsa.* 12 Hee obtaineth for the Shunammite a sonne at Gods hand. 18 Vnto dying, 32 hee raiseth him vp againe. 40 Hee maketh for eate the pottage, 42 and multiplieth the loaves.

AND one of the wives of the sonnes of the Prophets cryed vnto Elifsa, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did feare the Lord: and the credith is come to take my two sonnes to be his bondmen.

2 Then Elifsa said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a pitcher of oyle.

3 And he said, Goe, and borrow three vessels abroad of all thy neighbours, emptic vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and poure out into all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought in her, and she poured out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And hee said vnto her, There is no more vessels. And the oyle ceased.

7 Then she came and tolde the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and lue thou and thy children of the street.

8 And on a time Elifsa came to Shunem, and there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

9 And hee said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by continually.

10 Let vs make him a little chamber, I pray

thee, with walles, & let vs set him there a bed, and a table, and a flecke, and a candlestick, that hee may tarry in thither when he cometh to vs.

11 And on a day, hee came thither and turned into the chamber, and lay therein.

12 And said to Gehazi his seruant, Call this Shunammite: and when hee called her, the flood before him.

13 Then hee said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shall we doe for thee? Is there any thing to be spoken for thee to the king or to the captain of the hoast? And the answered, I dwell among mine owne people.

14 Again hee said, What is then to be done for her? Then Gehazi answered, I haue fed her hath no sonne, and her husband is dead.

15 Then sayd he, Call her. And hee called her, and the flood in the doore.

16 And hee sayd, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she sayd, Oh my lord, thou man of Gods, doe not lye vnto thine handmaid.

17 So the woman conceived, and bare a sonne at that time season, according to the time of life, that Elifsa had said vnto her.

18 And when the child was grown, it fell on a day, that hee went out to his father, and to the reapers.

19 And hee said vnto his father, Mine head, mine head. Who said to his seruant, I haue him to his mother.

20 And hee tooke him and brought him to his mother, and hee fate on her knees till noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 Then shee called to her husband, and said, Send with mee, I pray thee, one of the young men and one of the asses: for I will haue to the man of God, and come againe.

23 And hee said, Wherefore wilt thou goe to him to day? Is there another new meene nor Sabbath day. And she answered, All shall be well.

24 Then shee failed an ass, and said to her seruant, Drive, and goe forward: I say not forme to get vp, except I bid thee.

25 So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her, hee rose against him, hee said to Gehazi his seruant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? Is thine husband in health? and is thy child in health? And she answered, We are in health.

27 And when shee came to the man of God vnto the mountaine, he caught him by his leete, and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her looke is vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? did I not say, Deservest thou?

29 Then hee said to Gehazi, Give thy loynes, and take my flecke in thine hand, and go thy way. If it thou meete any, salute him not: and if any salute thee, answer him not: and lay my flecke vpon the face of the child.

30 And the mother of the child sayd, As the Lord liueth, and as thy looke nueth, I will not leave

i That the servants of God are not to be slack, till for every earthly person.

k I am content with that God has I haue, and can wait such things as can doe to me.

l Which then was a reproach, & therefore he would that his mother should pray to God for her that she might be fruitful. Gen. 18, 19.

m His head & d. i. and the doore hee closed.

n For sometimes the people were wont to forsake the Prophets for diuines, and sought for false gods.

o Or, I sayd.

p In respect of his holines, and because hee had met with him.

q Hee said I say.

r Hee said I say, that nothing may be there in the way. Luke 10, 24.

leave thee. Therefore hee arofe, and followed her.

31 But Gehazi was gone before them, and had layd the fliffe vpon the face of the childe, but hee neither fpake nor heard: Wherefore hee returned to meet him, and told him, faying, The childe is not walken.

32 ¶ Then came Elifha into the houfe, and beheld, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and ſhut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and ſtretched himſelfe vpon him, and the fleſh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the houfe, and went vp and ſpread himſelfe vpon him: then the childe neede ſeuen times, and opened his eyes.

36 Then he called Gehazi, and ſaid, Call this Shunammite. So he called her, which came in vnto him. And he ſaid vnto her, Take thy lane.

37 And ſhe came, and fell at his feet, and bowed her ſelfe to the ground, and tooke vp her ſonne, and went out.

38 Afterward Elifha returned to Gilgal, in a ſumme *vvas* in the land, and the children of the Prophets dwelt with him. And he laid vnto his ſervant, Set on the great pot, and ſeethe porrage for the children of the Prophets.

39 And one went out into the field to gather herbes, and found *arſt vvere* a wilde vine, and gathered thereof wilde gourdes his garment ſail, and came and ſtred them into the pot of porrage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the porrage, they cried out and ſaid, O thou man of God, death is in the pot: and they could not eate thereof.

41 Then he ſaid, Bring meale. And he caſt it into the pot, and ſaid, Powe out for the people, that they may eate: and there was none cuill in the pot.

42 ¶ Then came a man from Bial-ſhalitha, and brought the man of God bread of the ſift frutes, *even* twentie loaves of barley, and full eares of corne in the huſke. And he ſaid, Giue vnto the people that they may eate.

43 And his ſervant answered, How ſhould I ſet this before an hundred men? He ſaid againe, Giue it vnto the people, that they may eate: for thus ſaith the Lord, They ſhall eate, and there ſhall remaine.

44 So hee ſet it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leproſie. 16 Elifha reſuſciteth his piſſe. 27 Gehazi is ſtricken with leproſie, becauſe hee tooke money and raiment of Naaman.

NOW there was one Naaman captain of the hoſte of the King of Aram, a great man, and honourable in the fight of his lord, becauſe that by him the Lord had ſidelivered the Aramites. He alſo was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by bands, and had taken a little mayd of the land of Iſrael, and ſhe ſerued Naamans wife.

3 And the ſaid vnto her miſtreſſe, Would God

my lord *vvere* with the Prophet that is in Samaria, hee would ſoone deliuer him of his leproſie.

4 And he went in, and told his lord, ſaying, Thus and thus ſaith the miſtreſſe that is of the land of Iſrael.

5 And the King of Aram ſayd, Goe thy way thither, and I will ſend a letter vnto the King of Iſrael. And he departed, and came *ſ* with him ten talents of ſilver, and fixe thouſand *pieces* of golde, and ten change of ryments.

6 And brought the letter to the King of Iſrael to this effect, Now when this letter is come vnto thee, vnderſtand, that I haue ſent thee Naaman my ſervant, that thou mayeſt heale him of his leproſie.

7 And when the King of Iſrael had read the letter, hee rent his clothes, and ſaid, Am I God, to kill and to giue life, that hee doth ſend to me, that I ſhould heale a man from his leproſie? wherefore conſider, I pray you, and ſee how hee ſecketh a queſtill againſt me.

8 But when Elifha the man of God had heard that the King of Iſrael had rent his clothes, hee ſent vnto the King, ſaying, ¶ Wherefore haſt thou rent thy clothes? Let him come now to me, and hee ſhall know that there is a Prophet in Iſrael.

9 ¶ Then Naaman came with his horſes, and with his chariots, and ſtood at the doore of the houſe of Elifha.

10 And Elifha ſent a meſſenger vnto him, ſaying, Goe and waſh thee in Iordan ſeven times, and thy fleſh ſhall come againe to thee, and thou ſhalt be cleaſed.

11 But Naaman was *ſ* wroth, and went away, and ſaid, Behold, I thought with my ſelfe, He will ſurely come out, and ſtand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leproſie.

12 Are not Abanah and Pharpar, rivers of Damascus, better then all the waters of Iſrael? may I not waſh me in them, and be cleaſed? ſo hee turned, and departed in diſpleaſure.

13 But his ſervants came, and ſpake vnto him, and ſaid, ¶ Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? how much rather then, when he ſaith to thee, Waſh, and be cleaſed?

14 Then went hee downe, and waſhed himſelfe ſeven times in Iordan, according to the ſaying of the man of God: and his fleſh came againe, like vnto the fleſh of a little childe, and he was cleaſed.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and ſtood before him, and ſaid, Behold now, I know that there is no God in all the world but in Iſrael: now therefore, I pray thee, take a reward of thy ſervant.

16 But hee ſaid, As the Lord liueth (before whom I ſtand) I will not receive it. And hee would haue conſtrained him to receive it, but hee reſuſed.

17 Moreouer Naaman ſaid, Shall there not be giuen to thy ſervant two mules load of this earth? for thy ſervant will henceforth offer neither burnt ſacrifice nor offering vnto any other god, ſaue vnto the Lord.

18 Herein the Lord be mercifull vnto thy ſervant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and leaneſh on mine hand, and I bow my ſelfe in the houſe of Rimmon: when I dee bow downe, I ſay, in the

g The like did Elifha to the wi- dows ſonne at Sarepta. 1 King 17. 21. and S. Paul, Acts 20. 10. ſignifi- ing the care that ought to be in them, that they be the word of God, and not diſtributors of the ſpiritual life. r Meaning, often times.

f That is, in the land of Iſrael,

e Which the Apo- ſtles call Col- legiſtina, and is m on voblem and dangerous in purging. u They feared that they were poiſon- ed, becauſe of the bitterneſſe.

g It is worthe quantity of bread chat ſaueth that God giueth.

o Here appeareth that amonge the he- nerals God hath his, and alſo that the heathens haue them in eſtimation, which doe good to their country. t Ebr. he waſhe- fore.

b Meaning, Elifha.

c That is, Naaman tolde it to the King of Syria.

d To giue this as a preſent to the Prophet. f Ebr. in the land,

e The Prophet rebuketh the King becauſe hee did not conſider that God was true in his promiſe, and there- fore would not leave his Church deſtitute of a Pro- phet, whole praier he would heare, &c. to whom other it could haue recourſe for comfort.

f Many reaſon mu- tually, when it conſidering onely the fig- es and out- ward things, and hath not regard to the word of God, which is there con- tained.

g This declareth that ſervants ought to reſpect and love their maſters as children their fa- thers, and I keuſe maſters toward their ſervants, muſt be affectionate & re- ward their children. * Luke 4. 27.

h Ebr. Hefſing. i So the Lord commandeth that they that receive freely, ſhould giue alſo freely.

j Hee ſaith his conſcience wound- ed in being preſent at idoles ſervice, and therefore de- ſired God to forgive him, kapp ſoone by his example might fall in do- larity: for as for his owne part & econ- ſcience that hee will neuer ſerue any but the true God,

5 And he that was gouernour of *Ahabs* houe, and he that ruled the cite, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will do all that thou shalt bid vs: yet will make no king: do what flemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, take the heads of the men that are your matters finnes, and come to me to Izeel by to morowe this time. (Now the kings finnes, *euen* fenentie persons were with the great men of the cite, which brought them vp.)

7 And when the letter came to them, they tooke the Kings finnes, and fiewe the fenentie persons, and layd their heads in baskets, and lent them vnto him to Izeel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings finnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day he went out, and stood and said to all the people, Ye be righteous: behold, I confired against my matter, and fiewe him: but who fiew all these?

10 Knowe nowe that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the houle of Ahab: for the Lord hath brought to passe the things that he spake by his seruant * Elijah.

11 So Iehu flew all that remained of the houle of Ahab in Izeel, and all that were great with him, and his familiars, and his priests, so that he let none of his remaine.

12 ¶ And he arose, and departed, and came to Samaria, And as Iehu was in the way by an houle where the shepherds did feede,

13 He met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them aliae. And they tooke them aliue, and flew them at the well beside the houle where the sheepe are shorne, *euen* two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and hee g. blessed him, and said to him, Is thine heart vpright, as mine heart is toward thee? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

16 And he said, Come with mee, and see the zable that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he fiewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and layd vnto them, Ahab ferued *B* Baal a little, but Iehu shall ferue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whofoener is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, ¶ Proclame a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Izeel, and all the seruants of Baal came, and there was not a man left that came nor. And they came into the houle of Baal, and the houle of Baal was full from ende to ende.

22 Then hee sayde vnto him that had the charge of the veltry, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the houle of Baal, hee laide vnto the seruants of Baal, Search diligently, and looke, least there be here with you any of the seruants of the Lord, but the seruants of Baal only.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourecore men without, and layd, If any of the men whom I haue brought into your handes, escape, I his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu layd to the guard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard and the capraines cast them out, and went into the city, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the houle of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to finne, Iehu departed not from them, neither from the golden calves that were in Beth-el and that were in Dan.

30 ¶ And the Lord layd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the houle of Ahab according to all things that were in mine heart, therefore shall thy finnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to finne.

32 In those dayes the Lord began to g. loathe Israel, and Hazael smote them in all the coasts of Israel.

33 From Iorden Eastward, *euen* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and all that he did, and all his valiant dooeds, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoshaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

C H A P. X I.

1 Ahaziah sueth to destroy all the Kings finnes, except Iehu the sonne of Ahaziah. Iehozabaz prophesies. 2 Iehozabaz causeth Ahaziah to be flaine. 3 Baal maketh a covenant betwene God and the people. 4 Baal and his priests are destroyed.

¶ Hen * Ahaziah the mother of Ahaziah when she saw that her sonne was dead, she arose, and destroyed

e Goddiss in fudge profiteth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot finally condemn me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and I obeyed him: you to execute this his iudgement. *¶* See vs for the end.

¶ 1. King 21, 22. e Meaning, which were the idolatrous priests.

¶ Thus Gods vengeance is vpon them that haue any part of familiarity with the wicked.

g For hee feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ierem. 35, 4. *¶* Or, Iehozabaz God ferued him.

h Here Baal is taken for Ahaziah the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also to be vied, *¶* 1. King. 16, 30. and *¶* 23.

i That God would haue Iehozabaz perished, and Iehozabaz desired, as in his law hee giueth expresse commandment, Deut. 17. *¶* Or, hee shall not sit him.

k Which citie was called to Baalim.

l Thus Gods approbation & reward, with his scale, in executing Gods iudgement, albeit his wicked dole was afterward punished.

¶ To be entombed.

¶ Chron. 21, 26.

a Measuring, all the
policies of Ierou-
saphat, to whom
the Kingdome ap-
peinted: Thus
God vnder the
cure of this woman
to destroy the whole
family of Ahab.
b The Lord prom-
ised to manure
the family of Da-
uid, and not to
quench the light
of the house: he
measured the heart
of Iehoiada to pre-
fence him.
c Where the
Priests did lie.
d 2. Chron. 23. 13.
e The chief Priest
Ioh. Iehazababand.
f Of the Leuites,
which had charge
of the keeping of
the Temple, and
to watch by
confe.
g That none should
come vpon them,
while they were
crouning the King.
h Called the Lad-
ge of the Temple,
i Chron. 23. 13.
j Order here
break his order.
k Whole charge is
cast.

destroyed all the Kings seedes.
2 But Iehoiada the daughter of king Ioram,
and fliter to Ahaziah tooke Ioath the sonne of
Anaziah, and hile him from among the Kings
sonnes that should be flaine, both him and his
nource, keeping them in the bed chamber, and
they hid him from Athaliah, so that hee was not
flaine.
3 And hee was with her hid in the house of
the Lord six yeere, and Athaliah did reigne ouer
the land.
4 * And the seventh yeere Iehoiada sent
and tooke the captaines ouer hundredth, with other
captaines and them of the gard, and caused them
to come vnto him into the house of the Lord, and
made a couenant with them, and tooke an othe of
them in the house of the Lord, and shewed them
the Kings sonne.
5 And he commanded them, saying, This is
it that yee must doe, The third part of you that
commeth on the Sabbath, shall ward toward the
Kings house:
6 And another third part in the gate of the Sur-
and another third part in the gate behind them of
the guard: and ye shall keepe watch in the house
of Mathan.
7 And two parts of you, that is, all that goe
out on the Sabbath day, shall keepe the watch of
the house of the Lord about the King.
8 And yee shall compell the King round
about, euery man with his weapon in his hand, and
whosoever commeth within the ranges, let him
be flaine: be you with the King, as hee goeth out
and in.
9 And the captaines of the hundredth did
according to all that Iehoiada the Priest com-
mended, and they tooke euery man his men that
entered in to their charge on the Sabbath with
them that went out of the house on the Sabbath, and came
to Iehoiada the Priest.

f Rouse verie so
and p.
k To wit, Iehoiada.

10 And the Priest gaue to the captaines of
hundredth the speares and the shields that were
king Dauids, and were in the house of the Lord.
11 And the guard stood, euery man with his
weapon in his hand, from the right side of the
house to the left side, about the altar and about the
house, round about the King.
12 Then he brought out the Kings sonne, and
put the crowne vpon him, and gaue him the Teki-
mony, and they made him King: also they anoi-
nted him, and clapt their hands, and said, God saue
the King.
13 And when Athaliah heard the noyse of
the running of the people, she came in to the peo-
ple in the house of the Lord.
14 And when hee looked, behold, the King
stood by a pillar, as the manner was, and the prin-
ces and the trumpeters by the King, and all the
people of the land reioyced, and blew with trum-
pets. Then Athaliah rent her clothes, and cryed,
Treason, treason.
15 But Iehoiada the Priest commanded the
captaines of the hundredth that had the rule of
the house, and said vnto them, Haue her forth of
the ranges, and be that followeth her, let him die
by the sword: for the Priest had said, Let her not
be flaine in the house of the Lord.
16 Then they layd hands on her, and she went
by the way, by which the horses goe to the
house of the King, and there was she flaine.
17 And Iehoiada made a couenant betwene

the Lord, and the King and the people, that they
should be the Lords people: likewise betwene
the King and the people.
18 Then all the people of the land went into
the house of Baal, and destroyed it with his altars,
and his images brake they downe courageously,
and flewte Mattan the Priest of Baal before the
altars, and the Priest for a gard ouer the house
of the Lord.
19 Then hee tooke the captaines of hundredth,
and the other captaines, and the gard, and all the
people of the land: and they brought the King
from the house of the Lord, and came by the way
poured his vau-
of the gate of the garde to the Kings house: and
hee late him downe on the throne of the Kings.
20 And all the people of the land reioyced,
and the city was in quiet: for they had flaine
Athaliah with the sword beside the Kings house.
21 Seven yeere old was Iehoah when he be-
gan to reigne.

a That both the
King and the people
should maintaine
the true worship
of God, and destroy
all idolatry.
b That he should
gaine and they in
the feast of God.
c Then in the place
where he had dis-
pleased God, and
thought hee had
beene helped by his
idole, there God
poured his vau-
gance vpon him.
d To wit, Iehoiada,
which yet he
cruelle and perfur-
cation had vnto
the whole land be-
fore.

CHAP. XII.

6 Iehoaah maketh prouision for the repaying of the
Temple. 16 He buyeth the King of Syria by a
present from coming against Ierusalem. 20 He is
killed by two of his seruants.

IN the seventh yeere of Iehu Iehoiada began to
reigne, and reigned forty yeeres in Ierusalem,
and his mothers name was Zibiah of Beer-sheba.
2 And Iehoiada did that which was good in
the sight of the Lord all his time: that Iehoiada
the Priest taught him.
3 But the high places were not taken away:
for the people offered yet and burnt incense in the
high places.
4 And Iehoiada said to the Priests, All the
silver of dedicate things that be brought to the
house of the Lord, that is, the money of them that
are vnder the count, the money that euery
man is set at, and all the money that one offereth
willingly, and bringeth into the house of the
Lord,
5 Let the Priests take it to them, euery man
of his acquaintance: and they shall repaire the
broken places of the house, wherefoeuer any de-
cay is found.
6 Yet in the three and twentieth yeere of
king Iehoiada the Priests had not mended that
which was decayed in the Temple.
7 Then king Iehoiada called for Iehoiada the
Priest, and the other Priests, and said vnto them,
Why repaire yee not the ruines of the Temple?
now therefore receive no more money of your
acquaintance, except yee deliuer it to repaire the
ruines of the Temple.
8 So the Priests consented to receiue no more
money of the people, neither to repaire the de-
cayed places of the Temple.

a Solong as mis-
erie came to the
true ministers of
God, they prosper.
b So hard a thing
is it for them, that
re in authority,
to be brought to
the perfect obedience
of God.
c That is, the money
of redemption.
d Exo. 30. 12, also the
money which the
Priest vnder the
newer law, Lev. 27.
e And their free
liberty.
f For the Temple
which was built
an hundred fifty
and five yeeres
before, had many
things decayed in
it, both by the
negligence of the
Kings, his prede-
cessors, and also by
the wickedness of
the idlers.
g Hee reuoked from
them the ordering
of the money, be-
cause of their ne-
gligence.

9 Then Iehoiada the Priest tooke a cheft and
bored a hole in the sid of it, and let it beside the
altar, on the right side, as euery man commeth
into the Temple of the Lord, and the Priests that
kept the doore, put therein all the money that
was brought into the house of the Lord.
10 And when they saw there was much mo-
ney in the cheft, the Kings secretary came: and
the high Priest, and put it vp after that they had
tolde the money that was found in the house of the
Lord.
11 And they gaue the money made ready in-
to the hands of them, that undertooke the

f That is, on the
Southside.
g Or, v. f. f. f.
h For the King
had appointed
other which were
meete for that
purpose, Chap. 23. 5

i That is, Ioath,
which had bene
King betwene six
yeeres
m Meaning, the
Law of God,
which I. Iehoiada
charge, and where-
by ouer his house
is established.
n Where the Kings
place was in the
Temple.

o Or, out of the
Temple.
p To take her part.

worke, and that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was not made for the house of the Lord bowles of silver: instruments of musicke, basons, trumpets, nor any vessels of gold, or vessels of silver of the money that was brought into the house of the Lord.

14 But they gave it to the workemen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose handes they deliuered that money so bestowed on workemen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 Then came vp Hazael king of Aram, and fought against Gath, and tooke it, and Hazael for his face to goe vp to Ierusalem.

18 And Ichoah king of Iudah tooke all the shalowed things that Iehohaphat, and Iehoram, and Ahaziah, his father, kings of Iudah, had dedicated, and that hee himselfe had dedicated, and all the Gould that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioshaf and all that hee did, are they not written in the booke of the Chronicles of the king of Iudah?

20 And his seruants arose and wrought treason, and slew Ioshaf in the house of I Millo, when he came downe to Sila.

21 Euen Iozabab the sonne of Shimeath, and Iehozabab the sonne of Shomer his seruants smote him and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

Iehozabab, the sonne of Ioshaf is deliuered into the handes of the Syrians. A Hee prayeth vnto God, and is deliuered. 9 Ioshaf his sonne reioiceth in his stead. 20 Elifha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioshaf the sonne of Ahaziah king of Iudah, Iehozabab the sonne of Ieshu began to reigne ouer Israel in Samaria, and he reigned fiftene yeere.

2 And hee did euill in the sight of the Lord, and followed the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, in his dayes.

4 And Iehozabab brought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as beforetime.

6 Neuertheless, they departed not from the

finnes of the house of Ieroboam which made Israel sinne, but walked in them: euen the grous also remained still in Samaria.

7 For hee had left of the people to Iehozabab but fiftie horsemen, and ten chares, and ten thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehozabab and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehozabab slept with his fathers, and they buried him in Samaria, and Ioshaf his sonne reigned in his stead.

10 In the fenten and thirtieth yeere of Ioshaf king of Iudah began Iehozabab the sonne of Iehozabab to reigne ouer Israel in Samaria, and reigned fiftene yeere.

11 And did euill in the sight of the Lord: for hee departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioshaf, and all that hee did, and his valiant deedes, and how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioshaf slept with his fathers, and Ieroboam fate vpon his teate: and Ioshaf was buried in Samaria among the kings of Israel.

14 When Elifha fell sicke of his sicknesse wherof hee died, Ioshaf the king of Iudah came downe vnto him, and wept vpon his face, and said, Oh my father, my father, the charer of Israel, and the horsemen of the same.

15 Then Elifha said vnto him, Take a bowe and arrowes. And hee tooke vnto him bow and arrowes.

16 And hee said to the king of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elifha put his hands vpon the kings hands.

17 And said, Open the window Eastward. And when he had opened it, Elifha said, Shoot. And hee shot. And hee said, Beholde, the arrow of the Lords deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again hee said, Take the arrowes. And hee tooke them. And hee said vnto the king of Israel, Smite the ground. And hee smote thrie, and ceased.

19 Then the man of God was angry with him, and said, Thou shouldst haue smitten five or sixe times, so thou shouldst haue smitten Aram, till thou hadst consumed it, where now thou hast smite Aram but thrie.

20 So Elifha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the soldiers: therefore they cast him into the sepulchre of Elifha. And when the man was downe, he touched the bones of Elifha, and hee reuined, and stood vpon his feete.

22 But Hazael king of Aram vexed Israel all the dayes of Iehozabab.

23 Therefore the Lord had mercie on them & pitied them, and had respect vnto them, because of his couenant with Abraham, Izhak, and Iacob, and would not destroy them, neither cut off

h For these men had only the charge of the reparation of the Temple, and the rest of the money was brought to the king, who could thinke afterward to be made, 1 Chron. 24, 14.

f After the death of Iehozabab, Ioshaf fell to idolatry: therefore God reioiced him, and stirred vp his enemies against him, whom hee pacified with the sacrifice of the Temple: for God would not be feruish with those gifts, seeing the kings heart was wicked. k Because he had put Zacharie the sonne of Iehozabab to death. l 2 Chron. 24, 25. m Re 24, 25. n O Iehozabab,

2 By worshipping the calves which Ieroboam did erect in Israel.

h While Iehozabab lived.

g To wit, Ioshaf the sonne of Iehozabab. d Safely and without danger. f For as yesterday and before yesterday.

e Wherein they did commit their idolatry, and which the Lord had covenanted to destroy. f 2 Chron. 24, 25. g That is, Hazael & Benhadad his sonne were the head of Hazael, Chap. 11.

g His chief purpose was to describe the Kingdom of Iudah, and how God performed his promise made to the house of Dauid: but by the way hee sheweth how Israel was afflicted, and punished for their ingratitude, who thought they had no dignitate, yet God both by lowering them suddenly, and by raising them againe, did punish them, and did call them vnto him againe.

h Thus they vied to all the Prophets & Teachers of Ake, by whom God blesseth his people, as Chap. 10, meaning that by their prosperity they did more please their country, than by their poverty. i That is, reuined: for hee did not onely prophesie with words, but also confirmed him by the signe that hee should haue the victory.

k Because hee feared conspurcators to have a voice against the enemies of God for twofold reasons, and had no scale to goe against them continually, and did prophesie in words.

l By this miracle God confirmed the promise of Iehozabab, who desired in her life that hee might see the children of Iudah fight them glorious, and increase the time of their

that this, we will
short times we
come to a full mea-
sure, and there was
no more hope of
amendment.

them from him as mayer.

24 So Hazeel the king of Aram died: and Benhadad his sonne reigned in his stead.

25 Therefore Jehoash the sonne of Jehoahaz returned, and tooke out of the hand of Benhadad the sonne of Hazeel the cities which hee had taken away by writte out of the hand of Jehoahaz his father: for three times did Joash beate him, and reformed the cities vnto Israel.

C H A P. XIII.

1 *Amaziah the king of Iudah putteth to death them that slew his father, 7 and after smiteth Edom.*

15 *Joash dieth, and Ieroboam his sonne succeedeth him. 29 And after him regeth Zachariah.*

The second yeere of Ioshafath, of Jehoahaz king of Israel, reigned * Amaziah the sonne of Joash king of Iudah.

2 He was five, and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And hee did * vprightly in the sight of the Lord, yet not like D and his father, but did according to all that Joash his father had done.

4 Notwithstanding the high places were not taken away, for as yet the people did sacrifice, and burnt incense in the high places.

5 And when the kingdom was confirmed in his hand, he slew his seruants which had * killed the king his father.

6 But the children of those that did slay him, he slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne finne.

7 He slew also of Edom in the valley of salt, tenthousand, and tooke ^{the} the cite of Sela by warre, and called ^{the} the name thereof Iokhehel vnto this day.

8 Then Amaziah sent messengers to Jehoash the sonne of Jehoahaz, sonne of Iehu king of Israel, saying, Come, ^{let} let vs see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast siniten Edom, thine heart hath made thee proud: the edge of glory, and tary at home. Why dost thou proucke to shine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Jehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Bethshemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Jehoash king of Israel tooke Amaziah king of Iudah, the sonne of Jehoash the sonne of Amaziah at Bethshemesh, and came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, fowre hundred cubites.

14 And hee tooke all the gold and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in ^{the} hostage, and returned to Samaria.

15 Concerning the rest of the acts of Jehoash which he did, and his valiant deeds, and how hee fought with Amazi h king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 And Amaziah the sonne of Joash king of Iudah, liued after the death of Jehoash sonne of Jehoahaz king of Israel, fiftie yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horules, and hee was buried at Ierusalem with his fathers in the citie of David.

21 Then all the people of Iudah tooke ^{the} the Azariah which was sixteene yeere old, and made him king for his father Amaziah.

22 Hee built ^{the} the Elath, and restored it to Iudah, after that the king slept with his fathers.

23 In the fifteenth yeere of Amaziah the sonne of Joash king of Iudah, was Ieroboam the sonne of Ioash making ouer Israel in Samaria, and reigned one and furtie yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the sea of the wilderness, according to the word of the Lord God of Israel, which he spake by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hephher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none ^{to} shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord * had not decreed to put out the name of Israel from vnder the heauen: therefore hee pretermed them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that hee did, and his valiant deeds, and how hee fought, and how hee restored Damascus, and Hamath to Iud h in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, ^{even} with the kings of Israel, and Zachariah his sonne reigned in his stead.

C H A P. XV.

1 *Azariah the king of Iudah becommeth a leper. 3 Of Iotham, 10 Shadlum, 14 Menahem, 23 Pekahiah, 30 Vaziah, 32 Isaiam, 38 and Azaz.*

In the * seuen, and twentieth yeere of Ieroboam king of Israel, beg n Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee, when hee was made king, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did * vprightly in the sight of the

That is, which
the Israelites had
given o them of
Iudah for an in-
crease of peace.

* 1 Chron 26, 17
b Which city Ra-
ham built in Iu-
dah for a fortress
c 1 Chron 31, 9

* Who is also
called Azariah,
a Chron 26, 1
b Which is also
called Elmon or
Elath.

1 Because this do-
lamine was so vile
and almost in-
credible, that men
could forsake the
living God, to
worship calves, the
woke of mans
hands, therefore the
Scripture doth oft
times repeat it in
the reproach of all
idolaters.
b By the hand of
Ieroboam, king of
Israel.

* b. b. had not
spoken.

in which was also
called Antiochia of
Syria, or Riblah.

* b. b. in the twen-
tyeth yeere and
thirtieth yeere.

So long as ha-
gane came to Za-
chariah the Prophe-
ty.

a In the beginning
of his reigne hee
seemed to haue an
ouerthrowe of
godliness, but at
last he became an
idolater and
worshipped the
idols of the deu-
ment.

* Chap. 22, 19.

b Because they
thought hee
was a wicked
man, and
therefore
they
thought
that hee
was a
wicked
man.

* Deut. 19, 16.

c For the Idume-
ans, whom David
had brought to sub-
jection, did rebel in
the time of Ieroboam
sonne of Jehoahaz.

d Or, his sonne, or
his brother, 1 Chron. 25, 1.

e Let vs fight hand
to hand, and die by
the sword, and not
by treachery, and not
by the hand of anothers
sword.

f By this parable
Jehoash commeth
himselfe to a cedar
tree, because of his
great kingdom
over Ierusalem,
and Amaziah to a
thistle, because
hee had but one or
two tribes, and the
wilde beasts are
Jehoshaphats
foes, that spoiled the
trees of Iudah.
g By the word of
the widow,
that is, that she
came to home, and
was a widow.

* Or, brought
him.

1 Thoth offered him to Moloch, or made him to Moloch between two fires as the manner of the Gentiles was. Lev. 18. 21. Deut. 18. 10. Chap. 7. 31.

yea, and made his sons to go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places, and on the hills, and under every greene tree.

5 * Then Rezin King of Aram and Pekah sonne of Remaliah king of Israel came vp to Ierusalem, to fight : and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin king of Aram restored Elath to Aram, and drove the Iewes from Elath : so the Arameans came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne : come vp, and deliuer mee out of the hand of the king of Aram, and out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the silver and the golde that was found in the house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur consented vnto him : and the king of Asshur went vp against Damascus. And when he had taken it, he carried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur : and when king Ahaz saw the altar that was at Damascus, he sent to Vrijah the Priest the peme of the altar, and the fashion of it, and all the workmanship thereof.

11 And Vrijah the Priest made an altar : in all points like to that which King Ahaz had sent from Damascus, so did Vrijah the Priest againt king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar : and the king drew nere to the altar, and offered thereon.

13 And hee burnt his burnt offering, and his meate offering, and poured his drinke offering, and sprinkled the blood of his peace offerings besides the altar.

14 And *fit it by* the brazen altar which was before the Lord, and brought it in further before the burnt offering, and the house of the Lord, and set it on the North side of the altar.

15 And king Ahaz commanded Vrijah the Priest, and Gad, Upon the great altar let fire in the morning the burnt offering, and in the evening the meate offering, and the kings burnt offering, and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings : and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brazen altar shall be for me to enquire of God.

16 And Vrijah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the robes, andooke the caldrons from off them, and tooke downe the sea from the brazen oven that were under it, & put it vpon a pavement of stones.

18 And the vaille for the Sabbath (that they had made in the house) and the kings entry with-out turned he to the house of the Lord, because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did : are they not written in the booke of the Chronicles of the Kings of Iudah :

20 And Ahaz slept with his fathers, and was buried with his fathers in the cite of Dauid, and Rezekiah his sonne reigned in his stead.

CHAP. XVII.

3 *Hoshea King of Israel taken, 4 And hee and all his realme brought to the Assyrians, 18 For their idolatry, 25 Lions destroy the Assyrians that dwell in Samaria, 29 Every one dooeth his will, 35 Contrary to the commandement of God.*

IN the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And hee did euill in the sight of the Lord, but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp againt him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treasen in Hoshea : for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, as he had done yeerely : therefore the king of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp throughout all the land, and went againt Samaria, and besieged it three yeere.

6 * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and carried Israel away vnto Asshur, and put them in Halah, and in Harbor by the river of Gozan, and in the cities of the Medes.

7 For when the children of Israel sinned againt the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the Heathen, whom the Lord had cast out before the children of Israel, and after the manners of the kings of Israell, which they vied,

9 And the children of Israel had done secretly things that were not vpright before y Lord their God, and throughout all their cities had built high places, both from the tower of the watch, to the defended citie,

10 And had made them images and grones vpon euery high hill, and vnder euery greene tree,

11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord.

12 And serued idols : whereof the Lord had said vnto them, * Ye shall doe no such thing.

13 Notwithstanding the Lord testified to Israel, and to Iudah : by all the Prophets, and by all the Seers, saying, * Turne from your euill ways, and keepe my commandements, and my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Nevertheless they would not obey, * but hardened their neckes, like to the neckes of their fathers, y did not beleene in y Lord their God.

15 And they refused his statutes and his commandment, that he made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them : concerning whom the Lord had charged them, that they should not doe like them,

a Though he intended to new idolatry, or impiety as others did, yet he fought for help at the Egyptians, which God had forbidden.

b For hee had payd tribute for the space of eight yeere.

* Chap. 18. 10.

c For at this time the Medes and Persians were subiect to the Assyrians.

d Hee feared the curse of this great plague and pestilential canker, to aduise all people and nations to cleare to the Lord God, and only worship him for feare of like judgement.

e Meaning, throughout all their borders.

* Deut. 4. 19.

f Rev. by the word of. 1. Jer. 18. 11. and 25. 5. and 35. 15.

* Deut. 31. 27.

g So that to alledge the authority of our fathers, or great antiquity, except we can proue that they were godly, is but to declare that we are the children of the wicked.

16 Finally they left all the commandments of the Lord their God, and made them molten images, * even two calves, and made a grout, and worshipped all the host of heaven, and served Baal.

17 And they made their sonnes and their daughters to passe thorow the fire, and vied with chafre and in clanniness, yea, & sold themselves to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah only.

19 Yet Iudah kept not the commandments of the Lord their God, but walked according to the fashion of Israel, which they vied.

20 Therefore the Lord cast off all the feede of Israel, and afflicted them, and deliuered them into the hands of oppressors, vntill hee had cast them out of his sight.

21 ¶ For hee cut off Israel from the house of David, and they made Ieroboam the sonne of Nebat king: and Ieroboam drew Israel away from following the Lord, and made them signe a great signe.

22 For the children of Israel walked in all the finnes of Ieroboam, which he did, and departed not therefrom.

23 Vntill the Lord put Israel away out of his sight, as he had said by all his seruants * Prophets, and caried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from Cuthah, and from Aua, and from Hamath, and from Sepharuim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent Lions among them, which slewe them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behead, they fly them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded, saying, Carrie thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God of the country.

28 So one of the Priests which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, every nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, every nation in their cities wherein they dwelt.

30 For the men of Babel made a Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Aihim.

31 And the Auitims made Nibaz, and Tartak: and the Sepharuims burnt their children in the fire to Ahammelech, and Anammelech the gods of Sepharuim.

32 Thus they feared the Lord, and appointed out Priests out of themselves for the hie places,

who prepared for them sacrifices in the houses of the hie places:

33 * They feared the Lord, but serued their gods after the manner of the nations whom they caried thence.

34 Vnto this day they doffer the old manner: they neither feare God, neither doe after their ordinances, nor after their customs, nor after the Law, nor after the commandment, which the Lord commanded the children of Iacob, * whom he named Israel,

35 And with whom the Lord had made a covenant, and charged them, saying, * For I have none other gods, nor bowe your felicitie to them, nor serue them nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the law, and the commandment, which he wrote for you, that yee doe them continually, and feare not their gods.

38 And forget not the covenant that I haue made with you: neither feare ye other gods.

39 But feare the Lord your God, and see will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their old customs.

41 So these nations feared the Lord, and serued their images also: to doo their children, and vnto their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brazen serpent, and destroyed the idols, 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemy of Saneherib.

NOW in the third yere of Hoshea, sonne of Elah king of Israel, * Hezekiah the sonne of Ahaz king of Iud began to reigne,

2 He was eue and twentie yere old when he began to reigne, and reigned nine and twentie yere in Ierusalem. His mothers name was Abi the daughter of Saneherib.

3 And hee did * vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and he brake the images, and cut downe the grout, and he brake in pieces the * brazen serpent that Moyses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iud, neither were there any such before him.

6 For hee claue to the Lord and departed from him: but kept his commandments, which the Lord had commanded Moyses.

7 So the Lord was with him, and he prospered in all things which he tooke in hand, and hee rebelled against the king of Asshur, and serued him not.

8 Hee smote the 120 cities vnto Asshur, and the coasts thereof, & from the watch tower vnto the defended cite.

9 ¶ And in the fourth yere of King Hezekiah, (which was the seventh yere of Hoshea,

* Exod. 32. 1.
1. King. 12. 18.
2 That is, the sun,
the moone, and
stars, Deut. 4. 19.
h Reade Chap. 16. 3
i Reade of idols,
patrie, 1. King.
21. 20. 21.

h How whole tribe
was left but Iudah,
and they of Ben-
samin and Levi,
which remained with
Iudah.

i Out of the land
where hee dwelt
the greatest tokens
of his presence and
fauour.
m That is, God
sent out of the tyme
of Ieroboam, 1. King.
22. 16. 20.

† Ex. 17. the hand
of.
* Iere. 23. 9.

n Of these people
name the Samaritans,
whereof mention
is f. much
made in the Gos-
pell, and with
whom the Iewes
would haue no
thing to doo,
John 8. 9.
o That is, they fer-
ued him not: there-
fore, if they should
blaspheem him, as
though there were
no God, because he
chastised the Iuda-
eans, hee doeth
himselfe the power
among them by
this strange
punishment.

p That is, how to
worship him: thus
the word of rather
then to lose their
commodities, will
change to alle-
gations.

q Meaning that
every country fer-
ted that idol,
which was most
e. emed in that
place wherethe they
dwelt.

* Exod. 32. 1.
1. King. 12. 18.
2 That is, the sun,
the moone, and
stars, Deut. 4. 19.
h Reade Chap. 16. 3
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22. 16. 20.

* Chap. 17, 6.

* 1 Chron. 3, 1, 2. (11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

And his table was before him, for his weakness is here let him, that none should glory in himself.

After certaine years, when Hezekiah came to send the tribute appointed by the king of Assyria, he sent his captains and armies against him. Or, minister of Chaldei, or sennio

For, take of the by. I then think that words will come to pervert the people, or a meane my matter. Egypt shall not only not be able to succour thee, nor shall be an hurt unto thee. In this the idolaters think that God's light is destroyed, when persecution and idolatry are set for God.

I knowing that it was but to him, to yield to the king of Assyria, because his power was so small that he had sent men to succour him.

The wicked always in their profane, desire themselves, that God should favour them. Thus he spake to the Jews. I have sent you to Egypt for chariots and horsemen.

sonne of Eliah king of Israel) Shaimanef king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, *even* in the first yeere of Hezekiah: that is, * the ninth yeere of Hulha king of Israel was Samaria taken.

11 Then the king of Asshur did carie away Israel vnto Asshur, and put them in Halah and in Habor, by the riuier of Guzin, and in the cities of the Medes.

12 Because they would not obey the voyce of the Lord their God, but transgressed his command: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 * Moreover, in the foureteenth yeere of king Hezekiah, Sancherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Asshur to Lachish, saying, I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Asshur appointed vnto Hezekiah king of Iudah three hundredth talents of silver, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the silver that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the kyng Hezekiah king of Iudah had covered ouer) and gaue them to the king of Asshur.

17 * And the king of Asshur sent * Tartan, and Rab-faris, and Rabhakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebna the chanceller, and Iosh the sonne of Aaph the recorder.

19 And Rabhakeh sayd vnto them, Tell yee Hezekiah, I pray you, Thus saith the great king, *even* the great king of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue * eloquence, stout counsell and strength for the warre. On whom thou dost thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reed, to *visit*, on Egypt, on which if a man leane, it will goe into his hand, and pierce it: so is Pharaoh king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not this hee whole the places, and whose alters Hezekiah hath taken away, and hath sayd to Iudah and Ierusalem, Yee shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for chariots and horsemen?

25 And I now come vp without the * Lord to

this place, to destroy it: the Lord saith to me, Goe vp, and stand this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebna, and Iosh said vnto Rabhakeh, Speake I pray thee, to thy seruants in the * Aramitic language, for we vnderstand it, and take not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabhakeh sayd vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may eate their owne doings, and drinke of their owne pisse with you?

28 So Rabhakeh stood, and cried with a loud voyce in the Iewes language, and spake, saying, Heare the words of the great king, of the king of Asshur.

29 Thus faith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you * out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not be giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus faith the king of Asshur, Make an appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne fig-tree, and drinke euery man of the water of his owne well.

32 Till I come and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vineyards, a land of olives, cyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiuech you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the * Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace and answered him not a word: for the kings commandment was, saying, Answer ye him not.

37 Then Eliakim the sonne of Hilkiah which was steward of the house, and Shebna the chanceller, and Iosh the sonne of Aaph the recorder came to Hezekiah with their cloathes rent, and told him the words of Rabhakeh.

CHAP. XIX.

6 God promitteth by Ishaiah victorie to Hezekiah. 37 The Angel of the Lord killeth an hundred and fourescore and five thousand men of the Assyrians. 37 Sancherib is killed of his owne sonnes.

And * when King Hezekiah heard it, hee rent his cloathes, and put on sackcloth, and came into the house of the Lord.

2 And sent Eliakim which was the steward of the house, and Shebna the chanceller, and the Elders of the Priests clothed in sackcloth to Ishaiah the Prophet the sonne of Amoz.

3 And they sayd vnto him, Thus faith Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the children are come to

* Or, Syriac

† For the words of their feet.

* Or, by his tongue.

† His blessing: meaning the continuance of peace.

‡ He maketh himselfe to sure, that he will not spare them, except they render themselves to him to be led away captiue.

¶ This is an execrable blasphemy against the true God: to make them equal with the idols of other nations: therefore God will surely punish it.

* Isa. 37, 37

¶ To heare some new prophetic, and to haue comfort of him.

¶ the

2. Chron. 34. 10.
 2. Because he saw
 the great plagues
 of God that were
 threatened, he knew
 no more speedy
 way to avoid them,
 then to turn to
 God by repentance
 which cannot
 come but of faith,
 and faith by
 hearing of the
 word of God.
 b Where the
 king had his place,
 Chap. 11. 14.
 c As Iohn did,
 Iohn. 4. 21. &c.
 d Meaning, them
 which were next
 in dignity to one
 high Priest.
 e In contempt of
 that which Jeroboam
 had built to incense
 his calves.
 f Meaning, the
 priests of Baal,
 which were called
 Chemarims, either
 because they wore
 black garments,
 or else were smok'd
 with burning
 incense to idolize.
 g Hee remou'd
 the grane which
 idolaters put for
 devotion had planted
 nere vnto the
 Temple, contrary
 to the commandment
 of the Lord,
 Deut. 16. 21. or at
 some reader, the
 multitude of a grane
 which was hang'd
 in the Temple.
 h Both in con-
 tempt of the idols
 and reproach of
 them which had
 worshipp'd them
 in their liues.
 i Because that those
 that had forsaken
 the Lord to serve
 idols, were not
 meete to minister
 in defence of the
 Lord for the in-
 function of others.
 k Which was a
 valley meete to re-
 fusaleim, and signi-
 fies a taber, be-
 cause they smole
 on the taber while
 their children were
 burning, that their
 erie should not be
 heard, Leuit. 18. 1.
 l Where after Iosiah
 commanded castles
 to be built in
 contempt thereof.
 m The idolatrous
 kings had dedicate
 horses and charots
 to the sunne, to
 carie the image
 thereof about as
 the heathen did,
 or else to win vic-
 tories as a sacrifice
 most agreeable.
 n Oze valley.

Then ^a the King sent, and they gathered vnto him all the Elders of Iudah and of Ierusalem.
 2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the words of the booke of the covenant, which was found in the house of the Lord.
 3 And the king flood by ^b the pillar, and made a covenant before the Lord, that they should walke after the Lord, and keepe his commandments, and his testimonies, and his statutes, with all their heart, and with all their soule, that they might accomplish the wordes of this covenant written in this booke. And all the people flood to the covenant.
 4 Then the king commanded Hilkiah the hie Priest, and the Priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grone, and for all the house of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried ^c the powder of them into Beth-el.
 5 And he put downe the ^d Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the house of heauen.
 6 And hee brought out the grone from the Temple of the Lord, without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stamp it to powder, and cast the dust thereof vpon the ^e granes of the children of the people.
 7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the grone.
 8 Also hee brought all the priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, ^f euen from Geba to Beer-sheba, and destroyed the hie places of the gentes, that were in the entring in of the gate of Iosiah the gouernour of the citie, which was at the left hand of the gate of the citie.
 9 Neuerthelesse the Priests of the hie places came not vpon to the altar of the Lord in Ierusalem, saue onely they did eate of the vneleavened bread among their brethren.
 10 Hee defiled also ^g Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter to passe thorow the fire to Molech.
 11 Hee putt downe also ^h the horses that the Kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nathan-melech the eunuch, which was ruler of the suburbs, and burnt the charots of the sunne with fire.
 12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King brake downe, and hasted thence, and cast the dust of them in the ⁱ brooke Kedron.
 13 Moreover the King defiled the hie places that were before Ierusalem and on the right hand

of the ^j mount of corruption (which ^k Salomon the king of Israel had built for Astoreth the idole of the Zidonians, and for Chemoth the idole of the Moabites, and for Micomah the abomination of the children of Ammon.)
 14 And he brake the images in pieces, and cut downe the grones, and filled their places with the bones of men.
 15 Furthermore ^l the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Irael to sinne, both this altar, and also the hie place, brake hee downe, and burnt the hie place, and stamp it to powder, and burnt the grone.
 16 And as Iosiah turned himselfe, hee spied the grones that were in the mount, and sent and tooke the bones out of the grones, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the ^m man of God proclaimed, which cried the same wordes.
 17 Then he said, What title is that which I see? And the men of the city said vnto him, It is the sepulchre of the man of God, which came from Iudah, and told thee things that thou hast done to the altar of Beth-el.
 18 Then said he, Let him alone: let none remoue his bones. So his bones were found with the bones of the Prophet that came from Samaria.
 19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el.
 20 And hee sacrificed all the Priests of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.
 21 ¶ Then the king commanded all the people, saying, ¶ Keepe the Paffouer vnto the Lord your God, ⁿ as it is written in the booke of this covenant.
 22 And there was no Paffouer holder like that from the dayes of the Iudges that iudged Irael, nor in all the dayes of the kings of Israel, and of the kings of Iudah.
 23 And in the eighteenth yeere of King Iosiah was this Paffouer celebrated vnto the Lord in Ierusalem.
 24 Iosiah also tooke away them that had familiar spirits, and the sooth-sayers, and the images, and the idoles, and all the abominations that were eiepled in the land of Iudah and in Ierusalem, to performe the wordes of the ^o Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.
 25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.
 26 Notwithstanding the Lord turned not from the fiercenesse of his great wrath wherewith he was angry against Iudah, because of all the provocations wherewith Manasseh had provoked him.
 27 Therefore the Lord said, I will putt Iudah also out of my sight, as I haue putt away Israel, and will cast off this city Ierusalem, which I haue chosen, and the house whereof I sayd, ^p My Name shall be there.
 28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke

m That was the mount of olives, so called because it was full of idoles.
 n King. 11. 17.
 o According to the prophesie of Iaddo, 1. King. 13. 2.
 p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandment of the Lord, which were both two buried in one grane, 1. King. 13. 34.
 q 2. Chron. 35. 2. 1. Elders, 1. 1.
 r Exod. 11. 3. Deut. 16. 22.
 q for the multitude and 2 ale of the people with the great preparation.
 s Leuit. 10. 17. Deut. 12. 11.
 t Because of the wicked heart of the people, which would not turne vnto him by repentance.
 u 1. King. 8. 29. and 9. 3. Chap. 2. 7.

* 1, Chron. 35. 20,

f Because he passed thoro'w his country, he feared lest he would have done him harme, and therefore would have saved him, yet he consulted not with the Lord, and therefore was slaine.

* 1, Chron. 36. 1.

g Meaning, the wicked kings before.
h Which was Antiochus in Syria, called also Haman for, that he should use rights.

bookes of the Chronicles of the kings of Iudah?
29 * In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Assur to the river Perath. And king Iosiah went against him, whom when Pharaoh saw, hee slew him at Megiddo.

30 Then his servants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoaah the sonne of Iosiah, and anoynted him, and made him king in his fathers stead.

31 * Iehoaah was three and twenty yeere olde when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while he reigned in Ierusalem, and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehoaah away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the silver and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee lenied of every man of the people of the land according to his value, silver and gold, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was five and twenty yeeres olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

I Iehoiachin made himselfe to Nebuchad-nezzar, rebel-
leth 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee, and his people are caried vnto Babylon. 17 Zedekiah is made king.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1. 1.

IN his dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yere: afterward he returned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah to destroy it, according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the finnes of Manasseh, according to all that hee did.

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, vnto the river Perath, all that pertained to the king of Egypt.

8 Iehoiachin was eigheteene yeere olde, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehudita, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 * In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the city was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, he, and his mother and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere of his reigne.

13 * And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of gold, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained saving the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the lande, caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seven thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah, vntill hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

I Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The finnes of Zedekiah are layde before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Zedekiah is slaine. 27 Iehoiachin is exalted.

AND * in the ninth yeere of his reigne, the tenth month, and tenth day of the month, Nebuchad-nezzar king of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built forts against it round about.

2 So the citie was besieged vnto the eleventh yeere of king Zedekiah.

3 And the ninth day of the month the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the gate which is betweene two walles that was by the kings garden: now the Chaldees were by the city round about: and the king went by the way of the wilderness.

* Dan. 1. 6.

d That is, yeelded himselfe vnto him by the counsell of Ierem.

e In the reigne of the king of Babylon. * Chap. 10. 17. 18. 19.

* 1 Chron. 36. 10. 21.

* Ierem. 39. 2. and 39. 11.

f Out of Ierusalem and Iudah into Babylon.

* Ierem. 39. 12. and 39. 13.

g That is, Zedekiah, and his seruants, and his children, and his wife, and his children.

h Or, a man. i In so much that hee was dead, and his children were dead.

* Chap. 20. 17. and 23. 37.

b Though God offered these wicked 7000 to execute his just indignement, yet they are not to be executed, because they protested of ambition and malice.

c Not that hee was buried with his father, but hee died in the way, as they led him prisoner toward Babylon, see Ierem. 22. 19. d Or, Esaphares;

5 But the armie of the Caldees pursued after the king, and tooke him in the defiers of Iericho, and all his hoiste was scattered from him.

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they e gaue iudgement vpon him.

7 And they flew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, & bound him in chaines, & caried him to Babel.

8 And in the hit month, and i feueuth day of the month, which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel, came Nebuzar-adan chief steward and seruant of the king of Babel, to Ierusalem.

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the cite, and those that were fled, & fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to drieffe the vines, and to till the land.

13 * Also the pillars of brasie that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasie of them to Babel.

14 The pots^h also and the befores, and the instruments of musicke, and the incense dities, and all the vessels of brasie that they ministred in, tooke they away.

15 And the asphannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasie of all these vessels was without weight.

17 * The height of the one pillar was eigheteene cubites, & § chapter thereon was brasie, and the height of the chapter was with network three cubites, and pom-granates vpon the chapter round about, all of brasie: & likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the cite hee tooke an Eunuch

that had the oversight of the men of warre, and fiftie men of them that were in the kings presence, which were found in the cite, and Sopher captain of the hoaste, who mistred the people of the land, and therefore men of the people of the land, that were found in the cite.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath, So Iudah was caried away captiue out of his owne land.

22 * Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captiues of the hoaste and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizph, to wit, Iihmeh § sonne of Nathaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iazaniah the sonne of Machiathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

25 * But in the feueuth month Ithmael the sonne of Nathaniah the sonne of Eithima, of the kings seede, came, & ten men with him, & smote Gedaliah, and hee died, and so did hee the Lewes, and the Caldees that were with him at Mizph.

26 Then all the people both small and great, and the captiues of the armie arose, and came to m Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the feuen and thirtieth yeere after Ichoiachin king of Iudah was caried away, in the twelft month, and the feuen and twentieth day of the month, Euil-merodach king of Babel in § yeere that he began to reigne, did lift vp the head of Ichoiachin king of Iudah out of the prison.

28 And spake kindly to him, and fet his throne about the throne of the kings that were with him in Babel.

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his § portion was a continual portion giuen him by the king, euery day a certaine, all the dayes of his life.

e. he, condemned him for his pernicie and treason, 2. Chron. 36, 13.

f. Ieremie with Chp. 39, 12, the tenth day, because the fire continued from the tenth day to the tenth. § Or, a captain of the guard.

g While the siege endured,

* Chp. 20, 17. Ierem. 27, 19, 20.

h. of these reade Exod. 27, 3.

* 1. King. 7, 15. Ierem. 56, 11. 2. Chron. 3, 15.

i. That is, one appointed to sleepe in the hie Priests rooms, if he were sick or els otherwise leued

f. Ieremie msketh I mentio of Ierem. bu. herio he speaks of them that were the chiefe.

* Ierem. 40, 5.

j. That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the revealed will of the Lord. * Ierem. 40, 19.

m Contrary to Ieremies counsell, Ierem. 40, 4, 10, 11, and 43 chapters, in Thus long was he, his wife and his children in Babylon, whom Nebuchad-nezzar found, after his fathers death preferred to honour: thus by Gods Providence the feede of Iudah was releued euen vnto Christ.

o. Meaning, that he had an ordinist in the court.

* Else, wordes of desire. § Or of things omitted, so that in the books of the kings.

THE FIRST BOOKE OF the * Chronicles, or ¶ Paralipomenon.

THE ARGUMENT.

THE Iewes comprehend both these bookes in one, which the Grecians because of the length, diuide into two: and they are called *Cronicles*, because they note briefly the histories from Adam to the returne from captiuitie in Babylon. But these are not these bookes of *Cronicles*, which are sooft mentioned in the bookes of the kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward persued in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes vowe after their returne from Babylon. This first booke containeth a briefe rehearsal of the children of Adam vnto Abraham, Izhak, Iacob, and the twelve Patriarches chiefe of Iudah, and of the reigne of Dauid, because Christ came of him according to the fesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernment, and also the administration and care of things concerning religion, for the good successe whereof he reioyceth and giueth thanks to the Lord.

C H A P. I.

1 The genealogy of Adam and Noah untill Abraham.
27 And from Abraham to Esau. 33 His children.
43 Kings and Dukes of Edom.



1 Adam, 2 Seth, Enosh,
3 Kenan, Mahalaleel, Iered,
4 Henoch, Methuselah, Lamech,

5 Noah, 6 Shem, Ham, and Japheth.
7 * The sonnes of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Mehech, and Tiras.

8 And the sonnes of Gomer, Athchenez, and Japheth, and Togarmah.

9 Also the sonnes of Javan, Eliphaz and Tarshish, Kittim, and Dodanim.

10 * The sonnes of Ham were Cush, and Mizraim, Put, and Canaan.

11 And the sonnes of Cush, Siba, and Havilah, and Sabrah, and Ramah, and Sabtechah. Also the sonnes of Ramah were Shoba and Dedan.

12 And Cush begate Nimrod, who began to be mightie in the earth.

13 And Mizraim begate Ludim and Ananiam, Lechabim, and Nephthumim.

14 Puthurim also, and Casluhim, of whom came the Philistims, and Caphrorim.

15 Also Canaan begate Zidon his first borne, and Heth,

16 And the Jebusite, and the Amorite, and the Girgashite,

17 And the Hivite, and the Arkite, and the Simiti,

18 And the Aradite, and the Zemarite, and the Hamathite.

19 * The sonnes of Shem were Elam and Asshur, and Arphachad, and Lud, and Aram, and Uz, and Hul, and Gether, and Mehech.

20 Also Arphachad begate Shelah, and Shelah begate Eber.

21 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth divided, and his brothers name was Joktan.

22 Then Joktan begat Almodad and Sheleph, and Hizeamath, and Ierah,

23 And Hadarm, and Vzal and Diklah,

24 And Ebal, and Abimael, and Sheba,

25 And Ophir, and Havilah, and Iobab: all these were the sonnes of Joktan.

26 * Shem & Arphachad, Shelah,

27 Eber, Peleg, Rehu,

28 Serug, Nahor, Terah,

29 * Abram, which is Abraham,

30 * The sonnes of Abraham were Izhak, and Ishmael.

31 These are their generations. * The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam.

32 Nisaius, and Damah, Massa, and Hadal, and Tema,

33 Ietur, Naphish, and Kedemah: these are the sonnes of Ishmael.

34 * And Keturah Abrahams concubine bare sonnes, Zimren, and Jokhan, and Medan, and Midian, and Ishbak, and Shuah: and 5 sonnes of Jokhan, Sheba, and Dedan.

35 And the sonnes of Midian were Ephah, and Ephar, and Henoah, and Abdia, and Eldaah: * All these are the sonnes of Keturah.

36 And * Abraham begate Izhak: the sonnes

of Izhak, Esau and Israel.

37 * The sonnes of Esau were 1 * Eliphaz, Reuel, and Ietur, and Iadram, and Korah,

38 The sonnes of Eliphaz, Teman, and Omar, 2 Zephi, and Gatam, Kenaz, and Timna, and Amulek.

39 The sonnes of Reuel, Nahab, Zerah, Shammah, and Mizzah.

40 And the sonnes of 1 Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

41 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

42 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onan. And the sonnes of Zibeon, Aih and Anah.

43 The sonne of Anah was Dishan. And the sonnes of Dishon, Aman, and Eliben, and Ithran, and Cheran.

44 The sonnes of Ezer were Bihran, and Zauvan, and Lakan. The sonnes of Dishon were Vz, and Aran.

45 * And these were the 10 Kings that reigned in the land of Edom, before a King reigned over the children of Israel, to vnto, Bela the sonne of Beor, and the name of his citie was Dinhabah.

46 Then Bela died, and Iobab the sonne of Zerah 2 * Beorah reigned in his stead.

47 And when Iobab was dead, Husim of the land of the Temanites reigned in his stead.

48 And when Husim was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Avith.

49 So Hadad died, and Samlah of Massereah reigned in his stead.

50 And Samlah died, and Shaul of Rehoboth by the river reigned in his stead.

51 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.

52 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was Pail, and his wives name Mehetabel the daughter of Matred the daughter of Mezahab.

53 Hadad died also, and there were dukes in Edom, duke Timna, duke 3 Alish, duke Iether,

54 Duke Aholibamah, duke Elah, duke Pimon,

55 Duke Kenaz, duke Teman, duke Mibzar,

56 Duke Magdiel, duke Iram: these were the dukes of Edom.

C H A P. II.

1 The genealogy of Iudah vnto Ihsu the father of David.

These are the sonnes of Israel, * Reuben, Simeon, Levi, and Iudah, Issachar, and Zebulun,

2 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

3 * The sonnes of 1 Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was evil in the sight of the Lord, and he slew him.

4 * And Thamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were hie.

5 * The sonnes of Pharez, Hezron and Hamul.

6 The sonnes also of Zerah were 1 Zimti, and Ethan, and Heman, and Calcol, and Dara, which were hie in ail.

7 And the sonne of Carmi, 2 * Achar, that troubled

1 These were borne of thine 4 daughters, reide

Gen 36. 4.

Gen 36. 21. 21.

Or, 2 Phe.

Which was Eliphaz concubine.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

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Gen 36. 30. 32.

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Gen 36. 30. 32.

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Gen 36. 30. 32.

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Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

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Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

He is also called with the Beniamite, which is the same name.

Gen 36. 30. 32.

a Meaning, that Shem was Adams sonne, and Enosh Shells sonne.

b It had bene sufficient to have named Shem of whom came Abraham and David, but because the world was adorned by this three, mention is also made of Ham and Japheth.

c Gen. 10. 1. Or, Eber.

Or, Eber.

Or, Eber.

c who did first lift up himselfe above others, Gen. 10. 8.

Gen. 10. 8.

Gen. 10. 8.

Gen. 10. 8.

Gen. 10. 8.

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Gen. 10. 8.

Gen. 10. 8.

Gen. 10. 8.

Or, Hadar,

Reede Gene. 25. 4.

Gen 25. 4.

Gen 25. 4.

troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahthion prince of the children of Iudih.

11 And Nahthion begate Salmai, and Salmai begate Boaz.

12 And Boaz begate Obed, and Obed begate

13 Ithai,

14 And Ithai begate his eldest sonne Eliab, and Abinadab the second, and Shimma the third,

15 Nathaneel the fourth, and Rakkai the fifth,

16 Ozem the sixth, and David the seventh.

17 Whole sisters were Zeruah and Abigail.

And the sonnes of Zeruah, Abihai, and Ioab, and Afahel.

18 And Abigail bare Amasa: and the father of Amasa was Iether an Ithimeelite.

19 And Caleb the sonne of Hezron begate Ieriotoh of Azubah his wife, and her sonnes are these, Iether, and Shobab, and Ardon.

20 And when Azubah was dead, Caleb tooke vnto him Ephraim, which bare him Hur.

21 And Hur begate Uriah, and Uri begate Bezaleel.

22 And afterward came Hezron to the daughter of Machir the father of Gilead, and tooke her when he was threescore yeere olde, and she bare him Segub.

23 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

24 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, even threescore cities. All these were the sonnes of Machir the father of Gilead.

25 And after that Hezron was dead at Caleb Ephraim, then Abiah Hezrons wife bare him also Afshur the father of Tekoa.

26 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Buhah, and Oren and Ozen and Ahijah.

27 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

28 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

29 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Afshur.

30 And the name of the wife of Afshur was called Abihail, and these bare him Abhan and Molid.

31 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.

32 And the sonne of Appaim was Ithi, and the sonne of Ithi, Shehan, and the sonne of Shehan, Ahlai.

33 And the sonnes of Iada the brother of Shammai were Iether and Ionathas: but Iether dyed without children.

34 And the sonnes of Ionathas were Peleth and Zura. These were the sonnes of Ierahmeel.

35 And Shehan had no sonnes, but daughters. And Shehan had a seruant that was an Egyptian named Iarha.

36 And Shehan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.

37 And Attai begate Nathan, and Nathan

begate Zabab.

38 And Zabab begate Ephlal, and Ephlal begate Obed.

39 And Obed begate Iehu, and Iehu begate Azariah.

40 And Azariah begate Helez, and Helez begate Elefah.

41 And Elefah begate Sifamai, and Sifamai begate Shallum.

42 And Shallum begate Iekamiah, and Iekamiah begate Elithama.

43 Also the sonnes of Caleb the brother of Ierahmeel, were Mesha his eldest sonne, which was the father of Ziph: and the sonnes of Mesha the father of Hebron.

44 And the sonnes of Hebron were Korah and Tappua, and Rekem and Shema.

45 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

46 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.

47 And Ephah a concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

48 The sonnes of Iahdai were Regem, and Iotham, and Gethan, and Pelet, and Ephah, and Shaaph.

49 Caleb concubine Maachab bare Sheber and Tirhanah.

50 Shee bare also Shaph the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibeaz. And Achfah was Calebs daughter.

51 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephraim, Shobal the father of Kiriath-learim.

52 Salma the father of Bethlehem, and Hareph the father of Beth-gader.

53 And Shobal the father of Kiriath-learim had sonnes, and hee was the ouerleifer of halfe Hammonoth.

54 And the families of Kiriath-learim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarathites, and the Ethraulites.

55 The sonnes of Salma of Beth-lehem, and the Netophathite, the crownes of the house of Ioab, and halfe the Manahithes and the Zorites.

56 And the families of the Scribes dwelling at Iabez, the Tirathites, the Shimmethites, the Shuchathites, which are the Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

The genealogy of David, and of his posteritie vnto the sonnes of Iosuah.

These also were the sonnes of David, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Izreelitess: the second Daniel of Abigail the Carmelitess:

The third Absalom the sonne of Maachab daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith:

The fifth Shephatiah of Abithail, the sixth Ithrean by Eglah his wife.

These fixe were borne vnto him in Hebron: and there hee reigned seuen yeere and fixe moneths: and in Ierusalem hee reigned three and thirty yeere.

And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon.

Whom Saint Matthew callith Ahar, Mat. 1. 3.
That is, chief of the family.

Or, Ithai.
1. Sam. 16. 19.
and 17. 11.
Or, Segmadi.

Who was called Chelubai the sonne of Hezron, verse 9.

Exod. 33. 24.

That is, the Gethurites and Syrians tooke the townes from Iairs children.
Which was a town named of the husband and wife, called also Beth-lehem Ephraim.
Meaning, the chiefe and prince.

Who died whilst his father was alive, and therefore is not said, verse 34. that Shehahad no sonnes.

That is, the chiefe person or prince of the Zephthims, because the prince ought to have a fatherly care and affection toward his people. This difference was between the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherite the concubine had no solemnities in marriage, neither did her children inherite, but had a portion of goods or money given them.
10th. 15. 27.

Or, he that saw the half, because the prince ought to oversee his familie.

Meaning, the chiefe and principall.

Or, the Zorites, the halfes of the Manahithes.

Which were men learned, and expert in the law.
Reade Num. 19. 29. and Iudg. 1. 16.

He returned to the genealogy of David, to shew that Christ came of his stocke.

Which 3. Sam. 3. is called Chieles, borne of her that was Nabils wife the Carmelite.

e Called also Bath-sheba the daughter of Eliam: for they gave them divers names
e Eliathamah, or Eliathama, 1 Sam. 1, 15, and Eliphelet died, and David named these four sons, which were next borne, by the same names: in the books of Kings his children are mentioned which were alive, and here both they that were alive and dead,

Solomon of e Bathsheba the daughter of Ammiel:
6 **Ibhar** also, and **e Eliathama**, and **Eliphalet**, and **Nogah** and **Nepheg** and **Laphia**,
8 **And Eliathama**, and **Eliada**, and **Eliphelet**, nine in number.
9 *These are all the sonnes of Daud, besides the sonnes of the concubines, and Thamar their sister.*
10 **¶ And Salomons sonne was Rehoboam**, whose sonne was **Abia**, and **Afa** his sonne, and **Iehohaphat** his sonne,
11 **And Ioram** his sonne, and **Ahaziah** his sonne, and **Iosab** his sonne,
12 **And Amziab** his sonne, and **Azariah** his sonne, and **Iotham** his sonne,
13 **And Ahaz** his sonne, and **Hezekiah** his sonne, and **Manasseh** his sonne,
14 **And Amon** his sonne, and **Iosiah** his sonne,
15 **¶ And of the sonnes of Iosiah, the eldest was e Iohanan**, the second **Iehoiakim**, the third **Zedekiah**, and the fourth **Shallum**.
16 **And the sonnes of Iehoiakim were Iecooniah** his sonne, and **Zedekiah** his sonne.
17 **And the sonnes of Iecooniah, Affir and Shealiel** his sonne:
18 **Mithiram** also and **Pedaiah**, and **Shenazar**, **Iecaniah**, **Hofbama**, and **Nedabiah**.
19 **And the sonnes of Pedaiah were e Zernubabel**, and **Shimei**: and the sonnes of **Zerubbabel** were **Methullam**, and **Hananiah**, and **Shelomith** their sister,
20 **And Hanubiah**, and **Ohel**, and **Berechiah**, and **Hazadiah**, and **Tufababed**, five in number.
21 **And the sonnes of Hananiah were Pelatiah**, and **Iesaiab**, the sonnes of **Rephaiah**, the sonnes of **Arnan**, the sonnes of **Obadiah**, the sonnes of **Shechaniah**.
22 **And the sonne of Sechaniah was Shemajah**: and the sonnes of **Shemajah** were **Hattuth** and **Igeal**, and **Bariah**, and **Nezariah**, and **Shaphat**, sixe.
23 **And the sonnes of Neariah were Elioenai**, and **Hezekiah**, and **Azrikam**, three.
24 **And the sonnes of Elioenai were Hodaiah**, and **Eliashib**, and **Pekiah**, and **Akkub**, and **Iohanan**, and **Delatiah**, and **Anniel**, seven.

C H A P. IV.

1 The genealogie of the sonnes of Iudah. 5 Of After, 9 Of Iabez, and his prayer, 11 Of Chelub, 22 And Simeon: their habitations. 34 And conquest.

THe sonnes of Iudah, were * **Pharez**, **Hezron** and **Carmi**, and **Hur**, and **Shobal**.

2 **And Reaiah** the sonne of **Shobal** begat **Iahab**, and **Iahab** begat **Ahumai**, and **Lahad**: these are the families of the **Zorachathites**:

3 **And these were of the father of Etam**, **Izreel**, and **Ithama** and **Idbath**: and the name of their sister was **Hezeleponi**.

4 **And Penuel** was the father of **Gedor**, and **Ezer** the father of **Huthab**: these are the sonnes of **Hur** the eldest sonne of **Ephraim**, the father of **Beth-lehem**.

5 **But After** the father of **Tekoa** had two wives, **Heleah**, and **Naarah**.

6 **And Naarah** bare him **Ahuzam**, and **Hephthai**, and **Temeni** and **Haathari**: these were 5 sonnes of **Naarah**.

7 **And the sonnes of Heleah were Zereth**, **Iezahar** and **Ethan**.

8 **Also Coz** begate **Amib**, and **Zobebah**, and

the families of **Ahathel** the sonne of **Hur**.

9 **But Iabez** was more honourable then his brethren; and his mother called his name **e Iabez**, saying, Because I bare him in sorrow.

10 **And Iabez** called on the God of **Israel**, saying, If thou wilt blefse mee in deede, and enlarge my coastes, and if thine hand be with me, and thou wilt cause me to be delivered from euill, that I be not hurt. And God granted the thing that he asked,

11 **¶ And Chelub** the brother of **Shush** begate **Mehir**, which was the father of **Eikron**.

12 **And Ekron** begate **Beth-rapha**, and **Pafshah**, and **Tehinnah** the father of the city of **Nahab**: these are the men of **Rechab**.

13 **¶ And the sonnes of Kenz were Othniel**, and **Zeraiah**, and the sonne of **Othniel**, **Hathath**.

14 **And Meonathai** begate **Ophrah**. And **Seuthai** begate **Ioab** the e father of the valley of craftsmen: for they were craftsmen.

15 **¶ And the sonnes of Caleb** the sonne of **e Iephunneh** were **Iru**, **Eiah**, and **Naam**. And the sonne of **Eiah** was **Ken. 2**

16 **And the sonnes of Iehaleel were Ziph**, and **Ziphah**, **Tiria**, and **Azareel**.

17 **And the sonnes of Ezzah were Iether** and **Mered**, and **Epher**, and **Idon**, and hee begate **Miriam**, and **Shammai**, and **Idibah** the father of **Eliatrema**.

18 **Also his wife Ichudijah** bare **Iered** the father of **Gedor**, and **Heber** the father of **Secho**, and **Iekuthiel** the father of **Zanoah**: and these are the sons of **Bithiah** the daughter of **Tharaoh** which **Mered** took.

19 **And the sonnes of the wife of Hodiah**, the sister of **Naham** the father of **Keilah** were the **Garnites**, and **Eliatrema** the **Maachathite**.

20 **And the sonnes of Simeon were Amnon** and **Rinnah**, **Benhanan** and **Tilon**. And the sonnes of **Ithi** were **Zoheth**, and **Ben-zoheth**.

21 **¶ The sonnes of Shelah**, the sonne of **Iudah** were **Er** the father of **Lechah**, and **Laadah** the father of **Marethah**, and the families of the householders of them that wrought fine linnen in the house of **Abieba**.

22 **And Iokim**, and the men of **Chozeba** and **Ioath**, and **Saph**, which had the dominion in **Mosh**, and **Iathub** **Lechem**. These also are ancient things.

23 **These were porters**, and dwelt among plants and hedgcs: there they dwelt with the king for his woake.

24 **¶ The sonnes of Simeon were Nemuel**, and **Iamin**, **Iarib**, **Zerah**, and **Shaul**.

25 **Whose sonne was Shallum**, and his sonne **Miblam**, and his sonne **Mithra**.

26 **And the sonnes of Mithra**, **Hammel** was his sonne, **Zachur** his sonne, and **Shimei** his sonne.

27 **And Shimei** had sixteen sonnes, and fixe daughters, but his brethren had not many children, neither were all their family like to the children of **Iudah** in multitude.

28 **And they dwelt at Beer-sheba**, and at **Mosh**, and at **Hazar Shul**.

29 **And at Bithab**, and at **Ezem**, and at **Tolad**.

30 **And at Bethuel**, and at **Hormah**, and at **Ziklag**.

31 **And at Beth-marcaboth**, and at **Hazar Sunim**, at **Beth-birei**, and at **Shaaraim**: these were their cities.

e Other wife called Othniel, todg 1, 134

d it is to be wonder-
flood, that he
would accomplish
his vow which he
made.

e The Lord of that
valley where the
strangers did worke
e Called also Shaph.

1 Or, for here, were
the first found
wifes of Ken.

Or of whom he
had Mered.

* Genes 38, 1, 15, 16

They were king
Dau d gardeners,
as Iudah in his
works.

* Gene 46, 10.

Exod 6, 15
his wife Othni
is here omitted.

If these cities be-
longed to the tribe
of Iudah,
Iudah, 22, 13,
and were given to
the tribe of Simeon.

e So called because
he was preferred
to the dignitie
royall, above his
brother Iehoiakim
which was the
elder.
¶ Or, Iehoiakim,
2, King 23, 30.

f S. March, faith
that Zorobabel was
sonne of Zalsabiel,
meaning, that he
was his nephew
according to the
Ibre w speech: for
here was Pedaiah
sonne.

g So that Shemajah
was Shemahs
natural sonne, and
the other fine his
nephewes, and in
all were fine.

h Meaning, they
came of Iudah:
at nephewes and kin-
men: for only Pene-
was his natural
sonne.
¶ Gen 38, 30 and
46, 12 Chap. 2, 4.

b The first borne
of his mother, and
not the eldest sonne
of his father.

Then David
referred them to
the rise of Judah.

cities vnto the reigne of David.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Afula, five cities.

33 And all their townes that were round about these cities vnto Baal, these are their habitations and the declaration of their genealogie.

34 And Methobab, and Iamlech, and Iufah the sonne of Amathiah.

35 And Ioel, and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Afiel.

36 And Elienai, and Isakobah, and Ieshohaish, and Aiaiah, and Adiel, and Iefimiel, and Benaiah.

37 And Ziza the sonne of Shiphei, the sonne of Alion, the sonne of Iedaiah, the sonne of Shinar, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, euen vnto the E. side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both churche and fruitful: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vnto this day, and dwelt in their roomes, because there was pasture there for their sheepe.

42 And beside these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neeriah, and Rophiah, and Vzziel the sonnes of Ithi were their captaiues.

43 And they smote the rest of Amalek that had escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Joseph 3 The genealogie of Reuben, 11 and Gad. 23 and of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, but had defiled his fathers bed, therefore his birthright was giuen vnto the sonnes of Joseph the sonne of Israel, for that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed above his brethren, and of him came the prince, but the birthright was Josephs.)

3 The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Bezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne.

5 Mich his sonne, Reaiah his sonne, and Bal his sonne.

6 Beerah his sonne: whom Tilgath Pilneer king of Ashur carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Loiel and Zechariah were the chiefe.

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in Aroer euen vnto Nabo and Basmeon.

9 Also Eastward hee inhabited vnto the entering in of the wilderness from the river Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 And the children of Gad dwelt ouer against them in the land of Baithan, vnto Salchah.

12 Ioel was the chieftest, and Shapham the second, but Iaanai and Shaphat were in Baithan.

13 And their brethren of the house of their fathers were Michael, and Maouillam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seven.

14 These are the children of Abihail, the sonne of Huri, the sonne of Taroh, the sonne of Gilead, the sonne of Michael, the sonne of Ieshibai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in Baithan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckened by genealogies in the dayes of Totham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fortie thousand, seven hundred and threecore, that went out to the warre.

19 And they made warre with the Hagarims, with Isetur, and Naphthi, and Nodab.

20 And they were holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundred and fiftie thousand sheepe, and two thousand asses, and of 7 persons an hundred thousand.

22 For many fell downe wounded, because the sword of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Baithan vnto Baal Hermon, and I Senir, and vnto mount Hermon: where they increased.

24 And these were the heads of the households of their fathers, euen Ephraim and Ithi, and Eliel and Azriel, and Ieremiah, and Hodaiah, and Ishdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of Tiglath Pilneer king of Asshur, and he carried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto Halah and Habor, and Hara, and to the river Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Levi. 31 Their order in the ministrie of the Tabernacle. 49 Aaron and his sonnes Priests. 54, 57 Their habitations. The sonnes of Levi were Gerfon, Kohath, and Merari.

2 The sonnes of Kohath, Amram, Izahar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4. Eleazar

For the tribe of
Simeon was to
great in number,
that it determe-
d of Ezekiah the
sonne of David
that he should
beare the name
of the tribe of
Dan.

And were not
killed by Saul and
David.

Gen. 35, 22
2nd 29.
A because they were
wilde, and took,
they had a double
portion.

That is, hee was
the chief of all
the tribe according
to Iacob's pro-
phesie. Gen. 49, 8.
And because Christ
would come of
him.
Gen. 49, 9.
2nd 29, 10.
Num. 26, 9.

To wit, in the
time of Vash
King of Israel.
1. King 15, 23.

These places
were beyond Jordan
toward the
East in the land
giuen to the
Reubenites.
Or, Esphraim.
The Ithimelites
that came of Ithar
Abraham's sonne.
1. Sam.

Both the whole
countrey and one
peculiar city were
called by this name
Baithan.

These twaine
were the sonnes of
Ishmael. Gen. 25, 13
To wit, by the
Lord that gave them
the victorie.

Meaning, the
captiuitie of the
sonnes vnder
Tilgath Pilneer,
the Chaldean cal-
led Baal gad.

1. Their God stirred
vp the wicked, and
vied them in in-
firmities to ex-
cite his iudgement
against sinners,
although they
were clothed with
malice & ambition.
* 1. King. 18, 13.

* Gen. 45, 11. 2nd 29.
* 1. Sam. 20, 29.

* 1. Gen. 10, 1.
* Num. 20, 29.

4 Eleazar begate Phinehas, Phinehas begate Abihua,

5 And Abihua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Abihub,

8 And Abihub begate Zadok, and Zadok begate Ahimaz,

9 And Ahimaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was a Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Abihub,

12 And Abihub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And Iehozadak departed when the Lord carried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Leui were Gethom, Kohath and Merari.

17 And these be the names of the sonnes of Gethom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli and Musli: and these are the families of Leui concerning their fathers,

20 Of Gethom, Libni his sonne, Tahath his sonne, Zimnah his sonne,

21 Iosh his sonne, Addo his sonne, Zerach his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, & Aminadab his sonne, * Korah his sonne, Afir his sonne,

23 Elkanah his sonne, and Ebiaph his sonne, and Afir his sonne,

24 Tahath his sonne, Vrieh his sonne, Vzziah his sonne, and Shaul his sonne.

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Iehoram his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldest ¶ Vahni, then Abiah.

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Afiah his sonne.

31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroban, the sonne of Eliel, the sonne of Teah,

35 The sonne of Zaph, the sonne of Elkanah, the sonne of Mahah, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Afir, the sonne of Ebiaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Irael,

39 And his brother Aaph stood on his right hand: and Aaph was the sonne of Berechiah, the sonne of Shimei,

40 The sonne of Michael, the sonne of Bafiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerach, the sonne of Adaiaph,

42 The sonne of Ethan, the sonne of Zimnah, the sonne of Shimei,

43 The sonne of Izhar, the sonne of Gethom, the sonne of Leui,

44 And their brethren the sonnes of Merari, were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Maluch,

45 The sonne of Hahabiah, the sonne of Amariah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Musli, the sonne of Merari, the sonne of Leui.

48 ¶ And their brethren the Leuites were appointed vnto all the seruice of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Abihub his sonne,

53 Zadok his sonne, and Ahimaz his sonne;

54 ¶ And these are the dwelling places of them throughout their townes and coates, each of the sonnes of Aaron for the familie of the Kohathites, for the most lawe theirs.

55 So they gaue them Hebron in the lande of Iudah and the suburbs thereof rounde about it.

56 But the felde of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for a refuge, euen Hebron and Libna with their suburbs, and Iatir, and Ekatermoa with her suburbs,

58 And Bethel with her suburbs, and Debir with her suburbs,

59 And Ahan and her suburbs, and Bethle-meth and her suburbs:

60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and q Alemech with her suburbs, and Anothoth with her suburbs: all the cities were thirteene cities by their families.

61 And vnto the sonnes of Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot ten cities.

apphich was the
Priest after that
Abiahaz was de-
posed, according to
the prophesie of
Eli the Priest,
1 Sam. 2, 35.
b And did valiantly
slit king Zerah,
who would haue
slayed the Priests
officer, Chr. 24,
27, 28.

c That is, he was
led into captiuitie
with his father Se-
raiah the his Priest,
2, King. 25, 18.

d Who seemeth to
be called Izhar,
Exod. 6, 21.
e Num. 16, 1.

f Who it also called
Ioel 1 Sam. 8, 2
and the 33. verse of
this chapter.

g After it was
brought to that
place where the
Temple should be
built, and was no
more carried to and
fro.
h Reade Exod.
27, 18.

* Or, Ephraim

* Or, mafa
h Mean- ing the
confine of Manasseh
vells 33.

i The Leuites were
called the fingers
broken because
they were of the
same stocke.
k Reade Num. 4, 49

l Or, cities which
were gaue to the
Leuites.

m They were first
appointed, & d
prepared for
n Which was also
called Manasseh,
Gen. 33, 10b 24

o That he who had
killed a man might
see thereunto for
succour till his case
was tried, Deut.
19, 1

p Which Ioshua
called Iotam Iosh.
15, 21. and 2, 15.
q Or, Almon, Iosh.
21, 18

r That is, they gaue
a portion to the
Kehabites, which
were the remnant
of the tribe of Leui,
out of the half-tribe
of Manasseh and
out of Ephraim
vells 67.

62 And to the sonnes of Gershom according to their families out of the tribe of Ifachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, threene cities.

63 Vnto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbes.

65 And they gaue by lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which they called by their names.

66 And they of the families of the ſonnes of Kohath, had cities and their coaſts out of the tribe of Ephraim.

67 * And they gaue vnto him cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,

68 Tokmeam alſo and her ſuburbes, and Bethoron with her ſuburbes,

69 And Aiſalon and her ſuburbes, and Gath-Rimmon and her ſuburbes,

70 And out of the haſte tribe of Manaſſeh, Aſer and her ſuburbes, and Bileam and her ſuburbes, for the families of the remnant of the ſonnes of Kohath.

71 Vnto the ſonnes of Gershom out of the familie of the haſte tribe of Manaſſeh, Gulan in Baſhan, and her ſuburbes, and Aſhtaroth with her ſuburbes,

72 And out of the tribe of Iſſachar. Kedeth and her ſuburbes, Daberath and her ſuburbes,

73 Ramoth alſo and her ſuburbes, and Aſnem with her ſuburbes,

74 And out of the tribe of Aſher, Maſhall and her ſuburbes, and Abdon and her ſuburbes,

75 And Hukok and her ſuburbes, and Rehob and her ſuburbes,

76 And out of the tribe of Naphtali, Kedeth in Galilee and her ſuburbes, and Hammon and her ſuburbes, and Kiriathaim and her ſuburbes,

77 Vnto the reſt of the children of Merari were giuen out of the tribe of Zebulun Rimmon and her ſuburbes, Tabor and her ſuburbes,

78 And on the other ſide Iordan by Iericho, euen on the Eaſtſide of Iorden, out of the tribe of Reuben, Bezer in the wildeerneſſe with her ſuburbes, and Iahzah with her ſuburbes,

79 And Kedemoth with her ſuburbes, and Me-pharath with her ſuburbes,

80 And out of ſ tribe of Gad Ramoth in Gilead with her ſuburbes, & Mahanaim with her ſuburbes,

81 And Heſſubon with her ſuburbes, and Iazer with her ſuburbes.

C H A P. VII.

1 The genealogie of Iſſachar, 6 Benjamin, 13 Naphtali, 14 Manaſſeh, 20 Ephraim, 30 and Aſher.

And the ſonnes of Iſſachar were Tola and Iſuah, and Iſub, and Shimron, foure.

2 And the ſonnes of Tola, Yzzi, and Rephaiah, and Ieriel, and Iſhim-i, and Iſbiam, and Shemuel, heads in the houſholdes of their fathers. Of Tola were valiant men of warre in their generations, whoſe number was in the dayes of Dauid two and twentie thouſand, and ſixe hundred,

3 And the ſonne of Yzzi was Izrahiah, and the ſonnes of Izrahiah, Michah, and Obadiah, and Ioel, and Iſbiah, foue men alſo princes.

4 And with them in their generations, ſet the houſhold of their fathers were bandes of men of warre for battell fixe and thurie thouſand: for they had many wines and children.

5 And their brethren among alſo the families of Iſſachar were valiant men of warre, reckoned in alſo by their genealogies foure ſcore and ſeuen thouſand.

6 The ſonnes of Benjamin were Bela, and Becher, and Iediah, three.

7 And the ſonnes of Beda, Ezbon, and Yzzi, and Yzziel, and Ierimoth, and Iry, five heads of the houſholdes of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thurie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioſah, and Eliezer, and Elienai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameh; alſo theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houſes of their fathers, valiant men of warre, twenty thouſand and two hundred.

10 And the ſonnes of Iediah were Bilhan, and the ſonnes of Bilhan, Ieuth, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſiſh, and Aſhibah.

11 Alſo theſe were ſonnes of Iediah, chiefe of the fathers, valiant men of warre, ſeuenneue thouſand and two hundreth, marching in battell ay to the warre.

12 And Shupim, and Hupim were the ſonnes of Iry, but Hulim was the ſonne of Iry's brother.

13 The ſonnes of Naphtali, Iahziel, & Guni, and Iezer, and Shalum of the ſonnes of Bilhah.

14 The ſonne of Manaſſeh was Aſtrial which ſhee bare unto him, but his concubine of Aſram bare Machir the * father of Gilead.

15 And Michir tooke to wife the ſiſter of Hupim & Shupim, and the name of their ſiſter was Maachah. And the name of the ſecond ſonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name Peſeth, and the name of his brother was Shereth: and his ſonnes were Vlam and Rakem.

17 And the ſonne of Vlam was Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

18 And his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

19 And the ſonnes of Shemida were Ahian, and Shechem, and Likhi, and Nim.

20 The ſonnes alſo of Ephraim were Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Eladah, and Tahath his ſonne.

21 And Zabud his ſonne, and Shuthelah his ſonne, and Ezer, and Elead; and the men of Gathar were borne in the land, ſlew them, becauſe they came downe to take away the ir cattell.

22 Therefore Ephraim their fathers mourned many dayes, and his brethren came to comfort him.

23 And when hee went in to his wife, ſhee conceived, and bare him a ſonne, and hee called his name Beriah, becauſe affliction was in his houſe.

24 And his daughter was Sherah, which built

^a Meaning, the foure ſonnes, and the ſiſter.

^b Or, Kinſmen.

^c called alſo Aſtrial, Gen. 46. 21. Num. 26. 38. ^e Which were the chiefe, for the theſe were ſet in all appearance Gen. 46. 21.

^f Or, Iſt. ^g Meaning, that he was not the ſonne of Benjamin, but of Dan, Gen. 46. 23. ^h Or, of Aſer. ⁱ Or, Sallim, Gen. 46. 24. ^j This came of Dan, and Naphtali, which were the ſonnes of Bilhah, Gen. 46. 23, 24, 25. ^k Num. 26. 29, 31. ^l Or, Iſer, Num. 26. 30.

^m Meaning, the ſiſter of Gilead.

ⁿ Which was one of the ſix principall cities of the Philistines, ſee the Ephraimites. ^o Or, Kiſſoth.

^p Or, Sherah.

^q Or, Timoth. I. ſ. 2.

^r Or, Gath. I. ſ. 2.

^s Who ſu the ſiſter

^t ſiſter is called alſo

^u Gethon.

^v Or, Iſer.

^w Or, Kithan, I. ſ. 2.

^x Or, Iſer.

^y Or, Iſer.

^z Or, Engannim.

^a Or, Iſer.

^b Or, Iſer.

^c Or, Iſer.

^d Or, Iſer.

^e Or, Iſer.

^f Or, Iſer.

^g Or, Iſer.

^h Or, Iſer.

ⁱ Or, Iſer.

^j Or, Iſer.

^k Or, Iſer.

^l Or, Iſer.

^m Or, Iſer.

ⁿ Or, Iſer.

^o Or, Iſer.

^p Or, Iſer.

^q Or, Iſer.

^r Or, Iſer.

^s Or, Iſer.

^t Or, Iſer.

^u Or, Iſer.

^v Or, Iſer.

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^x Or, Iſer.

^y Or, Iſer.

^z Or, Iſer.

^a Or, Iſer.

^b Or, Iſer.

^c Or, Iſer.

^d Or, Iſer.

^e Or, Iſer.

^f Or, Iſer.

^g Or, Iſer.

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^r Or, Iſer.

^s Or, Iſer.

^t Or, Iſer.

^u Or, Iſer.

^v Or, Iſer.

^w Or, Iſer.

^x Or, Iſer.

^y Or, Iſer.

^z Or, Iſer.

Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah *was* his ¹ sonne, and Retheph, and Telah his sonne, and Tahan his sonne,

26 Laadan his sonne, Ammihud his sonne, Eliasma his sonne,

27 Non his sonne, Iehoshua his sonne,

28 And their possessions and their habitations *were* Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also &c the villages thereof, vnto ² Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ³ ⁴ The sonnes of Apher *were* Imnah, and Iush, and Iihuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber and Malchiel, which is the father of Birzaith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet *were* Pefach, and ⁵ Bimhal, and Ashuath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Roh-gah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Imma, and Sheleph, and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Yispha and Ara.

39 And the sonnes of Villa, Harah, and Haniel, and Rizia.

40 All these were the children of Apher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of fixe and twentie thousand men.

C H A P. VIII.

1 The sonnes of Beniamin, 33 And race of Saul.

B Eniamin also begate Bela his eldest sonne, Ahibei the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fift.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abihua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ⁶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Gaba: and ⁷ they were caried away captiues to Monahath.

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and ⁸ he begate Vzza, and Ahihud.

8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent ⁹ away Hulhim and Baarh his wiues.

9 He begate, I say, of Hodeff his wife, Iobab and Zibia, and Melib, and Malcham,

10 And Ieuz and Shachia, and Mirma: these were his sonnes, and chiefe fathers.

11 And of Hulhim he begat Ahitub and Elpaal,

12 And the sonnes of Elpaal *were* Eber, and Milham, and Shamed (which built Ono, and Lod,

and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Garb.)

14 And Ahio, Shaliak, and Ierimech,

15 And Sebadi, and Ara, and Adar,

16 And Michael, and Iphah, and Ioha, the sonnes of Beriah,

17 And Zebadi, and Meshullam, and Hiski, and Heber,

18 And Ithmerai, and Izaliah, and Iobab, the sonnes of Elpaal,

19 Takim also, and Zichri, and Sabdi,

20 And Elicnai, and Zillehai, and Eliel,

21 And ¹⁰ A¹¹ adiah, and Beraiah, and Shimrah the sonnes of Shimei,

22 And Ithpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anrothijah,

25 Iphedeiah and Penuel the sons of Shuthi,

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Isaresbiah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe ¹² fathers according to their generations, *even* princes, which dwelt in Ierusalem.

29 And at ¹³ Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah,

30 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher,

32 And Mikloth begate Shimach: these also dwelt with their brechren in Ierusalem, *even* by their brechren.

33 And ¹⁴ Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchithua, and Abinadab, and ¹⁵ Elibaal.

34 And the sonne of Ionathan *was* Merib-baal, and Merib-baal begate Michah.

35 And the sonnes of Michah *were* Pitnon, and Melech, and Tarea, and Abaz.

36 And Abaz begate Ichoadah, and Ichoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne *was* Raphah, and his sonne Eleafah, and his sonne Azel.

38 And Azel had fixe sonnes, whose names are these: Arikam, Bocheru, and Ithmael, and Shearish, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother *were* Vlam his eldest sonne, Iehuth the second, and Eliphelet the third.

40 And the sonnes of Vlam *were* valiant men of warre which flor with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were of the knes of Beniamin.

C H A P. IX.

1 All Israel and Iudah numbred. 10 Of the Priests and Leuites, 11, 18 And of their offier.

T HUS all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were ² caried away to Babel for their transgression.

2 ³ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, *even* Israel, the Priests, the Leuites, and the ⁴ Beniamins,

* Or, Azzah,

* The chiefe of the tribe of Benjamin, that dwelt in Ierusalem. * Chap. 9. 31

* Who in the Saul, and Saul begate Ionathan, and Malchithua, and Abinadab, and Elibaal. * Sam. 9. 2. 1. is called Ab el. * Hee is also named Iudabach, * Sam. 2. 8. * Hee is likewise call'd Mephibosheth, 2. Sam. 4. 4.

a To wit, of Ephraim,

* Or, Adaiah,

* Genes. 4. 6, 17.

* Or, Kimbal,

a Hee continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul,

b Meaning, the inhabitants of the city of Gaba,

c To wit, Ehud,

d After he had put away his two wiues,

3 And in Ierusalem dwell of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vekai the sonne of Anubub the sonne of Onri, the sonne of Imri, the sonne of Bari, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Alaiiah the eldest, and his sonnes.

6 And the sonnes of Zerach, Ieuel, and their brethren sixe hundredth and ninetie.

7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodanuah, the sonne of Hafenuah.

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephariah, the sonne of Reuel, the sonne of Ibmijah.

9 And their brethren according to their generations nine hundredth, fifty and sixe: all these were *chiefe fathers in the households of their fathers.

10 ¶ And of the Priests, Iedaiiah, and Iehoia-rib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the *chiefe of the house of God,

12 And Adajiah the sonne of Ieroham, the sonne of Paschur, the sonne of Malchijah, and Masai, the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshille-mith, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers, a thousand seven hundredth and threescore valiant men, for the *worke of the seruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasub, the sonne of Azrikam, the sonne of Huthabiah, of the sonnes of Merari.

15 And Bakkahar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Iedunah, and Berechiah the sonne of Afa, the sonne of Eikanah, that dwell in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the * Kings gate Eastward.

19 And Shallum the sonne of Core the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were over the worke, and office to keepe the gates of the * Tabernacle: so their families were over the hoaste of the Lord, keeping the entrie.

20 And Thinchas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelmiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredth and twelue, which were numbered according to their genealogies by their townes. Dauid established these, and Samuel the Seer * in their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards,

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, which were in their townes, came at * seuen dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the * chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, & they caused it to be opened every morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appoynted ouer the instrumments, and ouerall the vessels of the Sanctuary, and of the * floure, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priests made oynments of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shalum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the oversight of the * shewbread to prepare it euerie Sabbath.

33 And these are the fingers, the chiefe fathers of the Leuites, which dwell in the chambers, & had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwell at Ierusalem.

35 ¶ And in Gibeon dwelt ¶ the father of Gibeon, Ieiel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kith, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, & were by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Mochinna, and Abinadab, and Eibbaal.

40 And the sonne of Ionathan was Merib- baal: and Merib- baal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate * Iarah, and Iarah begate Alemeth, and Azmaueih, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne was Rephaiah, & his sonne was Eleasah, and his sonne Azel.

44 And Azel had sixe sonnes, whose names are these, Azikam, Bocheru, and Imael, and She- ariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAPTER. X.

1 The battell of Saul against the Philistims, 4 In which he dieth. 6 And his sonnes also. 13 The cause of Sauls death.

Then * the Philistims fought against Israel: and the men of Israel hidde before the Philistims, and fell downe flaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and ¶ Philistims smote Ionath- and

¶ They termed weekly, at Eub. 4. 10.

* Or, opening of the doore.

h whereof the meate offering was made, Gen. 2. 1.

* Exod 25. 10.

i But were continually occupied in singing praises to God.

* Chap. 8. 20. ¶ Or, Abiegun.

* 1. Sam. 14. 5. chap. 8. 33.

k who was also called Ichabod Chap. 3. 34.

* 1. Sam. 31. 2.

* Or, chiefe of the families,

¶ That is, he was chiefe of the house of God.

d To serve in the Temple, every one according to his office.

e So called, because they long time into the Temple thereby, and not the common people.

f Their charge was that none should enter into these places, which were only appoynted for the Priests to minister in.

and Abinadab, and Malchidua the sonnes of Saul.

3 And the battell was fore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, least these vncircumcised come and mocke at me: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of Dagon.

11 When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oake in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression that hee committed against the Lord, * euen against the word of the Lord which he kept not, and in that he fought and asked counsell of a * familiar spirit,

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome vnto Dauid the sonne of Ithai.

CHAP. XI.

3 After the death of Saul Dauid is anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the sovereyn of Zion. 6 Iosab is made captaine. 10 His valiant men.

Ten * all Israel gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, when Saul was king, thou leddest Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the King to Hebron, and Dauid made a covenant with them in Hebron before the Lord. And they anoynted Dauid king ouer Israel, * according to the word of the Lord, by the hand of Samuel.

4 And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus said to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the city of Dauid,

6 And Dauid sayd, * Whosoever smiteth the Iebusites first, shall be the chiefe and captaine. So Iosab the sonne of Zeruah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the cite of Dauid.

8 * And he built the cite on euery side, from Millo euen round about: and Iosab repaired the rest of the cite.

9 And Dauid prospered and grew: for the Lord of hostes was with him.

10 * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iathobe in the sonne of Hachmoni, the chiefe among thirtie: hee lift vp his speare against three hundred, * whom hee slew at one time.

12 And after him was Eleazar the sonne of * Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and slewed it, and slewed the Philistims: so the Lord gaue a great victory.

15 * And three of the thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the hold, the Philistims garisoned at Beth-lehem.

17 And Dauid longed, and said, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the hostes of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: should I drinke the blood of these men, for they have brought it with the incontinencie of their liues: therefore he would not drinke it: these things did these three mightie men.

20 * And Abithai the brother of Iosab, he was chiefe of the three, & hee lift vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three he was more honourable than the two, and he was their captaine: * but he attained not vnto the first thre.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, and was of Kizzel, hee slew two * strong men of Moab, hee went downe also and slewed a Lion in the middes of a pit in time of snow.

23 And hee slew an Egyptian, a man of great stature, euen five cubites long, and in the Egyptians hand was a speere like a weavers beame: and he went downe to him with a staffe, and plucked the speere out of the Egyptians hand, and slewed him with his owne speere.

24 These things did Benaiah sonne of Iehoiada, and had the name among the three worthies.

25 Behold, he was honourable among thirty, but he attained not vnto the *first* three. * And Dauid made him of his counsell.

26 ¶ These also *were* valiant men of warre, A-
shel the brother of Ioab, Elhanan the sonne of
Dodo of Beth-lehem.

27 ¶ Shammoth the Harodite, Helez the Pe-
lonite,

28 Ira the sonne of Ikkef the Tekoite, Abie-
zer the Antothite,

29 ¶ Sibbecai the Hufathite, Ilai the Ahoite,

30 Maharai the Netophathite, Heled the sonne
of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeath of the
children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaath, Abiel the Ar-
bathite,

33 Azmaueh the Baharumite, Elihah the
Shaalbonite,

34 The sonnes of Hafeem the Gizonite, Iona-
than the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite,
Eliphah the sonne of Vr,

36 Hopher the Melchathite, Ahiah the Pe-
lonite,

37 Iiezro the Carmelite, Naarah the sonne of
Ezbi,

38 Ioel the brother of Nathan, Mibhar the
sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Bero-
thite, the armour-bearer of Ioab, the sonne of Zer-
uah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zabad the sonne of Ah-
lai,

42 Adinah the sonne of Shiza the Reubenite,
a captaine of the Reubenites, & thirtie with him,

43 Hanan the sonne of Maachah, and Iotha-
phat the Mitnithite,

44 Vziah the Asherathite, Shama and Ieiel the
sonnes of Otham the Arochite,

45 Iediel the sonne of Shimri, and Ioha his
brother the Tizite,

46 Eliel the Mahauite, and Ierebai and Iofha-
uah the sonnes of Elnaah, and Ithmah the Moa-
bite,

47 Eliel and Obed, and Iaafiel the Mefo-
baite.

5 Eluzai, and Ierimoth, and Bealiah, and She-
mariah, and Shephathiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Ioe-
zer, Iafthobeam of Hakorehim,

7 And Ioelah, and Zebadiah the sonnes of
Ieroham of * Gedor.

8 And of the Gadites there separated them-
selves some vnto Dauid into the hold of the wil-
derneffe, valiant men of warre, and men of armes,
and apt for battell, which could handle * speare
and shield, and their faces *were like* the faces of
lions, and *were like* the roes in the mountaines
in swiftneffe.

9 Ezer the chiefe, Obadiah the second, Eliab
the third,

10 * Mishmanah the fourth, Jeremiah the
fifth,

11 Attai the fixt, Eliel the seuenth,

12 Iohanan the eighth, Eizabab the ninth,

13 Jeremiah the tenth, Machannai the ele-
uenth.

14 These were the sonnes of Gad, captaines of
the hoaste: one of the least could *refist* an hundredth,
and the greater a thousand.

15 These are they that went ouer Iorden in the
first moneth, when hee had filled ouer all his
banks, and put to flight all them of the valley, to-
ward the East and the West.

16 And there came of the children of Benia-
min, and Iudah to the hold vnto Dauid,

17 And Dauid went out to meete them, and
answered and sayd vnto them, If yee be come
peaceably vnto me to helpe me, mine heart shall
be knit vnto you: but if you come to betray me
to mine aduersaries, *seeing* there is no wickednes
in mine hands, the God of our fathers, behold it,
and rebuke it.

18 And the * spirit came vpon Amasai, which
was the chiefe of thirtie, and he sayd, Thine are
were, Dauid, and with thee, O tonne of Ithai.
Peace, peace be vnto thee, and peace be vnto
thine helpers: for thy God helpeth thee. Then
Dauid receiued them, and made them captaines
of the garrison,

19 ¶ And of Manasseh, some fell to Dauid,
when hee came with the Philistims against Saul
to battell, but they helped them not: for the
Princes of the Philistims * by aduilement sent
him away, saying, Hee will fall to his master Saul
* for our heads.

20 As he went to Ziklag, there fell to him of
Manasseh, Adnah, and Ioz-bad, and Iediel,
and Michael, and Iozabab, and Elihu,
and Ziltai, heads of the thousand that were of Ma-
nasseh,

21 And they helped Dauid against * that band:
for they were all valiant men, and were captaines
in the hoaste.

22 For at that time day by day, there came to
Dauid to helpe him, vntill it was a great host, like
the hoast of * Goli.

23 And these are the numbers of the captains
that were armed to battell, and came to Dauid to
Hebron to turne the kingdom of Saul to him, ac-
cording to the word of the Lord.

24 The children of Iudah that bare shield and
* speare, *were* fixe thousand and eight hundredth
armed to the warre.

25 Of the children of Simeon valiant men of
warre, seven thousand and an hundredth.

26 Of the children of Leui four thousand
and

CHAP. XII.

¶ *When they were that went with Dauid when he
fled from Saul. 14 Their valiantnesse. 23 They
that came vnto him vnto Hebron out of euery tribe
to make him King.*

¶ These also are they that came to Dauid to
* Ziklag, while he was yet kept close, because
of Saul the sonne of Kish: and they were among
the valiant and helpers of the battell.

2 They were weaponed with bowes, and
could vse the right and the left hand with stones,
and with arrowes and with bowes, and *were* of
Sauls *b* brethren, *men* of Benjamin.

3 The chiefe *were* Ahiezzer, and Iosah the
sonnes of Shemach a Gibeathite, and Ieziel, and
Peler the sonnes of Alnaueth, Berachah & Iehu
the Antothite,

4 And Ilmahiah the Gibeonite, a valiant man
among thirty, and aboue the thirty, and Jeremiah,
and Iehaziel, and Iohanan, and Iofhabab the Ge-
derathite,

f Meaning those
three which
brought the water
to Dauid.
* 1 Sam. 13. 13.

g Called also
Shemmoah, 1 Sam.
13. 15.

h He is also called
Albunim, 1 Sam.
23. 27.

* To take his part
against Saul, who
persecuted him.

* That is, of the
tribe of Benjamin,
whereof Saul was,
and wherein were
the most throwers
with stones, Iudg.
20. 14.

d Which the scri-
bes called Nisim,
or Ashub, containing
halfes March, and
halfes Aprill, when
Iorden was wont to
ouerflow his banks,
Iude 1. 19.

e The spirit of bold-
nes and courage
moued him to
speake thus,

f They came onely
to help Dauid, and
not to succore the
Philistims, which
were enemies to
their country.
* 1 Sam. 29. 4.

* Or, a stirring par-
tise of our brethren,

g To wit, of the
Amalekites, which
had burned the city
Ziklag. 1 Sam. 30.
1, 2.

h Meaning, mightie
or strong: for the
Ebreies say a thing
is of God, when it
is excellent.

* Or, buckler.

and fixe hundredth,

27 And Ichoiada *was* the chiefe of them of Aaron: and with him three thousand and feuen hundredth.

28 And Zadok a yong man very valiant, and of his fathers household *came* two and twenty captains.

29 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them vnto that time kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundredth valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eightene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the times, to know what Israel ought to doe: the heads of them *were* two hundredth, and all their brethren were at their commendement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand * which could feare the battell in aray: they were not of a double heart.

34 And of Nephthali a thousand captains, and with them with shield and speare seven and thirtie thousand.

35 And of Dan expert in battell, eight and twenty thousand and fixe hundredth.

36 And of Aſſer that went out to the battell and were trained in the warres, forty thousand.

37 And of the other ſide of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of warre to fight with, an hundredth and twenty thousand.

38 All theſe men of warre * that could lead an armie, came with * vpriſt heart to Hebron to make Dauid king ouer all Israel: and all the reſt of Israel *was* of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were neere them vntill Iſſachar, and Zebulun, and Naphtali brought bread vpon aſſes, and on camels, and on mules, and on oxen, *euen* meat, floure, figges, and Raiſins, and wine and oyle, and beesies and ſheepe abundantly: for there was ioy in Israel.

CHAP. XLIII.

7 The Arke is brought againe from Kiriath-earim to Ieruſalem. 6 Vzsa dieth becauſe he toucheth it.

And Dauid counſelled with the captains of thouſands and of hundredth, and with all the gouernours.

2 And Dauid ſaid to all the Congregation of Israel, If it ſeeme good to you, and that it proceedeth of the Lord our God, we will ſend to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their ſuburbs) that they may aſſemble themſelues vnto vs,

3 And we will bring againe the Arke of our God to vs: for we fought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe ſo: for the thing ſeemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from * Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from Kir-ath-earim.

6 And Dauid went vp and all Israel to * Baſeth in Kiriath-earim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the houſe of Abinadab: and Vzsa and Ahio * guided the cart.

8 And Dauid and all Israel played before God with all their might, both with ſunges and with harps, and with violis, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threſhing floore of Chidon, Vzsa put forth his hand to hold the Arke, for the oxen did ſhake it.

10 But the wrath of the Lord was kindled againſt Vzsa, and he ſmote him, becauſe he layed his hand vpon the Arke: ſo he dieth there before God.

11 And Dauid was angry, becauſe the Lord had made a breach in Vzsa, and he called the name of that place, Perez-Vzsa vnto this day.

12 And Dauid feared God that day, ſaying, How ſhall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid, but cauſed it to turne into the houſe of Obed Edom the Gittite.

14 So the Arke of God remained in the houſe of Obed Edom, *euen* in his houſe three moneths: and the Lord bleſſed the houſe of Obed Edom, and all that he had.

CHAP. XLIIII.

1 Hiram ſendeth wood and vnrornen to Dauid. 4 The names of his children. 8. 14 By the counſell of God he goeth againſt the Philiftims, and ouercometh them. 15 God fighteth for him.

¶ Then * ſent Hiram the king of Tyruſe meſſengers to Dauid, and Cedar trees, with maſons and carpenters to build him an houſe.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, and that his kingdom was liſt vp on him, becauſe of his people Israel.

3 Alſo Dauid tocke moe wiues at Ieruſalem, and Dauid begate moe ſonnes and daughters.

4 And theſe are the names of the children which he had at Ieruſalem, Shammua, and Shobab, Nathan and Salomon,

5 And Iſbah, and Elihu, and Eliſhet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Eliſhama, and Beeliada, and Eliſhalet.

8 But when the Philiftims heard that Dauid was anoynted King ouer Iſrael, all the Philiftims came vp to ſeeke Dauid. And when Dauid heard, he went out againſt them.

9 And the Philiftims came, and ſpread themſelues in the valley of Rephaim.

10 Then Dauid asked counſel at God, ſaying, Shall I go vp againſt the Philiftims, and wilt thou deliuer them into mine hand? And the Lord ſaid vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid ſaid, God hath diuided

of the Leuites which came by deſcent of Aaron,

There is, the great number rooke Sauls part,

Men of good experience, which knew at all times what was to be done,

Or, for themſelves in aray
† Bar lemt and bray,

so that his whole hoſte were three hundredth twenty and two thousand, two hundredth twenty and two.

Or, fought in their aray.
Or, with a good warfare.
In the reſt of the Militaires,

His firſt care was to ſetle religion, which had in Sauls dayes beene tor-rupted and neglected,

2 Sam. 4. 24

Or, Nihil.

That is, from Gaba, where the inhabitants of Kir-ath-earim had placed it in the houſe of Abinadab.

2 Sam. 4. 3

Or, Baal, made

2 Sam. 6. 8.

The ſonnes of Abinadab.

That is, before the Arke, where God ſwed himſelfe: ſo that the figure is taken for the thing figured, which is common to all ſacraments both in the old and new Teſtament.

Called also Nathan; 2 Sam. 6. 4.

Before the Arke for ſweeping that which did not appertaine to his vocation for this charge was giuen to the Levites, Num. 4. 15. ſo that theſe all good intentions are condemned, except they be commanded by word of God.

Who was a Leuit, and called Gibeon, becauſe he had dwelt at Gaba.

2 Sam. 5. 14

2 Kings 24.

2 Proſper of Gods promiſe made to the people of Iſrael.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

2 Kings 24.

^a That is, the valley of education, b. cause the enemies were dispersed there like waters.

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, ^a Bial-perazim.

12 And there they had left their gods: and David said, Let them be euen burnt with fire.

13 Against the Philistims came and spread themselves in the valley.

14 And when David asked againe counsell at God, God said to him, Thou shalt not goe vp after them, but turne away from them, that thou mayest come vp upon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So David did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 *Dauid prepareth a house for the Arke.* 4 *The number and order of the Levites.* 16 *The fingers are chosen out among them.* 25 *They bring againe the Arke with ioy.* 29 *Dauid dancing before it, is despised of his wife Michal.*

AND Dauid made him houses in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, * None ought to cary the Arke of God, but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Ierusalem to bring vp the ^b Arke of the Lord vnto his place, whi. h he had ordained for it.

4 And Dauid assembled the sonnes of Aaron, and the Levites,

5 Of the sonnes of Kohath, Vrieli the chiefe, and his * brethren sixscore.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundred and twentie.

7 Of the sonnes of Gerson, Joel the chiefe, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of ^c Hebron, Eliel the chiefe, and his brethren fourscore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 And Dauid called Zadok and Abiathar the Priests, and of the Levites, Vrieli, Asaiah and Joel, Shemaiah and Eliel, and Amminadab.

12 And he said vnto them, Ye are the chiefe fathers of the Levites: * sanctifie your selves, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For * because ye were not there at the first, the Lord our God made a breach among vs: for we fought him not after due order.

14 So the Priests and the Levites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Levites bare the Arke of God vpon their shoulders with the barres as Moises had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Levites, that they should appoint *certaine* of their brethren to sing with ^d instruments of musique, with viols and harpes, and cymbals, that they might make a found, and lift vp their voyce with ioy.

17 So the Levites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kubaiah,

18 And with them their brethren in the ^e second degree, Zechariah Ben, and Iazziel, and Shemiramoth, and Ichiel, and Vnni, Eliab, and Benaiah, and Maaleiah, and Matithiah, and Elipheleh, and Mikneah, and Obad Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan, *were* fingers to make a found with cymbals of bras,

20 And Zechariah, and Aziel, and Shemiramoth, and Ichiel, and Vnni, and Eliab, and Maaleiah, and Benaiah, with viols on ^f Alamoth,

21 And Matithiah, and Elipheleh, and Mikneah, and Obad Edom, and Ieiel, and Azaziah, with harpes vpon ^g Sheminith Iezazeah.

22 But Chenaniah the chiefe of the Levites had the charge, bearing ^h y burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah *were* porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nathaniel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obad Edom, and Ieiah *were* porters ⁱ for the Arke.

25 * So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the Couenant of the Lord from the house of Obad Edom with ioy.

26 And because that God ^k helped the Levites that bare the Arke of the Couenant of the Lord, they offered * seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Levites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers: and vpon Dauid *was* a linnen ^l Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and of found of cornet, and with trumpets, and with cymbals, making a found with viols and with harp.

29 And when the Arke of the ^m couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out a window, and saw king Dauid dancing and playing, and * she despised him in her heart.

CHAP. XVI.

1 *The Arke being placed, they offer sacrifices.* 4 *Dauid ordeineth Asaph and his brethren to minister before the Lord.* 8 *He appointeth a notable Psalm to be sung in praise of the Lord.*

SO * they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he ⁿ blessed the people in the Name of the Lord,

^a These instruments and other ceremonies, which they obtained, were instructions of their infancy, which continued to the coming of Christ.

^b which were instruments in signifying

^c This was an instrument of musicke, or a certain kind of keyboard, they ascended to sing Psalms.

^d Which were the eight tone, one of the which he had was most excellent and chiefe.

^e To wit, to appoint Psalms, and songs to them that sing.

^f With Berechiah and Benaiah, yet. 23.

^g * 1 Sam. 6, 18.

^h That is, gave them strength to execute their office.

ⁱ Besides the bullocke and the first beest which Dauid offered at every first pace. * 1 Sam. 6, 18. * 2 Reges 1, 16.

^j It was so called because it put the Israelites in remembrance of the Lords couenant made with them. * 1 Sam. 6, 18.

^k 1 Sam. 6, 17.

^l He called vpon the Name of God, desiring him to prosper the people, and give good success to their beginning.

^a * This was in the place of the citie, called Zion, 1 Sam. 5, 7. 9. * Num. 4, 1, 20.

^b From the house of Obad Edom, 2 Sam. 4, 10, 12.

^c Or, Ministers.

^d Who was the first of the four sonnes of Kohath, 1 Sam. 6, 18, 21 and Num. 3, 30.

^e The third sonne of Kohath, 1 Sam. 6, 18.

^f Propter vestes et hoc puras, abstinere from all things wherby ye might be polluted, and so not able to come to the Tabernacle.

^g Chap. 13, 10.

^h According as he had appointed in the Law.

ⁱ 2 Reg. 25, 14, 15.

3 And hee dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Levites to minister before the Arke of the Lord, and to rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Marithiah, and Eliab, and Benaiah, and Obad-Edom, even Ieiel with instruments, viols, and harpes, and Asaph to make a found with cymbals.

6 And Benaiah and Iehaziel Priests, with trumpets continually before the Arke of the Covenant of God.

7 Then at that time David did appoint at the beginning to give thanks to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lord, and call upon his Name: declare his works among the people.

9 Sing vnto him, sing praise vnto him, and take of all his wonderful works.

10 Reioyce in his holy Name: let the hearts of them that fecke the Lord reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the iudgements of his mouth.

13 O seed of Israel his seruant, O the children of Iaaokb his chosen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his Covenant for euer, and the word, which he commanded to a thousand generations:

16 * Which hee made with Abraham, and his oathe to Izhak:

17 And hath confirmed it to Iaaokb for a Law, and to Israel for an euerslating Couenant,

18 Saying, To thee will I giue the land of Canaan, the lot of your inheritance.

19 When ye were few in number, yea, a very few, and strangers therein.

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked 4 Kings for their iakes, saying,

22 Touch not mine anoynted, and doemy 1 Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderful workes among all people.

25 For the Lord is great and much to be praised, and he is to be feared about all gods.

26 For all the gods of the people are iudoles, but the Lord made the heauens.

27 Praise and glory are before him: power and beaurie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power

29 Giue vnto the Lord the glory of his Name: bring an offering, and come before him, and worship the Lord in the glorious Sanctuary.

30 * Tremble ye before him all the earth, surely the world shall be stable, and not mooue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth,

32 Let the sea reioyce, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee cometh to iudge the earth.

34 Praise the Lord for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and a glory in thy praile.

36 Blessed be the Lord God of Israel for euer: and euer: and let all the people say, * So be it, and praise the Lord.

37 * Then he left there before the Arke of the Lords Covenant Asaph and his brethren to minister continually before the Arke, that which was to be done every day:

38 And Obad Edom and his brethren, threescore and eight: and Obad Edom the sonne of Ieduthun, and Holiab were porters.

39 An I Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeon.

40 To offer burnt offerings vnto the Lord upon the burnt offering altar continually, in the morning an l in the euening, even according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them were Heman and Ieduthun, and the rest that were chosen (which were appoynted by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman and Ieduthun, to make a found with the cornets and with the cymbals, with excellent instruments of musick: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house: and David returned to blesse his house.

CHAP XVII.

3 David is forbidden to build an house to the Lord.

12 Christ is promised vnto the future of Salomon.

18 David giueth thanks, 23 * Prayeth vnto God.

NOW * afterward when David dwelt in his house, hee said to Nath. in the Proph. t. Behold, I dwell in an house of cedar trees, but the Arke of the Lords Couenant remaineth vnder burtaines.

2 Then Nathan said to David, Doe * all that is in thine heart: for God is with thee.

3 And the same night euen the word of God came to Nathan, saying,

4 Go, and tell David my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefore euer I haue walked with all Israel, spake I one word to any of the Iudges, saying, (whom I commanded to feed my people) saying, Why haue ye not build me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant David, Thus saith the Lord of hostes: I tooke thee from the sheepecoat, and from following the sheepe, that thou shouldst be a pauer ouer my people Israel.

To reuere th to their state.

Here cometh this to be the chiefe of the multitude of men: the will that all the people both to haue and to be content to this.

With zadok and the rest of the priests: declaring that also: our duty to God: we are chiefy bound to our owne house, for the which as for all other things, we ought to pray vnto God, and instruct our families to praise his Name.

* A sum of it. A well built and sure house: that is, in tents corner. I wish it so. As yet, hee had not made to the Prophets: hee prophesied concerning David: therefore hee said, I wish it so. After that Nathan had said to him.

* That is, in a tent which was made of skins, and was not fixed. I prayeth, who is to use his house, which was a house of cedar trees. Of the house of David, hee saith, I wish it so. I wish it so, that thou shouldst be a pauer ouer my people Israel.

a David gave them this psalme to praise the Lord, signifying, that in all our enterprises the name of God ought to be praised and called upon. * Psal. 105. 1, 2.

What of this is the chiefe, that he hath chosen himselfe a Church to call upon his Name. Who of his wonderful providence hath chosen a few of the stocke of Abraham to his children.

In our comming to church, which iudgements were declared by Gods mouth to Moses. Meaning hereby that the promise of adoption onely appointed to the Church.

* Gen. 12. 16. 17. 18. Luke 23. 33. Hee is the Lord, who by promise of land were made.

Hee meaneth from the time that Abraham entered vnto the time that Iaaokb went into Egypt for famine.

Asa Pharaoh and Abimelech.

Hee saith, I will declare his word, and they declared it to their posterity. * Psal. 95. 1.

His strong faith appeareth herein, that though all the world should fall away, yet he would cleave to the living God.

He humbleth his selues vnder the mightie hand of God.

Hee exhorteth the church to adore and to adore with him in considering the greatness of the great of God.

* Or, gotten thee fame,

h Make them sure that they shall not remove.

g For I know of thy power.

i Will give thee great pasture,

k That is, unto the coming of Christ: for then these things should cease. l Which was Saul.

m Hee went into the tent where the Ark was, knowing what we ought to do when we receive any benefits of the Lord.

* Or, remind.

n Meaning, to this kindly estate.

o Thou hast promised a Kingdom: thy shall continue to me and my posterity, and that Christ shall persevere of me.

p Freely and according to the purpose of thy will, without any deserving.

q That is, he showed him his love, and led him to his God, by delivering them from danger, and preserving them. r Thou had declared unto me by Nathan the Prophet. s For hee proved. t And cannot break promise.

8 And I have bene with thee whithersoever thou hast walked, and have destroyed all thine enemies out of thy sight, and * have made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and will h plant it, that they may dwell in their place, and moove no more: neither shall the wicked people * vex thee any more, as at the beginning,

10 And since the time that I commanded Judges over my people Israel) And I will subdue all thine enemies: therefore I say unto thee, that the Lord will ^h build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise up thy seede after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for ^h ever.

13 I will be his father, and hee shall by my sonne, and I will not take thy mercy away from him, as I tooke it from him that was before ^h thee.

14 But I will establish him in mine house, and in mine kingdom for ever, and his throne shall be stablished for ever.

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the king ^m went in and * sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me ⁿ hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy servant for a great while, and hast regarded me according to the estate of a man of ^o his degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servants sake, even according to thine ^p heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither *is there* any God besides thee, according to all that wee have heard with our eares.

21 Moreover what one nation in the earth *is* like thy people Israel, whose God went to redeem them *to be* his people, and to make thy selfe a Name, *and to doe* great and terrible things by casting out Nations from before thy people, whom thou hast delivered out of Egypt?

22 For thou hast ordained thy people Israel to be thine owne people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be confirmed for ever, and doe as thou hast said.

24 And let thy Name be stable and magnified for ever, that it may be The Lord of hostes, God of Israel, *is* the God of Israel, and let the house of Dauid thy servant be established before thee.

25 For thou, O my God, hast ^t revealed unto the eare of thy servant, that thou wilt build him an house: therefore thy servant hath ^t bene bold to pray before thee.

26 Therefore now Lord (for thou art ^t God, and hast spoken this goodnesse unto thy servant,)

27 Now therefore, it hath pleased thee to bless the house of thy servant, that it may be before thee for ever: for thou, O Lord, hast blessed it, and it shall be blessed for ever.

C H A P. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Moab. 3 Zebah, 5 Aram, 12 And Edom.

And after this, Dauid smote the Philistims, and subdued them, and tooke ^g Gath, and the villages thereof out of the hand of the Philistims,

2 And he smote Moab, and the Moabites became Dauids servants, and * brought gifts.

3 ¶ And Dauid smote * Hadarezer King of Zobah unto Hamath, as hee went to stablish his border by the river ^h Perath.

4 And Dauid tooke from him a thousand charrets, and seven thousand horsemen, and twentie thousand footmen, and * destroyed all the charrets, but hee reuered of them an hundred charrets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put ^g a garison in Aram of * Damascus, and the Aramites became Dauids servants, and brought gifts: and the Lord ^h preferred Dauid whersoever he went.

7 And Dauid tooke the shields of golde that were of the servants of Hadarezer, and brought them to Ierusalem.

8 And from ^h Tihath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brazen ^h Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the host of Hadarezer king of Zobah:

10 Therefore he sent ^h Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had ware with Hadarezer) *who brought* all vessels of golde and silver and brasse.

11 And king Dauid did dedicate them unto the Lord, with the silver and gold that hee brought from all the nations, ^h from ^h Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abihai the sonne of Zeruiah smote of Edom in the salt valley ^h eightene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids servants: and the Lord preferred Dauid whersoever he went.

14 So Dauid reigned over all Israel, and executed iudgement and iustice to all his people.

15 And Iobab the sonne of Zeruiah was over the hoste, and Iehohaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and * Shauitha the Scrbe,

17 * And Beniah the sonne of Iehoiada was over the ^h Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

C H A P. XIX.

4 Hanun King of the children of Ammon doeth great injuries to the servants of Dauid. 6 Hee prepares an armie against Dauid. 15 and is overcome.

After this also * Nahab the king of the children of Ammon died, and his sonne reigned in his stead,

which ^h Sam. 8. 1 is called the bride of bondage, because it was a strong towne, and kept the country round about in subjection. ^h Or, payed tribute. ^h Or, Hadazer. ^h Or, Euphrates.

* Sam. 8. 4

* Or, Damascus. ^h That is, in all things that he enters upon.

c Which ^h Sam. 8. 6 are called Beth, and Bethohai. ^h 1. King 7. 23. ^h Item 23. 20.

d Called also Iosabab, ^h Sam. 8. 10.

e Because the Edomites and the Syrians toynd their power together, it is said ^h Sam. 8. 12. that the Aramites were spoiled. ^h Which is understood that Iobab slew twentie thousand, as is in the title of the threethree, Iobab and Abihai the 28.

* Or, Shabai. ^h Reside ^h Sam. 8. 18.

* A. Sam. 10. 6.

a Because Nahab
seemed Dm a
his compine, when
Saul p'ced him
he would now
be-w pleasure to his
sonne for the same.

2 And David said, I will shew kinde-^{ness} vnto Hanun the sonne of Nahab, because his father shewed kinde-^{ness} vnto me. And David sent messengers to comfort him for his father. So the seruants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that David doeth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun took David's seruants, and shamed them, and cut off their garments by the halfe vnto the buttocks, nor lent them away.

5 And there went certaine and tolde David concerning the men: and hee sent to meet them (for the men were exceedingly abashed) and he King said, Tis it at Iericho, vntill your beards be grown: then returne.

6 ¶ When the children of Ammon sawe that they flanke in the fight of David, then sent Hanun and the children of Ammon thousand and talents of silver, to hire them chariots and horsemen out of Aram Naharaim, and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirtie thousand chariots, and the king of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when David heard it, hee sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselves in the field.

10 When Ioab sawe that the front of the battell was against him before and behind, then hee chose out of all the choise of Israel, and let himselfe in aray to meete the Aramites.

11 And the rest of the people hee deliuered vnto the hand of Abihai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai his brother, and entered into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed David, hee gathered all Israel, and went ouer Iordan, and came vnto them, and put himselfe in aray against them: And when David had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Da-

uid destroyed of the Aramites leuen thousand chariots, and fourtie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with David, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented, 4 The Philistines are thrise ouercome with their giants

And * when the yeere was expired, in the time that kings go out a warfare, Ioab cried out the strength of the army, and destroyed the cuntry of the children of Ammon, and came and besieged R. b. b. (but David tried at Ierusalem) and Ioab brake R. b. b. hand and deftlyed it.

2 ¶ Then David took the crowne of their king, from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on D. uids head, and hee brought away the spoyle of the citie exceeding much.

3 And hee caried away the people that were in it, and cut them with sawes, and with h. i. rows of yron, and with axes: euen thus did David with all the cities of the children of Ammon. Then David & all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at * Gezer with the Philistines: then Sibbechai the Hushathite slew * Sippai of the children of * Haraphah, and they were subdued.

5 And there was yet another battell with the Philistines: and Elhanan the sonne of Iair slewe * L. h. m. the brother of Goliath the Gittite, whose speere staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by a l. i. x. euen foure and twenty, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Jehonathan the sonne of Shimea Dauids brother did fly him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of David, and by the hands of his seruants.

CHAP. XXI.

1 David causeth the people to be numbered, 14 and there death seuenie thousand men of the Philistines.

And Satan stood vp against Israel, and provoked D. uid to number Israel.

2 Therefore David said to Ioab, and to the ruiers of the people, Goe and number Israel from Beerseba euen to D. n. and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundredth times to many as they be, O my lord the king: are they not all my iords seruants: wherefore doth my lord require this thing?

why should he be a cause of streipalle to Israel?

4 Nevertheless, the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto David: and all Israel were * cleuen hundred thousand men that drew sword: and Iuda was * foure hundred and seuenie

thous. and
for this place,
1 Sam. 10, 18

* 1 Sam 11, 14

a Which was the
chale. e of the
Ammonites.
1 Sam 11, 19, 20

b Which menteth
about the value of
seuen thousand and
fiftye arrowes,
which is about
the thre pound
weight.

* 1 Sam. 11, 12.
* 1. Cor. 13, 12.
* 1. Cor. 13, 12.

c Reides a Sam,
11, 12.

d Meaning, that he
had fire a spere on
hands and feet.

a He tempted Da-
uid, setting be-
fore his eyes
the number of
kings and glory, his
power and victorie,
1 Sam,
11, 12.

b That is, from
south to North.

c It was a thing in-
different and vni-
to number the peo-
ple, but because he
did it of ambi-
tion, and to
though his strength
died in his peo-
ple, God punished him,
1 Sam 11, 12.

b Thus the malice
of the interpreter
the purpose of the
godly in the world
sense

c They shamed off
the hille of their
beards, 1 Sam. 10, 4
d To put them to
shame and villeny,
which is the am-
bassadors ought
to have bene ho-
noured: and because
the Jews vied to
weare like garments
and beards, they
thus dishonoured
them, to make them
odious to others.

e Or, had made
them fesse to be
abashed of David.
1 Sam 10, 4, 5.
f Which were fite
in all.

f Which was a cite
of the tribe of
Reuben beyond
Iordan,

g He declareth that
where the canis is
cull, the courage
cannot be valiant,
and that in good
cause men ought to
be courageous, and
commit the iussell
to God.

h This is, Engbra-
104

through negligence, gathered not the whole summe as it is here declared. e. 12
Samuel is a mention of thirte thousand more, which was either by rounding the
some of the Beramites which were mixed with Iuda, or as the rightest way
beg the childe and princes are left out.

thousand.

thousand men that drew sword.

6 But the Levites and Benjamin counted hee not among them: for the Kings word was inminable to Ioab.

7 And God was displeased with this thing: therefore he smote Israel.

8 Then David said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remove the iniquitie of thy servant: for I haue done very foolishly,

9 And the Lord spake vnto Gad Dauids * Seer, saying,

10 Goe and tell Dauid, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moeths to be destroyed before thine aduersaries, and the sword of thine enemies * to take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 And God sent the Angel into Ierusalem to destroy it, And as hee was destroying the Lord behelde, and he repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of * Ornan the Jebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betweene the earth and the heauen, with his sword drawn in his hande and stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is even I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the name of the Lord.

20 And Ornan turned about and saw the Angel, and his foure sonnes that were with him, and hee himselfe, and Ornan threshed wheat.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of thy threshing floore, that I may builde an altar there vnto the Lord: giue it mee for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to

thee, and let my lord the King doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King Dauid sayd to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without coit.

25 So Dauid gaue to Ornan for that place six hundred shekels of gold by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and hee answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then hee sacrificed there.

29 (But the Tabernacle of the Lord which Moles had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

2 David prepared things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, vnto which thing hee himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

And Dauid sayd, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

3 Dauid also prepared much yron for the nailes of the doores and of the gates, and for the ioyninges, and abundance of brasse passing weight.

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnificent, excellent and of great fame and dignitie throughout all countreys: I will therefore now prepare for him, So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lord my God.

8 But the word of the Lord came to mee, saying, * 4 Thou hast shed much blood, &c. hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my fight.

9 Behold, a faine is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes,

That is, as much as it is worth: for having enough of his owne, and yet to haue tenen of another mans goods to offer vnto the Lord, it had bene the fruite not acceptable to God. *See Reader. 1 Sam. 14. 16.* *God declareth that he heard his request, in that he sent downe fire from heauen: for all they might see no fire in sacrifice, but of that which was refused still vpon the altar.* *Leuit. 6. 13.* *and came downe from heauen, Leit. 9. 24 as appeareth by the punishment of Nadab and Abihu.* *Leuit. 10. 2.*

That is, the place wherein hee will be worshipped.

b Meaning, enuoying men of other nations which dwell among the Iewes. c To wit, which weighed little better of gold, *1 Chron. 2. 9.*

* 2 Sam. 7. 13

* Chap. 18. 2. d This declareth how greatly God detested the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit hee enterprised no warre, but by Gods commandement and againe his enemies.

* Or, Prophet,

* Or, misse this,

* Reader 1 Sam. 14.

g When God draweth backe his plagues, hee seeth to repent, reader *Can. 6. 6.* *Or, Oranabab*

h Thus hee both drew a repentance and a fatherly care toward his people, which desired God to spare them, and to punish him and his,

i If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God? h Thus hee did by the commandement of God, as verse 18. for else it had bene abominable, as by either Gods word, or reason.

1. Sam. 7. 13.
2. King. 5. 5.

10 * He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel forever.

11 Now therefore my sonne, the Lord shall be with thee, and I will be a proper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Only the Lord give thee swiftnesse and understanding, and give thee charge over Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to observe the statutes & the iudgements, which the Lord hath commanded Moyses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my sight I have I prepared for the house of the Lord thundreth thousand talents of gold, and a thousand thousand talents of silver, and of brasse, and of yron passing weight: for there was abundance: I have also prepared timber and stone, and thou mayest provide more thereto.

15 Moreover thou shalt workmen with thee enough, * hewers of stone, and workmen for timber, and all men expert in every worke.

16 Of gold, of silver, and of brasse, and of yron there is no number: * Vp therefore, and be going, and the Lord will be with thee.

17 David also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on every side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now let * your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 David being elde, ordeineth Salomon King. 3 He causeth the Levites to be numbered. 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moyses.

2 O when David was old and full of dayes, * he made Salomon his sonne King over Israel.

3 And he gathered together all the princes of Israel with the Priests and the Levites.

4 And the Levites were numbered from the age of thirtie yeere and above, and their number according to their summe was eight and thirtie thousand men.

5 Of these foure and twentie thousand were set to * aduance the worke of the house of the Lord, and fixe thousand were ouer-seers and iudges.

6 And foure thousand were porters, and foure thousand prayed the Lord with instruments which * he made to praye the Lord.

7 So David diuided offices vnto them, to wit, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

8 Of the Gershonites were * Laadan & Shimei. 8 The sonnes of Laadan, the chiefe was Ichiel, and Ietham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Hazziel, and Haram, three; these were the chiefe fathers of Laadan.

10 Also the sonnes Shimei were Ishah, Zina, Ieuth, and Beriah; these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and * Zizah the second, but Ieuth and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moyses: and Aaron was separated to * sanctifie the most holy place, he and his sonnes for ever to tunc incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moyses also the man of God and his children were named with the tribe of Leui.

15 The sonnes of Moyses were Gersom, and Eliezer.

16 Of the sonnes of * Gersom was Shebuel the chiefe.

17 And the sonne of Eliezer was Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahziel the third, and Iekoniath the fourth.

20 The sonnes of Vzziel were Michah the first, and Ishaiiah the second.

21 ¶ The sonnes of Merari were Mahli and Muthi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but d Messing, his daughter, and their brethren the sonnes of Eleazar, Kish tooke them.

23 The sonns of Muthi were Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, * the chiefe fathers according to their offices, according to the number of names, and their tunc me that did the worke for the seruice of the house of the Lord from the age of twentie yeeres and above.

25 For David said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Levites shall no more erect the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of David, the Levites were numbered from twentie yeere and above.

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the worke of the seruice of the house of God.

29 Both for the shewbread, and for the fine flour, for the meate offering, and for the vneleuened cakes, and for the fried things, and for that which was roasted, and for all meales and life.

30 And for to stand every morning, to give thanks and to praise the Lord, & likewise at euen.

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome, continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of Congregation, & the charge of the holy place, and the charge of the sonnes

* Or, Zinz.

* Exod 1. 10, and 2. 10.

* That is, of those in the most holy place, and to sanctifie the holy things.

* They were but of the order of the Levites, and were of the tribe of the Levites.

* Exod 2. 11, and 1. 13.

* To call the Levites to the service of the Lord, although he be alone, and he be none borne after.

* Math. 2. 13.

* David did build the house of the Lord, as he is the age of thirtie, as verse 3. & as verse 13.

* As verse 13. & as verse 13. & as verse 13.

* As verse 13. & as verse 13. & as verse 13.

* As verse 13. & as verse 13. & as verse 13.

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* As verse 13. & as verse 13. & as verse 13.

* As verse 13. & as verse 13. & as verse 13.

3 Hee sheweth that there can be no prosperitie, but when the Lord is with vs.

4 There are onely the kings wherby meynes gouerne their subjects right, and wherby the Realmes doe prosper and flourish.

5 For David was pious in respect of Salomon.

6 Or, masons and carpenters.

7 That is, goe about it quickly.

8 The nations sound about.

9 For as he knew that God would plague them, and not prosper their labours, except they sought with all their hearts to let forth his glory.

10 1. King. 1. 30.

11 Or, to haue care over.

12 Ebr. I made, according David.

13 Chap. 6. 1.

14 Exod. 6. 17.

15 Or, Libani, Chap. 17. 1.

of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIV.

David assigneth offices to the sons of Aaron.

These are also the * divisions of the sons of Aaron: The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died * before their father, and had no children: therefore Eleazar and Ithamar executed the Priests' office.

3 And David distributed them, even Zadok of the * sons of Eleazar, and Ahimelech of the sons of Ithamar according to their offices in their ministrations.

4 And there were found moe of the sons of Eleazar by the * number of men, then of the sons of Ithamar, and they divided them, *to wit*, among the sons of Eleazar, sixteen heads, according to the household of their fathers, and among the sons of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and to the rulers of the Sanctuary and the rulers of the house of God were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nathan the Scribe of the Levites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the son of Abiathar, and before the chief fathers of the Priests and of the Levites, one family being referred for Eleazar, & another referred for Ithamar.

7 And the first ^b lot fell to Iehoiarib, and the second to Iedaiah.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleventh to Eliasib, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieshieba,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Hapizzzer,

16 The nineteenth to Pethahiah, the twentieth to Iehzekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamli,

18 The three and twentieth to Deliah, the four and twentieth to Maaziah.

19 These were their orders according to their offices, when they entered into the house of the Lord according to their custom under ^d the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ^f And of the sons of Levi that remained of the sons of Amram, *was* Shubael, of the sons of Shubael, Iedeiah.

21 Of Rehabiah, *even* of the sons of Rehabiah, the first Ishijah,

22 Of Izhari, Shelomoth, of the sons of Shelomoth, Iahath,

23 And his sons, Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The son of Vzziel *was* Michah, the son

of Michah *was* Shamir,

25 The brother of Michah *was* Ishijah, the son of Ishijah, Zachariah,

26 The sons of Merari *were* Mahli, and Musi, the son of Iasijah *was* Beno,

27 The sons of Merari, of Iahaziah *were* Beno, and Shoham, and Zaccur and Ithri.

28 Of Mahli *came* Eleazar, which had no sons.

29 Of Kish: the son of Kish *was* Ier-hmeel,

30 And the sons of * Mulhi *were* M-hili, and Eder, and Jerimoth: these were sons of the Levites after he household of their fathers.

31 And these also cast lots with their brethren the sons of Aaron before King David, and Zadok and Ahimelech and the chief fathers of the Priests, and of the Levites, *even* the chief of the families against their younger brethren.

CHAP. XXV.

The fingers are appointed, with their places and lots.
SO David and the captains of the army * separated for the ministrations the sons of Asaph, and Heman, and Jeduthun, who should sing prophecies with harps, with viols, and with cymbals, and their number was *even* of the men for the office of their ministrations, *to wit*,

2 Of the sons of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asarel-h: the sons of Asaph *were* under the hand of Asaph, *which sang* prophecies by the * commission of the King.

3 Of Jeduthun, the sons of Jeduthun, Gedaliah, and Zeri, and Ieshiah, Aibabiah and Matithiah, ^b six, under the hands of their father: Jeduthun sang ^c prophecies with an harpe, for to give thanks and to praise the Lord.

4 Of Heman, the sons of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddaly, and Romamiezzer, Iolbekathah, Mallothi, Hothir, and Mahazioth.

5 All these were the sons of Heman, the Kings * Seer in the words of God to lift up ^e his * home: and God gave to Heman fourteen sons and three daughters.

6 All these were under the * hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the service of the house of God, and Asaph, and Jeduthun, and Heman *were* at the Kings * commandment.

7 So was their number with their brethren that were instructed in the songs of the Lord, *even* of all that were cunning, two hundred four score and eight.

8 And they cast lots, a charge against ^d charge, as well ^e small as great, the cunning man as the scholar.

9 And the first lot fell to ^f Ioseph, *which was* of Asaph, the second, to Gedaliah, who with his brethren and his sons were twelve.

10 The third, *to* Zaccur, *be*, his sons and his brethren *were* twelve.

11 The fourth, *to* * Izri, *be*, his sons and his brethren *were* twelve.

12 The fifth, to Nethaniah, *be*, his sons and his brethren *were* twelve.

13 The sixth, to Bukkiah, *be*, his sons and his brethren *were* twelve.

14 The seventh, to Iesharelah, *be*, his sons and his brethren *were* twelve.

15 The eighth, to Ieshiah, *be*, his sons and his brethren *were* twelve.

^a Which was the second son of Asaph.

^f That is, every one had that dignity, which fell unto him by lot.

^a The fingers were divided into six courses, so that every course or order contained twelve, and in all there were 288, as verse 7.

^f Ebr. bands.

^b Whereof one is not here numbered, c. Meaning, Palmes and songs to praise God.

^a Or, Prophet.

^e Or, power, meaning of the king.

^e Or, government.

^f Ebr. bands.

^d Who should be in every company and course.

^e Without respect to age or cunning.

^f So that he learned in the first time, and at the second every one at his turn followed orderly.

^e Or, the Zoster.

^a Luke, to 4. 6. nomb. 3. 4. and 28. 40.

^a Whether their fathers yet lived.

^a Or, on, go.

^f Ebr. bands.

^a This lot was ordained to take away all occasion of envy or grudging of one against another.

^c Zacharie the father of Iohn Baptist was of this course at the house of Abia, Luke 1. 5.

^d By the dignity that God gave to Aaron.

16 The ninth to Mattaniah, *he*, his sonnes and his brethren twelue,

17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.

18 The eleuenth to Azareel, *he*, his sonnes and his brethren twelue.

19 The twelfth to Ashabiah, *he*, his sonnes and his brethren twelue.

20 The thirteenth to Shubael, *he*, his sonnes and his brethren twelue.

21 The fourteenth to Mattithiah, *he*, his sonnes and his brethren twelue.

22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelue.

23 The sixteenth to Hananiah, *he*, his sonnes and his brethren twelue.

24 The seuenteenth to Ioshebekadiah, *he*, his sonnes and his brethren twelue.

25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.

26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.

27 The twentieth to Eliathah, *he*, his sonnes and his brethren twelue.

28 The one and twentieth to Hothir, *he*, his sonnes and his brethren twelue.

29 The two and twentieth to Giddalti, *he*, his sonnes and his brethren twelue.

30 The three and twentieth to Mahazioth, *he*, his sonnes and his brethren twelue.

31 The foure and twentieth, to Romanti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordered, every man to his gate, with his shoulder kepte, 20 and ouer the treasure.

C Concerning the divisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of ¹ Aphi-

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iedaiel the second, Zebadiah the third, Iathiel the fourth,

3 Elam the fift, Iehohanan the sixt, and Eliehoznai the seuenth.

4 And the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nathaneel the fift,

5 Ammiel the sixt, Ifsahar the seuenth, Peulthai the eight: for God had ^d blessed him.

6 And to Shemaiah his sonne were sonnes borne that ^d ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elihu also, and Shemachiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren mighty and ^d strong to serue, *euen* threecore and two of Obed Edom.

9 And of Meshelemiah sonnes and brethren, eightene mighty men.

10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe.)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Hofah were thirteene.

12 Of these were the divisions of the porters, of the chiefe men, *hauing* the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for every gate.

14 And the lot on the Eastside fell to ¹ S Shelemiah: then they cast lots for Zechariah his sonne

15 To Obed Edom Southward, and to his sonnes the house of ¹ S Aluppin:

16 To Shuppim and to Hofah Westward with the gate ^h of Shallecheth by the paved streete that goeth vpward, ward ouer against ward.

17 Eastward were fixe Leuites, and Northward foure a day, and Southward foure a day, and toward Aluppin ¹ two and two.

18 In ¹ k Parbar toward the West were foure by the paved streete, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¹ And of the Leuites, Ahiiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gerushimnes *defending* of Laadan, the chiefe fathers of Laadan were Gerushmi and Icheli.

22 The sonnes of Icheli were Zethan and Ioel his brother, *appointed* ouer the treasures of the house of the Lord.

23 Of the ¹ Amramites, of the Izharites, of the Hebronites, and of the Ozietites.

24 And Shebuel the sonne of Gerushm, the sonne of Moses, a ruler ouer the treasures.

25 And of his brethren *which* came of Eliezer, was Rehabiah his sonne, and Ichthiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the capitaines ouer thousands, and hundreds, and the capitaines of the armie had ^m dedicated.

27 (For of the batels and of the spoyles they did dedicate to maintaine the house of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and who-soeuer had dedicate *any thing*, it was vnder the hand of Shelomith and his brethren.

29 Of the Izharites were Chenaniah and his sonnes, for the businesse ^m without ouer Israel, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuite, a thousand and seuen hundred were officers for Israel beyond Iordan Westward in all the businesse of the Lord, and for the seruice of ^o the King.

31 Among the Hebronites was Iediah the chiefe, euen the Hebronites by his generations according to the families. And in the fourth yeere of the reigne of Dauid they were fought for: and there were found among them men of actiuite at Iazer in Gilead.

32 And his brethren men of actiuite, two thousand and seuen hundred chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter *pertaining* to ¹ God, and for the kings businesse.

CHAP. XXVII.

Of the priests and leuites that ministered vnto the King.

The children of Israel also after their number, *euen* the chiefe fathers and capitaines of thousands and of hundreds, and their officers that

serued

¹ Or, Asaph and his

² One expert and meeke to keepe that gate.

³ This was an house, where they

⁴ vied to reioice to confult of things concerning the temple, as a consultation house

⁵ Whereat they vied to cast out the blis of the city.

⁶ Meaning, two oneday, and two another

⁷ which was an house wherein they kept the instruments of the Temple.

⁸ There also his charge ouer the treasures.

⁹ Or, confes

¹⁰ According to the Lord continued, Num. 31. 11

¹¹ Meaning, of things that were out of the city.

¹² That is, for the hungs house.

¹³ To which, the count

¹⁴ list of Iediah

¹⁵ Both is spiritual and temporal thing.

¹ Or, asaph, or

² Or, Asaph was

³ not the notable musician, but

⁴ another of that name called also

⁵ Asaph, Chap. 6.

⁶ 23. 37. and 2. 19.

⁷ and also Asaph.

⁸ In giuing him

⁹ many children.

¹⁰ Or, like their fathers house, mean-

¹¹ ing, worthy men,

¹² and valiant.

¹³ Or, nephews.

¹⁴ And meeke to

¹⁵ serue in the office

¹⁶ of the portership.

¹⁷ Or, asaph.

¹⁸ Or, confes.

¹⁹ According to

²⁰ their names aswell

²¹ as to the office.

4 *El-difione, or bands.*
5 Which executed their charge and office, which is meant by coming in, and going out.

serued the king by diuers ** courtes*, a which came in and went out, moneth by moneth throughout all the moneths of the yeere: in every courte *vere* foure and twentie thousand.

2 Ouer the first courte for the first moneth *was* Iahobeam the sonne of Zabdiel: and in his courte *vere* foure and twentie thousand.

3 Of the sonnes of Peres *was* the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the courte of the second moneth *was* Dodai an Ahchite, and *this was* his courte and Mikloth *was* a captain, and in his courte *vere* foure and twentie thousand.

5 The captain of the third host for the third moneth *was* Benaiah the sonne of Iehoiada the chiefe Priest: and in his courte *vere* foure and twentie thousand.

6 This Benaiah *was* mighty among ** thirte* and aboue the thirte, and in his courte *was* Amizabad his sonne.

7 The fourth for the fourth moneth *was* Afabel the brother of Ioab, and Zebadiah his sonne after him: and in his courte *vere* foure and twentie thousand.

8 The fift for the fift moneth *was* prince Shammuth the Izrahite: and in his courte foure and twentie thousand.

9 The sixt for the sixt moneth *was* Ira the sonne of Ikkeih the Tekoite: and in his courte foure and twentie thousand.

10 The seuenth for the seuenth moneth *was* Helez the Pelonite, of the sonnes of Ephraim: and in his courte foure and twentie thousand.

11 The eight for the eight moneth *was* Sibbecai the Huiathite of the Zarhites: and in his courte foure and twentie thousand.

12 The ninth for the ninth moneth *was* Abiezer the Anethothite of the sonnes of *¶* Iemini: and in his courte foure and twentie thousand.

13 The tenth for the tenth moneth *was* Maharai the Netophathite of the Zarhites: and in his courte foure and twentie thousand.

14 The eleuenth for the eleuenth moneth *was* Benaiah the Parathite of the sonnes of Ephraim: and in his courte foure and twentie thousand.

15 The twelfth for the twelfth moneth *was* Heldai the Netophathite, of Othniel, and in his courte foure and twentie thousand.

16 ** Moreouer the rulers* ouer the tribes of Israel *vere thefe*: ouer the Reubenites *was* ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hathiabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elishu of the brethren of Dauid: ouer Ilachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ithmaiah the sonne of Obadiah: ouer Naphtali, Terimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Joel the sonne of Pedaiah:

21 Ouer the 4 *other* halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Iafiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham. These are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twentie yeere olde and ynder, because the

Lord had said that hee would increase Israel like vnto the starres of the heauens.

24 And ** Ioab* the sonne of Zeruiah began to number: but hee finished it not, because there came wrath for it against Israel: neither was the number put into the *¶* Chronicles of king Dauid.

25 And ouer the kings treasures *was* Azariah the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towers *was* Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that tilled the ground, *was* Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, *was* Shimci the Ramathite: and ouer that which appertained to the vines, and ouer the flore of the vine *was* Sabdi the Shiphmitic:

28 And ouer the olive trees and mulberry trees that were in the valleys, *was* Baal-Hanan the Gederite: and ouer the flore of the oyle *was* Ioab:

29 And ouer the oxen that fed in Sharon, *was* Shetrai the Sharonite: and ouer the oxen in the valleys *was* Shaphat the sonne of Adai:

30 And ouer the camels *was* Obil the Ilmaelitic: and ouer the ailes *was* Iehdeiah the Meronitic:

31 And ouer the sheepe *was* Iaziz the Hagetite: all these were the rulers of the substance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counsell & of vnderstanding (for he was a scribe) and Ichiel the sonne of Iachmoni *vere* with the Kings *¶* h sonnes.

33 And Ahithophel *was* the kings counsellor, and Huihai the Archite the kings friend.

34 And after Ahithophel *was* Iehoiada the sonne of Benaiah and Abiathar: and captain of the Kings armie *was* Ioab.

CHAP. XXVII.

3 *Whereof* Dauid *was* forbidden to build the Temple, because hee killed Solomon and the people to perform it. 4 *Warning* vnto feare the Lord.

NOW Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, and the captains of hundreds, and the rulers of all the substance and possession of the king, and of his sonnes, with the *¶* eunuches, and the mightie, and all the men of power, vnto Ierusalem,

2 And King Dauid stood vp vpon his feete, and said, Heare ye me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lord, and for a ** footstool* of our God, and haue made ready for the building,

3 But God said vnto mee, ** Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.*

4 Yet as the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of *¶* Iudah is the house of my father, and among the sonnes of my father he delighted in me to make me king ouer all Israel.)

5 So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdom of the Lord ouer Israel.

6 And he said vnto mee, Salomon thy sonne,

** Chap. 21. 7.*
e And the commandment of the king was abominable to Ioab: chap. 21. 6.
f The Ebreues make both the e leeches of (Chionicles but one, and at this verse make the midles of the booke touching the number of verses.

g This is, a man learned in the word of God.
h To be their schoolemaisters and teachers.
i After that Ahithophel had giuen himselfe, 2. Sam. 17. 23, Iehoiada was made counsellor.

Or, diſe ſeruant,
Gen. 37. 36.

a Where the Arke ſhould remaine, and euenue pmoite to God,
1. Eſd. 96. 5.
** 2 Sam 7. 5. 13.*
b p. 12, 8.

b According to the prophcie of Iahob, Gen. 49. 9.
** Wiſd. 9. 7.*

** 2 Sam. 23. 20.*
23. 23.

¶ Or, Benjamin.

c Meaning, beſides theſe reſidue captiuities.

d Which is beyond Iorden, in reſpect of Iudah: alſo one captain was ouer the Reubenites and the Gadites.

he shall build mine house & my courts: for I haue chosen him to be my sonne, & I will be his father.

7 I will stablish therefore his kingdome for euer, if he endeavour himselfe to doe my commandments, and my iudgements, as I this day.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandments of the Lord your God, that ye may possesse this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing mind: * For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee, but if thou forsake him, hee will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: be strong therefore, & doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy seate,

12 And the paterne of all that he had in his minde for the courts of the house of § Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Levites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 He gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of silver by weight, for all manner of seruice.

15 The weight also of golde for the candlesticks, and gold for their lamps, with the weight for euery candlesticke, and for the lamps thereof, and for the candlestickes of silver by the weight of the candlesticke, and the lamps thereof according to the vse of euery candlesticke,

16 And the weight of the gold for the tables of shewbread, for euery table, and silver for the tables of silver,

17 And pure gold for the fleshhooks, and the bowles, and ¶ plates, and for balens, gold in weight for euery bafen, and for silver balens, by weight for euery bafen,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of the chert of the Cherubs that spred themselves, and covered the Arke of the covenant of the Lord:

19 All, *that he*, by writing sent to me by the hand of the Lord, which made mee vnderstand all the workmanship of the paterne.

20 And Dauid sayd to Salomon his sonne, Be strong and of a valiant courage, & doe it: feare not, nor be afraide: for the Lord God, *euery* God is with thee: hee will not leaue thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priests and the Levites for all the seruice of the house of God, *euery* shall be with thee for the whole worke, with euery free heart that is skillfull in any manner of seruice, The princes

also and all the people *will be* † wholly at thy † com-
mandement.

CHAP. XXIX.

† The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon created king. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

Moreouer, Dauid the King sayd vnto all the Congregation, God hath chosen Salomon mine only sonne, yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

2 Now I haue prepared with all my power for the house of my God, gold for vessels of gold, and silver for them of silver, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and onyx stones, and flint stones to be set, and carbuncles stones, and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreouer, because I haue delight in the house of my God, I haue of mine owne gold and silver, which I haue giuen to § house of my God beside all that I haue prepared for the house of the Sanctuary,

4 Euen three thousand talents of gold of the gold of Ophir, and seven thousand talents of fined silver to ouerley the walles of the houses,

5 The golde for the things of golde, and the silver for things of silver, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaynes of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gaue for the seruice of the house of God, five thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whom precious stones were found, gaue them to the treasure of the house of the Lord by the hand of Iehiel the Geerthannite.

9 And he people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a perfect heart. And Dauid the king also reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse and power, and glory and victorie, and prayse: for all that is in heauen & in earth is thine, thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore, our God, we thanke thee, and praye thy glorious name.

14 But who am I, and what is my people, that wee should be able to offer willingly after this sort: for all things come of thee: and of thine owne hand we haue giuen thee.

15 For wee are strangers before thee, and sojourners like all our fathers: our dayes are like the shadowe vpon the earth, and there is none abiding.

3 And therefore is ought to be excellent in all points

b His great care toward the finishing of the Temple made him to spare no expence, but to bestow his owne pecuniarie: as it is written what he had of his owne store for the Lords house. dize was not only libell himselfe, but sought others to furnish the worke of God. e. i. to offer.

e Meaning, from that day.

f That is, which God can give and without hypocisie. * Psalm 122. 1. g. Which children sende their letters out to their fathers.

h We give thee a due thing of our owne, but that which we haue received of thee, for whether the gifts be corporal or spiritual, we receive them all of God, and the more we giue thee the more thou hast lent to vs for a time. i. i. e. we may say them to requite.

a If he continue to keep my law and depart not therefrom, as he doeth hitherto.

d To wit, of Canaan. e He declareth that nothing can separate them from the commodity of this land, both for themselves and their posteritie, but their sinnes and iniquities.

* 1 Sam. 16. 9. Psalm 7. 9. Iren. 11. 20. and 17. 10. and 20. 15. f Meaning, for his Arke. g That it in execution.

h. i. e. that were in his spiritus missionis.

h That is, the ten candlestickes, 2. King. 7. 49.

i Or, outcries.

i Meaning, of the mercy-seat which covered the Arke, which was called the cherub, because the Lord declared his will there. k For all this was left in writing in the booke of the Law, Exod. 25. 40, which booke the king was bound to put in execution, Beut. 17. 19.

l That is, euery one will be ready to helpe thee with whole gifts that God hath giuen him.

15 O Lord our God, all this abundance that we haue prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also my God, that thou * triest the heart, and halt pleasure in righteousness: I haue offered willingly in the yprightnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandments, thy testimonies, and thy statutes, and to do all things, and to build the house which I haue prepared.

20 ¶ And Dauid said to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the King.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, seven a thousand yong bullocks, a thousand rams, and a thousand sheepe, with their minde drinke offering, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the

Lord the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anoynted him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sat on the throne of the Lord, as king in steade of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king Dauid submitted themselves vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gave him glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Israh reigned ouer all Israel.

27 And the space that hee reigned ouer Israel was seentie yeere: seuen yeere reigned hee in Hebron, and three and thirtie yeere reigned hee in Ierusalem:

28 And hee died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first & last, behold, they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer.

30 With all his reigne and his power, and times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gave the chiefe gouernment of all things.
 * Bar. gave the bar.

* 1. King. 2. 12

The booke of Nathan and Gad are thought to haue bene lost in the captiuitie.
 Meaning, the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGVMENT.

THIS second booke containeth briefly in effect that, which is comprehended in the two booke of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more copiously then in the booke of the Kings, and therefore some greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The second, howe it is a thing that greatly offends God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophet of God, and were very zealous to set forth his religion throughout all their dominion, and contrariwise, the wicked hated his ministers, depofed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fancies of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the twue and thirtieth yeere of Darius, and containe in the whole, three thousand, five hundred, threescore and eghtee yeeres, and fixe moneths.

CHAP. I.

¶ The offering of Salomon at Gibeon. 8. His prayer vnto God for his sinne. 11. Which he giueth him, and more. 14. The number of his chariots and horsemen. 15. and of his wiues.



Hen Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spoke vnto all Israel to the captaiues of thousands, and of hundreds, and to the iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at Gibeon:

for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriah-earim, when Dauid had made preparation for it: for he had pitched a rent for it in Ierusalem.

5 Moreover, the brazen altar * that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

7 The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall

so called, because that God the chiefe of the certain figures of his presence.

d which was for the burnt offerings Exod. 25. 11.
 * Euid. 38. 1. 2.

* 1. King. 3. 46

* 1. Sam. 16. 7.
 Chap. 23. 2.

¶ Consume them in this good mind, that they may seene thee willingly.

¶ That is, did veneration the king.

in Meaning, all kind of licence which they mingled with their exercises, as wine, &c.

* 1. Chr. 21. 18. and 2. Chron. 1. 5.

a That is, hee proclaimed a solemn sacrifice, and commanded that all should be as the same.
 b Resid. 1. King. 3. 9.

moneth and the second day, in the fourth yeere of his reign.

3 And these are the measures whereon Salomon grounded to build the house of God: the length of cubits after 5 first measure was three-score cubites, and the breadth twenty cubites:

4 And the porch that was before the length in the front of the breadth, was twenty cubites, and the height was an hundred and twenty, and he overlaid it within with pure gold.

5 And the greater house he filled with firre tree which he overlaid with good gold, and grained thereon palme trees and chaines.

6 And hee overlaid the house with precious stone for beautie: and the gold was gold of Paraim.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof overlaid hee with gold, and grained Cherubims vpon the walles.

8 He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubits, &c the breadth thereof twenty cubites: and hee overlaid it with the best gold, of fixe hundred talents.

9 And the weight of the nailes was fiftie shekels of gold, and he overlaid the chambers with gold.

10 And in the house of the most holy place he made two Cherubims wrought like children, and overlaid them with gold.

11 And the wings of the Cherubims were twenty cubits long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubites, joyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubites, they stood on their feete, and their faces were toward the house.

14 He made also the vail of blue silke and purple, and erimofin, and fine linnen, and wrought Cherubims thereon.

15 And he made before the house two pillars of fine and thirty cubits high: and the chapter that was vpon the top each of them was five cubites.

16 Hee made also chaires for the Oracles, and put them on the heads of the pillars, and made an hundred pomgranates, and put them among the chaires.

17 And hee set vpon the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IV.

1 The altar of brasse. 2 The molten sea. 3 The tables. 4 The golden vessels.

And hee made an altar of brasse twenty cubites long, and twenty cubites broad, and ten cubites high.

2 And he made a molten Sea of ten cubites from brim to brim, round in compasse, and five cubites high: and a line of thirty cubits did compass it about.

3 And vnder it was the fashion of oxen, which did compass it round about, & came in a cubie compassing the Sea about: two rows of oxen

were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood aboue vpon them, and all their hinder parts were inward.

5 And the thickenesse thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cup, with floures of lilies: it contained 4 three thousand bails.

6 He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 And hee made ten candlestickes of gold (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 And he made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundred basins of gold.

9 And hee made the court of the Priests, and the great court and doores for the court, and overlaid the doores thereof with brasse.

10 And hee fet the sea on the right side Eastward toward the South.

11 And Huram made pots and becoms and basins, and Huram finished the worke that hee should make for King Salomon for the house of God.

12 To wit, two pillars, and the bowles and the chapters on the top of the two pillars, and two grates to cover the two bowles of the chapters which were vpon the top of the pillars:

13 And four hundred pomegranates for the two grates, two rows of pomegranates for every grate to cover the two bowles of the chapters, that were vpon the pillars.

14 Hee made also baces, and made caldrons vpon the baces:

15 And a Sea, and twelue bulls vnder it:

16 Pots also and becoms, and fishhookes, and all these vessels made Huram his father to King Salomon for the house of the Lord of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betwene Succoth and Zeredath.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golde altar also and the tables, whereon he shewbread stood.

20 Moreover, the candlestickes with their lampes, to burne them after the manner before the Oracle, of pure gold.

21 And the flowers and the lampes, and the snuffers of gold which was fine gold.

22 And the hooks, and the basins, and the spoones, and the alspans of pure gold: the entry also of the house and doores thereof within, even of the most holy place: and the doores of the house, to wit, of the Temple were of gold.

CHAP. V.

1 The things dealt out by David are put in the Temple. 2 The Ark is brought into the Temple. 3 What was minished.

4 The things brought to be used.

5 What was the work finished that Salomon made for the house of the Lord, and Salomon

brought

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the house of the Temple, 1. King.

d From the foundation to the top: for in the booke of the King, mention is made from the foundation to the top.

e Some think it is that place which is called Be. u.

1. King. 6. 14.

f Which separated the Temple from the most holy place.

g Every one was eighteen cubits long, but the half cubit could not be seen, for it was hid in the roundness of the chapter, and the other half cubit to every one.

h In every pillar on hundred, read 1. King. 7. 10.

i In every pillar on hundred, read 1. King. 7. 10.

a A great vessel of brasse, called because of the great quantity of water, which it contained.

b Meaning vnder the brim of the vessel, as 1. King.

c In the length of every cubit were ten faddens or knops, which in all were 200.

1. Or, flowers delicate in the first booke of Kings, Chap.

7. 16. mention is only made of two thousand, but the less number was taken there, and here according as the measure.

2. Even as they should be made.

3. Called also the porch of Salomon, 1. Kings, 11. It is also taken for the Temple where Christ preached, Math. 23. 23.

4. Or, callous.

5. Whom Salomon received for the gift that God had given him, as a father: he had the same name also that Huram the king of Tyre had, his mother was a Jewess, and his father a Tyrian.

6. Some think, for his father, the author of this work.

7. In Hebrew, the bread of the faces, because they were set before the Ark, where the Lord dwelled with his presence.

8. Or, instruments of work.

9. That is, covered with plates of gold.

10. 1. King. 7. 23. and 1. 12.

brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the covenant of the Lord from the * citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the ^b feast: it was in the seventh ^c month.

4. And all the Elders of Israel came, and the Levites tooke vp the Arke.

5 And they carried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, *were* before the Aike, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, *even* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their* wings over the place of the Arke, and the Cherubims covered the Arke and the barres thereof above.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene || without : and there they are vnto this day.

10 Nothing *was* in the Arke, save the two Tables, which Moses gave at Horeb, where the Lord made a covenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were sanctified and did not wait by course,

12 And the Levites the fingers of all sorts, as of Afaph, of Heman, of Jeduthun, and of their sonnes and of their brethren, being clad in fine linnen, flood with cymbals, and with viols, and harps at the East end of the Altar, and with them an hundreth and twentie Priestes blowing with trumpets.

13 And they were as one, blowing trumpets, and finging, and made one sound to be heard in praying and thanking the Lord, and when they lift up *their voyce* with trumpets, and with cymbals, and with instruments of musicke, and when they playd the Lord, *finging*, & For he is good, because his mercy *lasteth* for ever) then the house, *even* the house of the Lord was filled with a cloud.

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the House of God.

CHAP. VI.

3 Salomon bleſſeth the people. 4 He praiſeth the Lord. 24 *Wine*
poem unto God for thoſe that ſhall pray in the Temple.

Then * Salomon^a said, The Lord hath said
that he would dwell in the darke cloud :

2 And I have built thee an house to dwell in,
an habitation for thee to dwell in for ever.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood *there*.)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled his saying.

Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build any house, that my Name might be there, neither chose I any man to be a ruler over my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel.

8 But the Lord sayd to David my father,
Whereas it was in thine heart to build an house
vnto my Name, thou diddest well, that thou
wast so minded.

9 Notwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the rouse of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the ^ccouenant of the Lord, that he made with the children of Israel.

12 And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands.

13 (For Salomon had made a brazen scaffold, anlier it in the middles of the court, of five cubits long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and ^d stretched out his hands toward heauen.)

14 And said, O Lord God of Israel,* there is no God like thee in heauen nor in earth, which keepst covenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him : for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father, that thou haſt promiſed him, ſaying, Thou ſhalt not want a man in my fight, that ſhall ſit vpon the throne of Iſrael, ſo that thy ſonnes take heed to their wayes to walke in my Law, as thou haſt walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant David.

18 (Is it true in deed, that God will dwell with man on earth? behold, the * heavens, and the heavens of heavens are not able to contain thee : how much more *unable* is this house which I have built ?)

19 But haue thou respect to the prayer of thy
seruant, and to his supplication, O Lord my God,
to heare the cry and prayer which thy seruant
prayeth before thee,

20 That thine eyes may be open toward this
heufe day and night, *each* toward the place,
whereof thou hast said, y thou wouldest put thy
Name there, that thou mayest hearken vnto the
prayer, which thy seruant prayeth in this place.

V 4

21 Here.

21 Hearc thou therefore the supplication of thy seruant, and of thy people Israel, which they pray : in this place : and heare thou in the place of thine habitation, *even* in heauen, and when thou hearest be mercifull.

22 ¶ When a man shall saine against his neighbour, and he lay vpon him an oath to cause him to sweare, and the sweaer shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompenting the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shall be ouerthrowen before the enemy, because they haue sinned against thee, and turne againe, and confeite thy Name, and I pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place and confeite thy Name, and I turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall he grahopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague or any sickness.

29 Then what prayer and supplication for euer shall be made of any man, or of all thy people Israel, when every one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doest know his heart (for thou onely knowest the hearts of the children of men.)

31 That they may feare thee, and walke in thy wayes, as long as they line in the land which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and I pray in this house,

33 Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and heare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that thou shalt send them, and they pray to thee, in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sineth not) and thou be angry with them, and deliver them vnto the enemies, and they take them and carry them away captiue vnto a land farre or neere,

37 If they turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captivity, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 ¶ Now therefore arise, O Lord God, to come into thy Iherl, thou, and the Arke of thy strength: O Lord God, let thy Iustices be clothed with in equitation, and let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of thine annoynted: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 So: for consumeth the sacrifice. 2 The glory of the Lord filled the temple. 3 So: for he heard his prayer, 17 and promised to build him his temple.

AND *As* when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering, and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped and prayed the Lord, saying, For he is good, because his mercy *loseth* for euer.

4 ¶ Then the King and all the people offered sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musike of the Lord, which king Dauid had made to prayse the Lord, because his mercy *loseth* for euer: when Dauid prayed God by them, the Priests also blew trumpets ouer against them: and all they of Israel flood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the sacrifice of the peace offerings, because the brazen altar which Salomon had made, was not able to receive the burnt offering, and the

* 1. King. 8. 46.
Ezra. 7. 22.
1. Iohn. 1. 8.

¶ Or. repert.

¶ Or. maintain
thir right.

* Psalm. 132. 1.
1 That is, into thy Temple.
me: them be presented by thy power, and made vertuous and holy.
I heare my prayer which am thine annoynted King.

* 2. Mat. 2. 18.
2 Herely God declared that he was pleased with Salomons prayer.

* 1. King. 8. 46.

¶ For. lo: the
land.

* 1. Kings 8. 31.
1 By retaining any thing from him, or ely by despising it, which he hath left him to keepe, or do him my wrong.
† For sake.
¶ Mean ing to giue him the which he hath desired.

¶ Or. prayse.

¶ Or. to be heard
of the Lord.

* Gen. 22. 15.

¶ For. in the land
of their gods.

* Hee declared that the prayers of hypocrites cannot heard, nor of any but of them which pray vnto God with an assured faith and in true repurance.

* Hee likewise declared that before God there is no acceptance of person, but all people that feareth him and worke his righteousnesse, is accepted.

Act. 10. 35.
¶ Meaning that none ought to enterpise any waie, but as the Lords commandment, that is, which is lawful by his word.

¶ Or. working so
the means of law
gife.

b The feast of the Tabernacles which was kept in the seventh month.

c They assembled to hear the word of God, &c. that they had remained seven days in the booths or Tabernacles.
 d To depart the two and the twentieth day.
 e King. 8. 66. but they were not away till the next day.
 f 1. King. 9. 1.

* Numb. 12. 6.

e I will smite the people, or to curse and destroy the house that hurt the fruits of the earth, and send rain in due season.

* Chap. 6. 16.

f Which thing declared that God had more respect to their salvation, then to the punishment of his own glory: and whereas men abuse these things which God hath appointed to set forth his praise, he doth withdraw his presence thence.

meate offering, and the fat.

8 And Salomon made a feast at that time of seven days, and all Israel with him, a very great Congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they had made the dedication of the altar seven days, and the feast ten days.

10 And the three and twentieth day of the seventh month, he sent the people away to their tents, & you, and with glad heart, because of the goodness that the Lord had done for David and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons hall to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord appeared to Salomon by night, and said to him, I have heard thy prayer, and have chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heaven that there be no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called upon, doe humble themselves, and pray and seek my presence, and turne from their wicked wayes, then will I heare in heaven and be mercifull to their sinne, and will heale their land:

15 Then mine eyes shall be open, and mine eares attend unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commanded thee, and shalt observe my statutes and my judgements,

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if thou turne away, and forsake my statutes and my commandments which I have set before you, and shalt goe and serve other gods, and worship them,

20 Then will I plucke thee vp out of my land, which I have given thee, and this house which I have sanctified for my Name, will I cast out of my sight, and will make it to be a proverb and a common talke among all people.

21 And this house which is most high, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and served them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

a Thence that Salomon built. **b** Temples that were made in his house. **c** 1. King. 8. 17. He passed to Ophir.

d 1. King. 9. 10. **e** Signifying that he was entirelye in building them.

1 Then Salomon built the cities that Huram gave to Salomon, and caused the children of Israel to dwell there.

2 And Salomon went to Hamath Zobah, and he overcame it.

3 And he built Tadmor in the wilderness, and repaired all the cities of there which he built in Hamath.

4 And he built Beth-horon the upper, and Beth-horon the nether, cities defended with walles, gates and barres:

5 Also Baalath, and all the cities of there that Salomon had, and all the chariot cities, and the cities of the horsemen, and every plant place that Salomon had a minde to build in Ierusalem, and before which in Lebanon, and throughout all the land of his noble wombes of dominion.

6 And all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

7 But of their children which were left after them in the land, whom the children of Israel had not consumed, even them did Salomon make tributaries vntill this day.

8 But of the children of Israel did Salomon make no servants for his worke: for they were men of warre, and his chiefe princes, and the capitaines of his chariots and of his horsemen.

9 So these were the chiefe of the officers which Salomon had, euen two hundred and fiftie that bare rule over the people.

10 ¶ Then Salomon brought vp the daughter of Pharaoh out of the cite of David, into the house that hee had built for her: for he said, My wife shall not dwell in the house of David king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

11 ¶ Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch.

12 ¶ He offered according to the commandment of Moses every day, in the Sabbaths and in the new moones, and in the selemne feasts, 3 times in the yeere, that is, in the feast of the Vnleavened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

13 And hee for the courses of the Priests to their offices, according to the order of Dauid his father, and the Levites in their courses, for to praise and minister before the Priests every day, and the porters by their courses at every gate: for hee kept the commandment of Dauid the man of God.

14 And they declined not from the commandment of the king, concerning the Priests, and the Levites, touching all things, and touching the treasures.

15 ¶ Now Salomon had made provision for all the worke from the day of the foundation of the house of the Lord, until it was finished: the house of the Lord was perfect.

16 Then went Salomon to Ezion-geber, and to Elath by the Sea side in the land of Edom,

17 And Huram sent him by the hands of his servants, ships and servants that had knowledge of the sea; and they went with the servants of Salomon to Ophir, and brought thence four hundred and fiftie talents of gold, and brought them to king Salomon.

b Thence, which thence gave againe to him.
 c To be counted.
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a Meaning, or mutation of the word.
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C H A P. IX.

1. *The Queene of Sheba cometh to see Salomon, and bringeth gifts.* 2. *His yokes, trunions.* 3. *The time of his reign.* 4. *His death.*

AND when the Queene of Sheba heard of the fame of Salomon, she came to see Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisdom of Salomon, and the house that hee had build.

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, &c. their apparell, and his butlers, and their apparell, and his burnt offerings which he offered in the house of the Lord, and he was greatly astonished.

5 And he said to the King, *It was a true word which I heard in mine owne land of thy sayings, and of thy wisdom:*

6 Howbeit, I beleued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loned thee, to set thee on his throne as king, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king over them, to execute iudgement and iustice.

9 Then he gaue the King sixscore talents of gold, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours *since*, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought *al* Algummin wood and precious stones.

11 And the King made of the Algummin wood *st*aires in the house of the Lord, and in the kings house, and harpes and viols for sing-ers: and there was no such seene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba every pleasant thing that shee asked, & hee fides for that which she had brought vnto the king: so shee returned and went to her owne country, *both* she, and her seruants.

13 Also the weight of gold that came to Salomon in one yeere, was fixe hundreth threecore and fixe talents of gold.

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the country brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, and *s*ix hundreth *sh*ekels of beaten gold went to one target.

16 And three hundreth shields of beaten gold: three hundreth *sh*ekels of gold went to one shield, and the king put them in the house of the wood of Lebanon,

17 And the king made a great throne of yuorie, and overlaid it with pure gold.

18 And the throne had fixe steps, with a foot-stool of gold: it fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the *st*ayes.

19 And twelue lions stood there on the fixe steps on either side: there was not the like made in any kingdom.

20 And all King Solomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisdom: that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweet odours, hories, and mules, from yeere to yeere.

25 And Salomon had *m*onte thousand stables of hories, and charers, and twelue thousand hor-men, whom he bestowed in the charer cities, and with the king at Ierusalem.

26 And hee reigned ouer all the kings from the *st* Riuer, euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue siluer in Ierusalem, as as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon hories out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecies of Ahijah the Shilonite, and in the visions of *st* Iedee the Seer: against Ieroboam the sonne of Nebat.

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon *st* slept with his fathers, and they buried him in the cite of Dauid his father: and Rehoboam his sonne reigned in his stead.

C H A P. X.

1. *The rigour of Rehoboam.* 2. *His folloeweth himd counsell.* 3. *The people rebell.*

THEN Rehoboam *st* went to Shechem: for so Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Rehoboam and all Israel, and communed with Rehoboam, saying,

4 Thy father *st* made our yoke grievous: now therefore make thou the grievous fertitude of thy father, and his fore yoke that he put vpon vs, lighter, and we will serue thee.

5 And he said to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the

1 That is, the steps and the fourtheole wickets to the throne.

2 Upon the post-mills or kneps.

1 Which comenry of the ben water is thought to be Cilicia, reade 1. King. 10. 22.

in That is, ten har-les in euery harle, which in all amount to fourty thousand, as 1. King. 4. 26.

2 Or, Enphrates.

3 The abundance of these temporall treasures in Salomons Kingdom is a figure of the spiritual treasures, which the elect shal enjoy in the heauens vnder the true Salomon Christ. Or, 1. Id. 0 That is, which prophesied against him.

1. King. 12. 42. 43

1. King. 12. 2. 3 After the death of Salomon.

b That is, handled vs rudely, it seemeth that God hateth their hearts, to that they thus murmured without cause: his death shal also the incommence of the people.

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

b There was no question to find that he did not refuse.

1 Or, gallies whereby he must go. 2 Or, there was no more fruit in her. 3 Or, after.

c Meaning, that the Israelites were Gods peculiar people, and that King are the lieutenants of God, which ought to graunt vnto him the expectation, and minister iustice to all.

2 Reade Chap. 1. 8. and 1. King. 10. 11.

3 Or, pillars: meaning, the garnishing, and trimming of the staires or pillars.

f That is, which the King gaue her for recompense of sheweth which shee brought.

g Which summe amounteth to 1400. crownes of the summe hundred of she. h Or, grounds called mine, whereof they one seemed to make an hundredth shekel.

2 Theseore in the fift yeere of king Rehobom, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundred charets, and three-score thousand horsemen, and the people were without number, that came with him from Egypt, *even the Libims & Sukkims, and the Ethiopians.*

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehobom, and to the princes of Iudah that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, & therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled themselves, and said, The Lord is d iust.

7 And when the Lord sawe that they humbled themselves, the word of the Lord came to Shemaiah, saying, They haue humbled themselves, therefore I will not destroy them, but I will fend them deliuerance shortly, and my wrath shall not be poured out vpon Ierusalem by the hand of Shishak.

8 Now therefore they shall be his seruants: so shall they know my seruice, and the seruice of the Kingdomes of the earth.

9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke *even* all, and he caried away the shields of gold, * which Salomon had made.

10 In stead whereof king Rehobom made shields of brasse, & committed them to the hands of the chiefe of the guard, that waited at the doore of the Kings house.

11 And when heking entred into the house of the Lord, the guard came and bare them and brought them ag aine vnto the guard-chamber.

12 And because he humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.

13 * So king Rehobom was strong in Ierusalem, and reigned: for Rehobom was one and fourtie yeere old, when hee began to reigne, and reigned threentie yeer. In Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

14 And he did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehobom first and last, are they not written in the booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie: and there was warre alway betwene Rehobom and Ieroboam.

16 And Rehobom slept with his fathers, and was buried in the citie of Dauid, and Abijah his sonne reigned in his stead.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4 Hee fleeth into the desert. 12 Hee trafficketh in the Lord and serueth him in Ierusalem. 23 Of his wives and children.

IN the eighteenth yeere of King Ieroboam, began Abijah to reigne ouer Iudah.

2 Hee reigned threetye yeer in Ierusalem: (his mothers name also was ^b Mithiah the daughter of Vrieli of Gibeon) and there was warre betwene

Abijah and Ieroboam.

3 And Abijah set the battell in aray with the armie of valiant men of warre, *even* four hundred thousand chosen men. Ieroboam also set the battell in aray against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abijah stood vp vpon mount Zemaraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me.

5 Ought you not to knowe that the Lord God of Israel hath giuen the kingdom ouer Israel to Dauid for euer, *even* to him and to his sonnes by a couenant of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp and hath rebelled against his lord:

7 And there are gathered to him gaine men and wicked, and made themselves strong against Rehobom the sonne of Salomon: for Rehobom was ^a but a childe and ^b tender hearted, and could not resist them.

8 Now therefore ye thinke that yee be able to resist against the kingdom of the Lord, *which is* in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 * Haue yee not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you priests like the people of other countreies whose euer cometh to ^c consecrate with a yong bullocke and seuen rams, the same may be a Priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery ^k morning and euery euening burnt offerings and sweet incense, and the bread is set in order vpon the pure table, and the candlestick of gold with the lamps thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God is ⁱ with vs a captain, and his Priests with the sounding trumpets to cry an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment ^m to compass, and came behind them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battell was before and behinde them, and they cryed vnto the Lord, and the Priests blew with the trumpets,

15 And the men of Iudah gaue a shout; and *even* as the men of Iudah shouted, God ⁿ smote Ieroboam and also Israel before Abijah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people slew a great slaughter of them, so that there fell downe wounded of Israel sixe hundred thousand chosen men. 18 So the children of Israel were brought vnder at that time: and the children of Iudah prevailed, because they stayed vpon the Lord God of their fathers.

19 And Abijah pursued after Ieroboam, and tooke

d Which was one of the tops of mount Ephraim.

e And the citie whose euer doeth ympe it or take it from that flocke, transgresseth the ordinance of the Lord. Thus like an hypocrite he alledgeh the word of God for his advantage.

f That is, perpetually because that thing which is feared, is preferred from corruption: he meaneth also that it was made solemnely, and confirmed by offering of sacrifices, where as they vied fast according as was ordeined, Numbr. 18. 9.

g This word in the Chaldee tongue is Racha, which out of sound vnto, Matth. 5. 12. h Elv. children of Belial.

i Meaning in heart and courage.

k Cf. first chapter, Levit. 22. 30.

l 1 King. 12. 31. Chap. 13. 14.

m Elv. fill his hand. n Hee diueth the name of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vile and greatest beastes sufficient to sense their crime.

k As it was appointed in the Law, Exod. 23. 2.

o Cf. vnto god and approved by the Lord, they doubted not of the successe and victory.

p Concerning the good counsell which came of the Spirit of God, he thought to haue overcome by deceit.

q O. gaue him the overthrow.

r Hee sheweth that the Ray of all Kingdomes, and assistance of victories depend vpon our trust and confidence in the Lord.

b Which were a people of Africa called the Troglodytes, because they dwelled in holes. || Oriacles Mount.

c Signifying, that no calamitie can come vnto vs except we forsake God, and that he neuer leaueh vs till we haue cast him off. d And therefore doe he iustly punish vs for your sinnes.

|| Sit deep downe.

e Hee sheweth that Gods punishments are more deliery than victory, but to chastise them, to bring them to the knowledge of themselves, and to know how much better it is to serue God than to reuice. * Chap. 9. 15, 16.

f Which declareth that God seeketh not the death of a sinner, but his conversion. Ezek. 18. 31 and 23. 11. * 1 Kings. 14. 23.

g That is, twelue yeeres after that he had bene overcome by Shishak, verse 2.

† Elv. springe.

|| Or a dilation.

a Hee meaneth Iudah and Benjamin. b Or, Mascha. c King. 15. 2. d Called also Abiathom, for Abiathom was her grand father, 1. King. 15. 2.

¶ Which partly came through lacke of scale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

1 I because that God was called the God of Israel, by reason of his promise to Iacob, there ore Israel is sometimes taken for Iudah, because Iudah was his chiefe people. m In respect of his predecence.

CHAP. XVI.

a Afa for feare of the affaile of the king of Aram, made a covenant with him, and was his king. 7 There is reproved by the Prophet, 10 Whom he putteth in prison. 12 He putteth his trust in the Phylitians. 13 His d. at.

a Who reigned after Nadab the foune of Iehosabab.

b 1 King, 15, 17. b He fortified it with walles and ditches: it was a cite in Benjamin weete to Geben. ¶ Or, Damascus.

c He thought to repaire his aduersitie by an vnlaw full meane, that is, by seeking help of idolatry, as they that looke the Turks amity, thinking wherby to make themselves more strong.

¶ Or, Propheet.

¶ Chap. 14, 15.

¶ 1 Mo. 9, 5.

¶ And 12, 21.

¶ Elv. prison hauf.

¶ Thus in stead of turning to God by repentance, he dilated the admonition of the Prophet.

¶ And provide him, as the wicked do, when they be told of their faults.

¶ Or, Gaurie, or smellen.

¶ 1 King, 15, 23.

¶ Or, to the up of his head.

¶ God plagued his rebellion, & thereby declareth that it is nothing to begin well, except we be in continue to the ende, that is, reason of Gods glory, and put on whole man in him.

¶ He thought that it is in vaine to seeke to the Phylitians, except we first seeke to God, no pinge on himselfe, which are the chiefe cause of all our diseases, and after we the hope of the Phylitians, as a meane by whom God worketh.

17 But the high places were not taken away out of Israel: yet the heart of Afa was perfect all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, silver, and gold, and vessels.

19 And there was no warre vnto the five and thirtieth yeere of the reigne of Afa.

IN the fixe and thirtieth yeere of the reigne of Afa, came a Baathia king of Israel vp against Iudah, and built a Ramah, to let none passe out or goe into Afa king of Iudah.

2 Then Afa brought out silver and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damalcus, saying,

3 There is a covenant betwene me and thee, and betwene my father and thy father: behold, I haue sent thee silver and golde: come, & brake thy league with Baathia king of Israel, that hee may depart from me.

4 And Benhadad hearkened vnto king Afa, and sent the capitaines of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baathia heard it, he left building of Ramah, and let his worke cease.

6 Then Afa the king tooke all Iudah, and carried away the stones of Ramah and the timber thereof, wherewith Baathia did build, and he build therewith Geba and Mizpeh.

7 ¶ And at that same time Hanani the Seer came to Afa king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God: therefore is the host of the king of Aram escaped out of thine hand.

8 ¶ The Ethiopians and the Lubims, were they not a great host with charers and horsemen, exceeding many, yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 ¶ For the eyes of the Lord behold all the earth, to shew himselfe strong with them that are of perfect heart toward him: thou hast when done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Afa was wroth with the Seer, and put him into a prison: for he was displeased with him, because of this thing. And Afa oppressed certaine of the people at the same time.

11 And behold, the acts of Afa first an I Iaft, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Afa in the nine and thirtieth yeere of his reigne was diseased in his feete, and his death was extreme: yet hee fought not the Lord in his disease, but to the Phylitians.

13 So Afa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the city of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kinde of spices made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 Iehoshaphat, trusting in the Lord, prospereth in riches and honour. 6 Hee disalloweth idolatry, 7 and causeth the people to be taught. 11 Hee visiteth the cities of Ierusalem. 12 Hee murthereth, and much of more.

AN D Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Afa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the first wayes of his father Dauid, and sought not Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had riches and honour in abundance.

6 And hee lift vp his heart vnto the wayes of the Lord, and hee tooke away moreouer the high places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should teach in the cities of Iudah,

8 And with them Leuit. s. Shemaiah, and Nethaniah, and Zebadiah, and Afahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobiah, and Tob-adonijah, Leuites, and with them Eliashamah and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they fought not against Iehoshaphat.

11 Also some of the Philistines brought Iehoshaphats gifts and tribute silver, and the Arabians brought him flocks, seven thousand and seven hundred rammes, and seven thousand and seven hundred hee goats.

12 So Iehoshaphat prospered, and grew vp on high, and hee built in Iudah places and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, in Iudah, were capitains of thousand, Adnah the capitaine, and with him of valiant men three hundred thousand.

15 And at his hand Iehobanab a captainesse, and with him two hundred and fourscore thousand.

16 And at his hand Amasiah the sonne of Zichri, which willingly offered himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and

¶ That is, his seruants, meaning before hee had committed with Baalim, and against Iah. b Sought not help at strange gods. c Not worke.

d Hee gave himselfe wholly to Iesue the Lord.

e He knewe it was in vaine to protest religion, except such were appointed which could instruct the people in the same, and had authority to put away all idolatry.

f Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage against them.

¶ Elv. in his hand.

¶ Or, next to him.

g Meaning, which was Nazareth, Numb. 8.

He deflembed his hands that his soldiers might fight more courageously.

34 And the battell increased that day: and the king of Israel^a & Boode still in his chariot against the Aramites vntill euen, and died at the time of the funne going downe.

CHAP. XIX.

After Iehoshaphat was returned by the Prophet, he called againe the people to the worshipping of the Lord. 5 He appointeth Iudges and ministers. 9 And rebuketh them to feare God.

¶ *Hee, for peace.*

And Iehoshaphat the king of Iudah returned^a safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete them, and said to king Iehoshaphat, Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuertheless good things are found in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to feeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went^b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and hee will be^c with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no iniquitie with the Lord our God, neither ^a respect of persons, nor receiving of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they^c returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfitt heart.

10 And in euery citie that shall come to you of your brethren that dwell in your cities, betweene^a blood and blood, betweene law and precept, statutes and iudgements, yee shall iudge them and admonish them that they trespasse not against the Lord, that his wrath come not vpon you and vpon your brethren. This shall ye doe and trespasse not.

11 And behold, Amariah the Priest shall be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ithmael, a ruler of the house of Iudah, shall be for all the Kings affairs, and the Leuites shall be officers before you. Be of courage, and doe it, and the Lord shall be with the kingood.

CHAP. XX.

Iehoshaphat and the people pray vnto the Lord. 22 The mortuaries which the Lord gaue him against his enemies, 30 his reigne and death.

After this also came the children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There cometh^a a great multitude against thee from beyond the Sea, out of Aram: and behold, they be in Hazon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe

to feeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselves together to aske counsell of the Lord: they came euery out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reigneist not thou on all the kingdomes of the heathen, and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and gauest it to the feed of Abraham thy friend for euer?

8 And they dwelt therein, and hane built thee a Sanctuary therein for thy Name, saying,

¶ If euill come vpon vs, as the sword of iudgement, or peltence, or famine, we will stand before this house & in thy presence (for thy name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldst not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in coming to call vs out of thine inheritance, which thou hast caused vs to inherit:

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cometh against vs, neither doe we know what to doe: but our eyes are toward thee.

13 And all Iudah stood before the Lord with their young ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he sayd, Hearken yee all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the battell is not yours, but Gods.

16 To morrow goe ye downe against them: behold, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wilderness of Ieruel.

17 Yee shall not need to fight in this battell: stand still, mooue not, and behold the saluation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morrow goe out against them, and the Lord will be with you.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 ¶ And the Leuites of the children of the Kohathites, and of the children of the Corbites stood vp to praise the Lord God of Israel with a loud voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Heare

This declareth what the feare of the godly is, which is as a pricke to thine heart to praye, and to depend on the Lord, where hee will moueth the wicked either to feeke after worldly meanes and policies, or els to fall into despayre.

¶ Hee groundeth his praye vpon Gods power, whereby he is able to helpe, and alfo on his mercy, which he will continue toward his, forasmuch as he hath ouer chosen them and begun to shew his graces toward them.

¶ 1. King 8. 27. chap. 6. 28. ¶ Meaning, where which cometh by Gods iust iudgements for our finnes.

¶ That is, it is here called vpon, and thou declarest thy presence and fauour.

¶ Deut. 3. 9. where, 13. 1.

¶ G. W. truly put out in the, and we write for our deliuerance from heauen.

¶ That is, before the Ark of the Couenant.

¶ Which was mooued by the Spirit of God to prophesie.

¶ They fight against God and not against you, therefore he will fight for you.

¶ Exod. 14. 13. 14. ¶ Or, deliuerance.

¶ Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

¶ Hee declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather then not in deed that they are enemies to all such as hate the Lord.

¶ Hee visited all his country, and brought his people from idollatry to the knowledge of the true God.

¶ Both to preleue you, if you do inilly or to punish you, if you do v conuerty.

¶ Hee will declare by the sharpnesse of the punishment, that hee hatech all iniquity.

¶ Deut. 10. 17. Job. 34. 10. 34. Rom. 1. 18. Galat. 2. 6. Ephes. 5. 9. Col. 3. 15.

¶ 1. Pet. 1. 17. e. The Priests and Leuites, which should iudge matters according to the word of the Lord.

¶ That is, to try whether the murderer was done at vnwares, or as a feare of purpose.

¶ Deut. 4. 41. ¶ Meaning, that God would punish them most sharply, if they would not execute iudice right.

¶ Shalbe chiefe outfeet of the publike affairs of the Realme.

¶ They shall haue the handling of inferior causes.

¶ God will assist them that doe iudice.

¶ That is, which counteneyed the Ammonites in language and apparel.

¶ The Hebrews thinke that they were the Amalekites, but as may appeare by the next verse.

¶ Were the Idumeans of mount Seir.

¶ Called the dead Sea, where God destroyed the King cities for sinne.

Hear ye me, O Judah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: belecue his ^m Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed fingers vnto the Lord, and them that should praise him that is in the beautiful Sanctuary, in going forth before the men of armes, and saying, ^a Praise ye the Lord for his mercy ^{lasteth} for euer.

22 And when they began to shoute, and to praise, the Lord laide ambushments against the children of Ammon, Moab, and ^a mount Seir, which were come against Iudah, and they flew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy one another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the charkeles were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselues in the valley of Berachah: for there they blessed the Lord: the refore they calle the name of that place, The valley of Berachah vnto this day.

27 Then every man of Iudah and Ierusalem returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harps, and with trumpets, ^{euery} vnto the house of the Lord.

29 And the ^a feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Irael.

30 So the kingdom of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ^a And ^a Iehoshaphat reigned ouer Iudah, and ^a was hie ^a thirty yeere old, when he began to reigne: and reigned hie and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shihhi.

32 And he walked in the way of ^a Afa his father, & departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which ^a is mentioned in the booke of the Kings of Irael.

35 ^a Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Irael, who was giuen to doe euill.

36 And hee ioyined with him, to ^a make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodanah of Ma-

reiah prophesied against Iehoshaphat, saying, Because thou hast ioyined thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXII.

1 Iehoshaphat then slept with his fathers, and was buried with his fathers in the city of David: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Irael.

3 And their father gaue them great gifts of silver and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 ^a And Iehoram rose vp vpon the kingdom of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Irael.

5 Iehoram was two and thirty yeere olde, when he began to reigne, and hee reigned eight yeeres in Ierusalem.

6 And he walked in the way of the kings of Irael, as the house of Ahab had done: for he had the daughter of Ahab to a wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the ^a covenants that he had made with David, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ^a In his dayes Edom rebelled vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his chariots with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaynes of the chariots.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did Elishah rebell at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 Moreover he made high places in the mountaynes of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from Elishah the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Afa king of Iudah,

13 But hast walked in the way of the kings of Irael, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better than thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt be in great diseases in the disease of thy bowels, until thy bowels fall out for the disease, day by day.

16 ^a So the Lord stirred vp against Iehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians.

an Gite credit to their words and doctrine.

a This was a picture of thanksgiving which they used commonly to sing when they praised the Lord for his benefits, and was made by David, Psal. 136. o Meaning, the Idumians which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphat's prayer declared his power, when hee destroyed their enemies to kill one another.

q To giue thanks to the Lord for his victory, and therefore the valley was called Berachah, that is, blessing or thanksgiving, which was also called the valley of Iehoshaphat, Ios. 10. 13. because the Lord Iudged the enemies, according to Iehoshaphat's prayer. r Hee declared his hereby, that the works of God bring out confession of disobedience to him, and feare of detestation to his enemies.

s 1. King. 22. 47. f Meaning, in his vertues, and the wayes wherein he followed God. g Ieue the ear care & diligence of this good king was not able vnto to abolish all superstition and idolatry out of his people, but that they would still continue their filth and idolatry, how much lesse if they able to reforme euill, which either haue litle zeale, or not such as hee had: though herein he was not to be excused.

h 1. King. 16. 1. i 1. King. 22. 48. & 2.

o This God would not have his to stay in societie with idolaters and wicked men.

a Realethap was his title, as meant Iudah.

b King. 22. 48. b Because the wicked Iudaeus are so full of ambition, they become so well, and spare not to murder them, whom by name they ought not to cherish, and defend. c Meaning, of Iudah and Beniamin. d So that we see how it cannot be that we should be wicked, and hence God.

e 2. Sam. 7. 12. 16. f 1. King. 22. 48. & 2. Sam. 7. 12.

g Reade a king 17

i Meaning, idola-try, because that the idolaters heretofore promiscuously did, as doth an adulterer. k Some thinke that this was Iehu, as hee is called by the Spirit in Ierusalem, and in Ierusalem.

h we see this example daily practised vpon them that fall away from God, and become idolaters and murderers, of their brethren. i There were other Arabians in Africa Southward toward Egypt.

* Called also Athaliah, as Chap. 12, v. 1. of Ahab, ver. 1. following.
 1 That is, as some write, he was not regarded, but deposed for his wickedness, & idleness, so that his sonne reigned 22 yeeres.
 2 His father, yet living without honour, and after his fathers death he was confirmed to reigne full, as Chap. 23, 2.

17 And they came vp into Iudah, and brake in to it, & carried away all the substance that was found in the Kings house, and his sonnes also, and his wives, so that there was not a sonne left him, save Iehoiabaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowles with an incurable disease.

19 And in processe of time, even after the end of two yeeres, his guts fell out with his disease: so he died of two diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere old, & reigned in Ierusalem eight yeeres, & liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

x Athaliah reigneth after Iehoram. y Iehu king of Israel killeth Athaliah. z Athaliah putteth to death all the Kings children. 11 Ioshafat.

And the inhabitants of Ierusalem made Athaliah his yongest sonne King in his stead: for the arme that came with the Arabians to the campe, had slaine all the eldest: therefore Athaliah the sonne of Iehoram King of Iudah reigned.

2 Two and fourtie yeere old was Athaliah when hee began to reigne, and hee reigned 40 yeere in Ierusalem. And his mothers name was Athaliah the daughter of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Iehoram.

6 ¶ And hee returned to be healed in Iazael, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Athaliah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Iazael, because he was diseased.

7 And the destruction of Athaliah came of God, in that he went to Ioram: for when hee came, hee went forth with Iehoram against Iehu the sonne of Nimshi,* whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and fowd the princes of Iudah, and the sonnes of the brethren of Athaliah that waited on Athaliah, he slew them also.

9 And hee sought Athaliah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slew him and buried him, because hee said they. Hee is the sonne of Iehoiaphath, which fought the Lord with all his heart. So the house of Athaliah was not able to reaine the kingdom.

10 ¶ Therefore when Athaliah the mother of Athaliah saw that her sonne was dead, shee arose and destroyed all the kings seede of the house of Iudah.

11 But Iehoiabab the daughter of the King toke Joash the sonne of Athaliah, and stole him from among the Kings sonnes, that should be

slaine, and put him and his nourse in the bedde chamber: so Iehoiabab the daughter of King Iehoram the wife of Iehoiada the Priest (for shee was the filter of Athaliah) hid him from Athaliah: so the slew him not.

12 And hee was with them hid in the house of God fixe yeeres, whiles Athaliah reigned ouer the land.

CHAP. XXIII.

2 Joash the sonne of Athaliah is made king. 15 Athaliah is put to death. 17 The temple of Baal is destroyed. 16 Iehoiada appointeth ministers in the Temple.

And in the tenth yeere Iehoiada waxed bold, and tooke the capaines of hundreders, & set vnder, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obad, and Maasiah the sonne of Adajah, and Elisaphat the sonne of Zichri in covenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a covenant with the King in the house of God: and hee said vnto them, Behold, the Kings sonne mult reigne,* as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall do. The third part of you that come on the Sabbath of the Priests, and the Leuites, shall be porters of the doores.

5 And another third part toward the Kings house, and another third part at the gate of the foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the Priests, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keep the watch of the Lord.

7 And the Leuites shall compasse the King round about, and every man with his weapon in his hand, and he that entrencheth on the house shall be slaine, and be you with the King, when hee cometh in, and when he goeth out.

8 ¶ So the Leuites annt Iudah did according to all things that Iehoiada the Priest had commanded, and tooke every man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the capaines of hundreders speares, & shields, and bucklers which had bene King Dauids, and were in the house of God.

10 And hee called all the people to stand (every man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar, and by the house round about the King.

11 Then they brought out the Kings sonne, and put vpon him the crowne, and gave him the 8 testimonie, and made him King. And Iehoiada and his sonnes anoynted him, and said, God saue the King.

12 ¶ But when Athaliah heard the noise of the people running, and praising the King, she came to the people into the house of the Lord.

13 And when shee looked, behold, the King stood by his pillar at the entering in, and the princes and the trumpets by the King, & all the people of the land reioyced, and blew the trumpets, & the fingers were with instruments of musike,

i Meaning, in the chamber, while the Priests and Leuites slept, which kept their courses weekly in the Temple.
 k To wit, of Iudah,

* 2. King. 11, 4. a Of the reigne of Athaliah, or sicut the death of Athaliah,

b Meaning, of Iudah and Leuites: reede why they are called Israel Chap. 15, 17
 * 2. Sam. 7, 12, 13. 1 King. 1, 4.

* 2. King. 11, 6. c Which was their chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise,

e Which had finished their course on the Sabbath, and to the other part: needed to keep their men.

f Meaning, the most holy place where the Ark stood.

g That is, the people of the Law, or as some reade, they put vpon him his royall appaill.

h Or, from the king standing.

2. King 8, 24.

a Meaning, the Philistines.

b Reede Chap. 22, 25.

c That is, after the death of his father. d She was Ahabs daughter, who was the sonne of Omri.

¶ Hee leueth that it must needs follow that the milles are such as these counsellors, and that these counsellors be good Kings, that interest wicked counsellors.

¶ Hereby wee see how nothing can come to any but by Gods poudence and as he hath appointed, and therefore hee can catch all means to come to his will.

* 2. King. 17, 7. ¶ Or, toke vengeance.

¶ This was the issue of God, because the yongest himsel with Gods enemies: yet God to decline the woundes of Iehoiaphath, moved them to give him the house of Iehoiada.

* 2. King. 11, 4. ¶ In 10. therefore there is no more to come to him, but to come to him, and to come to him, and to come to him.

¶ Hee

h Declaring her
vile impudencie,
which hauing vniu-
ally and by mur-
der vilted the
cōwne, wnto will
hauē defiled the
reine possit for,
and therefore called
reue obedience
rebellion.

15 To layne with
her partie, and to
maintaine her au-
thoritie.

k That they would
onely feare him
and renounce all
idolatry.

l According to
their couenant
made to the Lord.

m As the Lord
commanded in his
Law, both for the
perion and also the
citie, Deut. 15. 9.

n Or, of ages.
o Num. 34. 12.

and they that could sing praise : then Athaliah rent her clothes, and said, ^h Treason, treason.

14 Then Jehoiaha the Priest brought out the captaines of hundreths that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and he that followeth her, let him die by the sword : for the Priest had said, Slay her not in the house of the Lord.

15 So they laid hands on her : and when shee came to the entering of the horsegate by the kings house, they slew her there.

16 ^q And Jehoiaha made a ^r couenant betwene him and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and destroyed, and brake his altars, and his images, and slew ^m Mattan the priest of Baal before the altars.

18 And Jehoiaha appointed officers for the house of the Lord, vnder the ^h hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, ^q as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went thorow ⁿ the hie gate of the kings house, and set the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet ^o after that they had slaine Athaliah with the sword.

CHAP. XXXIII.

1 ^q Ioash vpon the house of the Lord ¹⁷ After the death of Athaliah hee fell to idolatry. 21 He flourish to death Zachariah the Prophet. 25 Ioashs killed his owne sonnes. 27 After him reigned Amaziah.

I Oath ^q was taken yere old when hee beganne to reigne, and hee reigned fortie yere in Ierusalem : and his mothers name was Zibiah of Beersheba.

2 And Ioash did vprightly in the sight of the Lord all the dayes of ^h Jehoiaha the Priest.

3 And Jehoiaha ^h tooke him two wiues, and he begate sonnes and daughters.

4 ^q And afterward it came into Ioash minde to renew the house of the Lord.

5 And hee assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all ^b Israel money to repaire the house of your God, from yere to yere, and halfe the thing, but the Leuites halft not.

6 Therefore the king called Jehoiaha the ^c chiefe, and said vnto him, Why halft thou not required of the Leuites to bring in out of Iudah and Ierusalem ^e the take of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimony?

7 For ^d wicked Athaliah, and her children brake vp the house of God : and all the things that were dedicated for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, ^e and they made a chest, and set it at the gate of the house of the Lord without,

9 And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord ^e the take of Moses the seruant of God, ^h as vpon Israel in the wilderness.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, ^e they brought the chest vnto the Kings officer by the hand of the Leuites : and when they saw that there was much silver, then the Kings scribe, (and one appointed by the high Priest) came and emptied the chest, and tooke it, and caried it to his place againe : thus they did day by day, and gathered silver in abundance.

12 And the King and Jehoiaha gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord : they gaue it also to workmen of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke ^f amended through their hands : and they reformed the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the silver before the king and Jehoiaha, and hee made thereof ^g vessels for the house of the Lord, euen vessels to minster, both morters and incense cups, and vessels of gold, and of silver : and they offered burnt offerings in the house of the Lord continually all the dayes of Jehoiaha.

15 ^q But Jehoiaha waxed old and was full of daies, and died. An hundreth and thirtie yere old was he when he died.

16 And they buried him in the citie of Dauid with the kings, because he had done good in Israel, and toward God and his house.

17 ^q And after the death of Jehoiaha, came the ^h princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and turned groues and idoles : and the wrath came vpon Iudah and Ierusalem, because of this their trepasse.

19 And God sent Prophets among them, to bring them againe vnto the Lord : and they ^h made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zachariah the sonne of Jehoiaha the Priest, which stood ⁱ aboue the people, and said vnto them, Thus saith God, Why transgreise yee the commandments of the Lord ? surely yee shall not prosper : because yee haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, & stoned him with stones at ^h the commandment of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembered not the kindnesse which Jehoiaha his father had done to him, but slew his sonne. And when hee died, hee said, The Lord ⁱ a looke vpon it and require it.

23 ^q And when the yere was out, the host of Aram came vp against him, & they came against Iuda and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lord delivered Jehoiaha,

* Euid. 10. 13

e Such as we e
faithfull men,
whom the king
had appointed for
that matter.

f Signifying that
his thing was
done by aduise and
counsel, and not
by any exorbitant
affection.

g For a worship
man vpon it, which
was made of
brasse.

h For the worked
kings his prede-
cessors, and Atha-
lah had destroyed
the vessels of the
Temple, or ned
them to the vyle of
their idoles.

i Signifying that
they could not bo-
row him too much,
which hee well-
willingly lent to
the worke of the
Lord, and in the
riches of the
common wealth.

k Which were dis-
creet, and knew
well that the king
was a desire of
him, which did
watch ouer him as
a father, and there-
fore brought him
to more vile
idolatry.

l They took their
men and earth and
all creature, to
wastefull, that
except they returned
to the Lord, hee
would not be
gracious vnto
them in deli-
uery and reuel-
ation.

m In a place aboue
the people, to the
intent that the
might heare.

n There is a por-
tion of the
house, & (them
whereas the
hath hindered,
which delue more
in sin, sloth and
idolatry the
in the true service
of God at Ierusa-
lem, & of his
will.

o Reneging his
debt, & requir-
ing his debt in
your hand, or nepti-
cal his typi-
cal, because hee
knew that God
would doe it. This
Zacharie is also
called the sonne
of Baanai, Math.
23. 35. because his
pregnancy was
before, which shew-
eth.

n Which was the
principal gate,
the King
might see of
all the people.

o For where a ty-
rant and an idola-
ter reigneth,
there can be no
quietnesse, for the
plagues of God are
euer among such
people.

* 2. King. 19. 12

q Who was a faith-
full sonne of
God, and
gouerned him by
the word of God.
r Or, gaue him
ministers.

h Hee ministered
not the ten tribes,
but only the two
tribes of Iudah
and Benjamin.
i For hee was the
high Priest.
* Exod. 30. 13.

k The Scripture
doeth term her
such, because she
was a cruel mur-
derer, and a bla-
spemous
idolatress.

* 2. King. 18. 9

● That is, re-
spected as a
cleared him,
and handled
humiliatingly.

● Meaning, Za-
charie, which
was one of Iehoiada's
sonnes, and a Pro-
phet of the Lord.

● That is, con-
cerning his sonnes,
&c.

● That is, the re-
paration.

a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gave sentence against Ioath.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the children of Iehozabab the Priest, and slew him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabab the sonne of Shimirah an Ammonite, and Iehozabad the sonne of Shimirah a Moabite.

27 But his sonnes, and the summe of the tax gathered by him, and the foundation of the house of God, behold, they are written in the florrie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

C H A P. XXV.

3 Amaziah putteth him to death which slew his father. 10 He sendeth his sonnes out of Israel. 11 Hee overcometh the Edomites. 14 Hee felleth the flatterers. 17 And Ioath king of Israel ouercometh Amaziah. 19 Hee is slaine by a conijuratrice.

A Amaziah was siue and twentie yeere old when he began to reigne, and he reigned nine and twentie yeere in Jerusalem & his mothers name was Iehozabab of Ierusalem.

2 And hee did vprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdom was established vnto him, he slew his seruants, that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 And Amaziah assembled Iudah, and made them captaines ouer thousands, & captaines ouer hundreds, according to the houses of their fathers, thorowout all Iudah and Benjamin: and hee numbred them from twentie yeere olde and aboue, and found among them three hundred thousand chosen men, to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men out of Israel for an hundred talents of silver.

7 But a man of God came vnto him, saying, O king, let not the armie of Israel go with thee: for the Lord is not with Israel, neither with all the house of Ephraim:

8 If thou wilt goe thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe, and to call downe.

9 And Amaziah said to the man of God, What shal we doe then for the hundred talents, which I haue given to the house of Israel? Then the man of God answered, The Lord is able to giue thee more then this.

10 So Amaziah separated them to goe, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and

smote of the children of Seir, ten thousand.

12 And other ten thousand did the children of Iudah take also, and carried them to the top of a rock, and cast them downe from the top of the rock, and they all burst to pieces.

13 But the men of the armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the citie of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vpon to be his gods, and he worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou fought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as he talked with him, hee saide vnto him, Haue they made thee the Kings counsellor? cease thou: why should they? smite thee? And the Prophet ceased, but sayd, I knowe that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 So then Amaziah King of Iudah tooke counsell, and sent to Ioath the sonne of Iehozabab, the sonne of Iehunuk of Israel, saying, Come, let vs see one another in the face.

18 But Ioath king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why dost thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for he it was of God, he might deliuer them into his hand, because they had fought the gods of Edom.

21 So Ioath the king of Israel went vp: and hee and Amaziah king of Iudah sawe one another in the face at Beth-hemeth, which is in Iudah.

22 And Iudah was put to the worfe before Israel, and they fled every man to his tents.

23 But Ioath the king of Israel tooke Amaziah king of Iudah, the sonne of Ioath, the sonne of Iehozabab, in Beth-hemeth, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, four hundred cubits.

24 And hee took also the gold and the silver, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the Kings house, and the children that were in bondage, and returned to Samaria.

25 And Amaziah the sonne of Ioath king of Iudah died after the death of Ioath king of Iehozabab king of Israel, his owne yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the Kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, he wrought treason against him in Ierusalem: and when hee was fled to Lachish, they sent to Lachish after him, and slew

h For the Edomites whom Dauid had brought to subjection, rebeld vnto Iehoram Iehoshaphat's sonne. In the 2 Kings 14, 7, this reite is called the ciue of Iuda. That is, the hundred thousand of Iudah.

1 Thus where he should haue giuen the praise to God for his teneke: and so with it, hee fell from grace, and did a most viciely diuolunt, m fte p come that what came cannot sue him selfe: for his worfe diffipry, is no God but a diol.

In Meaning, the King. So had it is, for the carnall man to be admonished of his fault, that hee conserueth, mocrity, and thate reth m, that merneth him: yea, imfureth him and pteeth him to death, as Chap. 14, 10, and 18, 10, and 14, 11.

2 That is, let vs see the matter hand to hand: for he was offended, that the armie of the Israelite, whom hee had in wages, and diffinied by the counsell of the Prophet, had de- froyed certein of the citie of Iudah.

3 King. 14-5. Thus God oft times pigneth by these means, while ein men moue trill, to teach them to haue their con- science ouer to him, and to shew his indgements, mough their heart to follow that which shall be their destruction.

In Meaning, the location of Obed Edom: for the house bare the name of the chiefe father.

2 King. 14-29.

slaw

* 1 King. 16. 31.

Ahaz was twenty years old when he began to reign, and reigned sixteen years in Jerusalem, and did not uprightly in the sight of the Lord, like David his father.

But he walked in the ways of the kings of Israel, and made even molten images for Baalim.

Moreover he burnt incense in the valley of Ben-hinnom, and he burnt his sons with fire, after the abominations of the heathen whom the Lord hath cast out before the children of Israel.

He sacrificed also and burnt incense in the high places, and on hills, and under every green tree.

Wherefore the Lord his God delivered him into the hand of the king of the Aramites, and they smote him, and took of his many prisoners, and brought them to Damascus: and he was also delivered into the hand of the king of Israel, which smote him with a great slaughter.

For Pekah the sonne of Remai slew in Iudah sixscore thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

And Zichri a mighty man of Ephraim slew Maaseiah the kings sonne, and Azrikum the gouernour of the house, and Elkanah the second after the King.

And the children of Israel tooke prisoners of their brethren, two hundred thousand of women, sonnes, and daughters, and caried away much spoile of them, and brought the spoile to Samaria.

But there was a Prophet of the Lords, (whose name was Oded): and he went out before the host that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is with Iudah, he hath delivered them into your hand, and ye haue slaine them in rage, that reacheth vp to heauen.

And now wee purpose to keepe vnder the children of Iudah and Ierusalem, as seruents and handmaides vnto you, but are not you such, that finnes are with you before the Lord your God?

Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre.

And said vnto them, Bring not in the captiues hither: for this shalbe ha sinne vpon vs against the Lord: yee intend to adde more to our finnes and to our trespass, though our trespass be great, and the fierce wrath of the Lord is against Israel.

So the army left the captiues and the spoile before the princes and all the Congregation.

And the men that were named by name, rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shod them, and gaue them meate, and gaue them drinke, and anoynted them, and clothed all that were feeble of them vpon asses, and brought them to Iericho the city of Palme trees to their brethren: so they returned to Samaria.

At that time did king Ahaz send vnto the kings of Assur, to helpe him.

(For the Edomites came moreouer, and

slew of Iudah, and caried away captiues.

The Philistims also invaded the cities in the low countrey, and toward the South of Iudah, and tooke Bethsamesh, and Aialon, and Gederoth, and Shochu, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

For the Lord had humbled Iudah, because of Ahaz king of Israel, for he had brought vengeance vpon Iudah, & had grievously transgressed against the Lord.

And Tilgath Pileseer king of Assur came vnto him, who troubled him and did not strengthen him.

For Ahaz tooke a portion out of the house of the Lord and out of the kings house and of the princes, and gaue vnto the king of Assur: yet it helped him not.

And in the time of his tribulation did hee yet trespass more against the Lord, (this is king Ahaz.)

For hee sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will helpe mee: yet they were his ruine, and of all Israel.

And Ahaz gathered the vessels of the house of God, and shut vp the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

And in euery citie of Iudah he made high places to burne incense vnto other gods, and provoked to anger the Lord God of his fathers.

Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

And Ahaz slept with his fathers, and they buried him in the city of Ierusalem, but brought him not vnto the sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

Hezekiah repairs the Temple, and altereth the Levites of the corruption of religion. The Levites prepare the Temple. The king and his princes sacrifice in the Temple. The Levites sing psalms. The exaltation of the people.

Hezekiah began to reign, when he was fixe and twenty years old, and reigned nine and twenty yeeres in Ierusalem: and his mothers name was Abiah the daughter of Zechariah.

And hee did vprightly in the sight of the Lord, according to all that David his father had done.

He opened the doores of the house of the Lord in the first yeere, and in the first moneth of his reigne, and repaired them.

And hee brought in the Priests and the Levites, and gathered them into the East street,

And said vnto them, Heare me, ye Levites: sanctifie now your selves, and sanctifie the house of the Lord God of your fathers, and carry forth the filthines out of the Sanctuary.

For our fathers haue trespassed and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the Lord God of Israel.

Wherefore the wrath of the Lord hath bin

Met mened Iudah, because Ahaz tooke the Lord and sought helpe of the idols, Reside of Israel taken for Iudah, Chap. 15. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

As hee said

Thus the wicked measure Gods favour by prosperitie and adversity: for it is idlest to prosper, they make their idols gods, not considering that God punisheth them oftentimes whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.

Or, Iudah and Ierusalem.

Or, in Ierusalem. They buried him not in the city of David, where were the sepulchres of the kings.

1 King. 15. 25.

Or, Abi.

Which Ahaz had shut vp, Chap. 28. 24. This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and served right, and to sanctifie, all the idols, altars, groves, & whatsoever was occupied in their seruice, and wherewith the Temple was polluted. He beweth that the contempt of religion is the cause of all Gods plagues.

¶ Or, a wedding of the head and mouth.

on Iudah and Ierusalem: and he hath made them a ¶ scattering, a defoliation, and an hiffing, as yee see with your eyes.

9 For loe, our fathers are fallen by the sword, and our fonnies, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now ¶ I purpose to make a conenant with the Lord God of Israel, that he may ¶ turne away his fierce wrath from vs.

11 Nowe my fonnies, be not deceived: for the Lord hath * chofen you to stand before him, to ferue him, and to be his minifters, and to binne incense.

12 ¶ Then the Leuites arofe, Mahath the fonne of Amafai, and Toel the fonne of Azariah the fonnies of the Kohathites: and of the fonnies of Merari, Kith the fonne of Abdi, & Azariah the fonne of Ichaleel: and of the Gerifonites, Ioah the fonne of Zinnah, and Eden the fonne of Ioah:

13 And of the fonnies of Elizaphan, Shimri, and Ichiel: and of the fonnies of Afaph, Zechariah, and Mattaniah,

14 And of the fonnies of Heman, Ichiel, and Shimei: and of the fonnies of Teduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselves, & came according to the commandement of the king, and ¶ by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to ¶ cleanse it, & brought out all the vncleanneffe that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the first day of the ¶ first month to sanctifie it, and the eight day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first month, they made an end.

18 ¶ Then they went in to Hezekiah the king and said, Wee haue cleaned all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the ¶ shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aife when he reigned, and transfierred, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king ¶ rofe early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought feuen bullockes, and feuen rammes, and feuen lambs, and feuen he goes for a * sinne offering for the kingdom, and for the sanctuary, and for Iudah. And he commanded the Priests the fonnies of Aaron, to offer them on the altar of the Lord.

22 So they flew the bullockes, and the Priests receiued the blood, and ¶ sprinkled it vpon the altar: they flew also the rammes, and ¶ sprinkled the blood vpon the altar, and they flew the lambs, and they ¶ sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the king and the Congregation, and they laide their hands vpon them.

24 And the Priests flew them, and with the blood of them they cleaned the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering, and the sinne offering,

25 He appointed also the Leuites in the house of the Lord with cymbals, with viols, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the ¶ commandement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the fong of the m. Lord began with the trumpets, and the instruments of Dauid king of Israel.

28 And all the congregation worshipped, fing a fong, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offering, the king and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the king and the princes commanded the Leuites to praue the Lord with the words of Dauid, and of Afaph the Seer. So they praied with ioy, and they bowed themselves, and worshipped.

31 And Hezekiah spake, and sayd, Now yee haue ¶ consecrate your felues to the Lord: come neere and bring the sacrifices and offerings of praye into the house of the Lord. And the Congregation brought sacrifices and offerings of praies, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was feuentie bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 And for ¶ sanctification fixe hundred bullockes, and three thousand sheepe.

34 But the Priests were too few, and were not able to flay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, & vntill other Priests were sanctified: for the Leuites were more vpright in heart to sanctifie themselves than the Priests.

35 And also the burnt offerings were many, with the * fat of the peace offerings and the drinke offerings for the burnt offering: So the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passouer by the kings commandement.
6 He cometh to Israel in the Lord. 18 His power for the people. 26 His olden anthe prince. 27 The Leuit. 1: 10: the people.

And Hezekiah sent to all Israel and Iudah, and also wrote letters to * Ephraim and Manassah, that they should come to the house of the Lord at Ierusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the king and his princes and all the Congregation had taken councill in Ierusalem to keepe the Passouer in the second month.
3 For it was not possible to keepe it at this time, because there were not Priests enough sanctified, neither was the people gathered to Ierusalem.

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

1. Chron. 15. 46.

1 This thing was not appointed of man, but it was the commandment of God.

m. The Palace which Dauid had appointed to be a place for the thanksgiving. 2. Chron. 29. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Chron. 29. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Chron. 15. 46.

That is, for the holy offerings.

a Meaning, were more zealous to set forward the religion.

2. Chron. 29. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a Meaning, all Israel, whom Titus Eliabaz had not taken away into the captivity. 2. Chron. 29. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

† Exe. this in mine heart.
e. His power by the judgement of God vpon those that haue contemned his word, that there is no way to avoid his plagues, but by concerning themselves to his will.
* Num. 18. 6.

¶ Or, concerning the things of the Lord.
¶ From the pollution, and filth that Ahaz had brought in.

g. Which contained part of March and part of April.

¶ Or, a table where the bread was set in order.

h. By this manner of speech the thing was meant a certain diligence and speed to do a thing; and when there is no delay.
* Leuit. 4. 34.

i. For without sprinkling of blood nothing could be sanctified, ieb. 9. 21. Exod. 24. 8. k. That is, the king and the Elders, as Leuit. 4. 15. for they that offered a sinne offering, must lay their hands vpon it, to signifye that they had defeted that death, and also that they did consecrate it to God to be thereby sanctified.
Exo. 29. 10.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from ^e Beer-sheba even to Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a great time, as it was written.

6 ^f So the posts went with letters by the commission of the King, and his princes, throughout all Israel and Judah, and with the commandment of the King, saying, Ye children of Israel, turne againe unto the Lord God of Abraham, Isaac, and Israel, and ^g hee will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not yet like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as yee see.

8 Be not yet now stiffnecked like your fathers, but ^h give the hand to the Lord, and come into his Sanctuary, which he hath sanctified for ever, and serve the Lord your God, and the fierceness of his wrath shall turne away from you.

9 For if yee returne unto the Lord, your brethren and your children shall finde mercie before them: that led them captives, and they shall returne unto this land: for the Lord your God is gracious and merciful, and will not turne away his face from you, if yee conuert unto him.

10 ⁱ So the posts went from citie to citie throughout the land of Ephraim and Manasse, even unto Zebulun: but they ^j laughed them to scorne and mocked them.

11 Nevertheless, diners of Asher and Manasse, and of Zebulun, submitted themselves, and came to Jerusalem.

12 And the hand of God was in Judah, so that hee gave them one heart to doe the commandment of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Jerusalem much people, to keepe the feast of the unleavened bread in the second month, a very great assembly.

14 ^k And they arose, and tooke away the ^l altars that were in Jerusalem, and all those for incense tooke they away, and cast them into the brooke Kidon.

15 Afterward they slew the Passover the fourteenth day of the second month: and the Priests and Levites were washed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the blood received of the hands of the Levites.

17 Because there were many in the Congregation that were not sanctified, therefore the Levites had the charge of the killing of the Passover for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, even a multitude of Ephraim, and Manasse, and Issachar and Zebulun had not cleafed themselves, yet did eate the Passover: but not as it was written: wherefore Hezekiah ^m prayed for them, saying, The aged Lord be mercifull toward him.

19 That prepareth his whole heart to seek the Lord God, the God of his fathers, though hee

be not ⁿ cleafed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and ^o healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the unleavened bread seven dayes with great ioy, and the Levites, and the Priests prayed the Lord day by day, singing with loud instruments unto the Lord.

22 And Hezekiah ^p spake comfortably unto all the Levites that had good knowledge of singing unto the Lord: and they did eate in that feast seven dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seven dayes. So they kept it seven dayes with ioy.

24 For Hezekiah king of Iudah had given to the Congregation a thousand bullockes, and seven thousand sheepe. And the princes had given to the Congregation a thousand bullockes, and ten thousand sheepe: and many priests were sanctified.

25 And all the Congregation of Iudah rejoiced with the Priests and the Levites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Jerusalem: for since the time of Salomon the sonne of Dauid king of Israel there ^q was not the like thing in Jerusalem.

27 Then the Priests and the Levites arose, and ^r blessed the people, and their voyce was heard, and their prayer came up unto heaven, to his holy habitation.

CHAP. XXXI.

1 The people do sing in praise. 2 Hezekiah appointeth Priests and Levites. 3 And provideth for their living. 13 He doth instruct every one to his part.

And when all these things were finished, all Israel, that were found in the cities of Iudah, went out and brake the images, and cut downe the groves, and brake downe the high places, and the alters throughout all Iudah and Benjamin, in Ephraim also and Manasse, untill they had made an end: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Levites by their times, every man according to his office, both Priests and Levites for the burnt offering and peace offerings, to minister and to given thanks, and to praye in the gates of the Courts of the Lord.

3 And the kings portion ^s was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones and for the solemne feastes, as it is written in the Law of the Lord.

4 Hee ^t commended also the people that dwelt in Jerusalem, to give spirit to the Priests and Levites, that they might be encouraged in the law of the Lord.

5 And when the commandment was spread, the children of Israel brought abundance of first fruits, of come, wine, and oyle, and hony,

o That is, did accept them as purified.

p Eze, speak to the hearts.

q This great liberallie declareth how kings, princes, and all they to whom God hath given wherewith, ought to be mollified to know in his fearing (scorn of Gods glory).

q According to that which is written, Num. 6. 23. when they should dimitt the people,

a According to the commandment of the Lord, Deut. 25. 16. 7. 11.

b That is, all they which came to the Passover,

c That is, in the Temple, where they assembled as in a tent.

* Num. 28. 3. 9.

d The times and first fruits for the maintenance of the Priests and Levites.

e That their mindes might not be enlarged with promission of worldly things, but that they might wholly and cheerfully serve the Lord.

f Or, push out.

e From one end of the land to the other, North and South.

d In such sort and perfection as God had appointed.

e Hee will have compassion on them, and preserve them,

f Submit your selves to the Lord, and receive no more.

g God will not only preserve you, but through your prayer restore you to his favour, hee will give into the hands of the enemies.

h Though the wicked mocke at the servants of God, whom hee calleth them to repentance, as Gen. 19. 14, yet the word reacheth not to finish in the hearts of Gods elect.

i Hee shall have his merits, yet some sleepe and some awake at Gods calling, to wit, because his spirit is in them, and some are not.

k Which declareth that we must not away those things which we have received, before we can come in sight.

l Seeing their own negligence (who should have beene holy and pure) and the ordination of the people, Chap. 23. 14.

m To wit, of a multitude of the Passover.

n Hee knew that faith and sincere heart was more agreeable to God, than the observation of the ceremonies, and therefore hee prayed unto God to pardon unto him.

o Hee did not intend of malice, but of ignorance,

hony, and of all the increase of the field, and the
6th of all things brought they abundantly.

6 And the children of Israel and Iudah that
dwelt in the cities of Iudah, they also brought
the tithes of bullockes and sheepe, and the holy
tithes ^f which were consecrate vnto the Lord
their God, and layd them on ^g many heapes.

7 In the third month they began to lay the
foundation of the heapes, and finished them in
the seventh month.

8 ¶ And when Hezekiah and the princes came,
and saw the heapes, they ^h blessed the Lord and
his people Iſrael.

9 And Hezekiah questioned with the Priests
and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house
of Zadok answered him, and said, Since the peo-
ple began to bring the offerings into the house of
the Lord, wee haue ⁱ eaten, and haue bene satisfi-
fied, and there is left in abundance: for the Lord
hath blessed his people, and this abundance that
is left.

11 ¶ And Hezekiah commanded to prepare
chambers in the house of the Lord: and they pre-
pared them,

12 And caried in the first fruits, and the tithes,
and the dedicate things faithfully: and ouer them
was Conaniah the Leuite the chiefe, and Shimei
his brother the second.

13 And Iehiel, and Azariah and Nehath, and
Afshel, and Ierimoth, and Iozabad, and Eliehel,
and Imachiah, and Mahath, and Benaiah were ouer-
seers [†] by the appointment of Conaniah, and Shi-
mei his brother, and by the commandment of
Hezekiah the King, and of Azariah the chiefe
of the house of God.

14 And Kore the sonne of Imnah the Leuite,
porter toward the East, was ouer the things that
were willingly offred vnto God, to distribute the
oblations of the Lord, and the holy things that
were consecrate.

15 And at his hand were Eden, and Miniamin,
and Iethna, and Shemaiah, Amariah, and Shechi-
niah in the cities of the Priests, to distribute with
fidelity to their brethren by courses, both to the
great and small,

16 Their dayly portion: beside their generati-
on, being males [‡] from three yeere old and aboue,
euen to all that eured into the house of the Lord
to their office in their charge, according to their
courses:

17 Both to the generation of the Priests after
the house of their fathers, and to the Leuites from
twentie yeere olde and aboue, according to their
charge in their courses:

18 And to the generation of all their chil-
dren, their wives, and their fornes, and their
daughters throughout all the Congregation: for
by their fidelitye are they partakers of the holy
things.

19 Also to the sonnes of Aaron, the Priests,
which were in the fields and suburbs of their ci-
ties, in euery cite the men that were appointed
by names, should giue portions to all the males
of the Priests, and to all the generation of the Le-
uites.

20 And thus did Hezekiah throughout all Iu-
dah, and did well, and vprightly, and truly be-
fore the Lord his God.

21 And in all the works that he began for the
seruice of the house of God, both in the Law and

in the commandments, to seeke his God, hee did
it with all his heart, and prospered.

CHAP. XXXII.

1 Sanherib inuadeth Iudah. 2 Hezekiah prepares for the
warre. 3 He sheweth the priests the treasures
of the house of the Lord. 4 Hezekiah prayeth for
the people. 5 The Angel destroyeth the Assyrians and king Sennacherib
dies. 6 Hezekiah is not thankfull to the Lord.

AFTER these things faithfully ^d described, ^e Sane-
herib King of Asshur came and entred into
Iudah, and besieged the strong cities, and thought
to ^f winne them for himselfe.

2 When Hezekiah saw that Sanherib was
come, and that his [†] purpose was to fight against
Ierusalem,

3 Then hee tooke counsell with his princes
and his nobles, to stoppe the water of the foun-
taines without the cite, and they did helpe him.

4 So many of the people assembled them-
selves, and stoppt all the fountains, and the river
that runne through the mids of the countrey, say-
ing, Why should the kings of Asshur come, and
finde much water?

5 And [†] hee tooke courage, and built all the
broken wall, and made vp the towers, and re-
paired the wall without, and repaired [‡] the Milles in the
city of Dauid, and made many darts and shields.

6 And he set captaines of warre ouer the peo-
ple, and assembled them to him in the broad place
of the gate of the cite, and [†] spake comfortably
vnto them, saying,

7 Be strong, and courageous: feare not, nei-
ther be afraid for the king of Assur, neither for
all the multitude that is with him: [†] for there be
more with vs, then is with him.

8 With him is [‡] the name of flesh, but with vs
is the Lord our God for to helpe vs, and to fight
our battels. Then the people were confirmed by
the words of Hezekiah king of Iudah.

9 * After this did Sanherib king of Assur
send his seruants to Ierusalem (while he was ta-
gainst Lachish, and all his dominion with him)
vnto Hezekiah king of Iudah, and vnto all Iudah
that were at Ierusalem, saying,

10 Thus saith Sanherib the king of Assur,
Wherein doe yee trust, that ye will remaine in
Ierusalem, during the siege?

11 Doeth not Hezekiah entice yee to giue
ouer your selves vnto death by famine? by thirst,
saying, The Lord our God shall deliuer vs out of
the hand of the king of Assur?

12 Hath not the same Hezekiah taken away
his high places, and his high altar, and hath com-
mited Iudah, and Ierusalem, saying, Ye shall wor-
ship before one altar, and burne incense upon it?

13 Know yee not what I and my fathers haue
done vnto all the people of other countreys: were
the gods of the nations of other lands able to de-
liuer their land out of mine hand?

14 Who is hee of all the gods of those na-
tions (that my fathers haue destroyed, that could
deliuer his people out of mine hand, that your
God should be able to deliuer you out of mine
hand?

15 Now therefore let not Hezekiah deceiue
you, nor seduce you after this sort, neither belieue
ye him: for none of all the gods of any nation of
kingdom, was able to deliuer his people out
of mine hand, and out of the hand of my fathers:
how much lesse shall your gods deliuer you out
of mine hand?

f Which they had
dedicated to the
Lord by a vow.
g For the reliefe
of the priests, Le-
uites, widowers,
pupils, fatherless,
mangers, and such
as were in neede
of it.
h They praised
the Lord, and pray-
ed for all prosperi-
ty to his people.

i He sheweth that
this plentiful libe-
rality is expedient
for the maintenance
of the minister,
and that God there-
fore prospereth his
people, and increaseth
by his
blessing that
which is given.

† Ebr. by the Lord.

‡ Who had also
a portion and allow-
ance in their dis-
tribution.

1 Attending, that
they were by the faith-
full distribution
of the officers,
euery one had
their part in the
things that were
offered, or els that
their children and
widowes were con-
sidered, because the
Leuites were faith-
full in their office,
and so depended
on them.

2 King. 18, 13
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g That hee would
not let the king
of Assur come
into the city, but
that hee would
destroy him, and
his army, and
his chariots, and
his horses, and
his mules, and
his asses, and
his camels, and
his oxen, and
his sheep, and
his goats, and
his swine, and
his fowles, and
his beasts, and
his creeping
things, and
his insects, and
his reptiles, and
his vermin, and
his worms, and
his flies, and
his bees, and
his ants, and
his termites, and
his beetles, and
his caterpillars,
and all the
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¶ Herein wee
hear when the wis-
dom speaks enill of
the servants of
God, they care not
to blaspheme God
himselfe, for if
they feared God,
they would loue
his servants.
¶ Their words are
written. 2. King.
18. 19.

m Which were
invented, made
and authorized by
man.
n This the wech
what is the best
evidence in all mo-
rals and dangers.
o To the number
of an hundred,
fame force and fire
destroyed, as 2.
King. 19. 35. 36.
¶ For, not to fauour
effe.
¶ Meaning, Ada-
misch, and Shere-
his sonnes.

¶ Or, gnernd.
¶ That also trouble
God, fardeth com-
fort to all them
that patiently wait
on him, and
constantly put their
trust in his mercies.
2. King. 20. 1.
¶ 38. 1.
¶ To confirme his
faith in Gods pro-
mise, who desired
to him by his Pro-
phet that his life
should be prolon-
ged fifteen yeere.
¶ He was lifted vp
with the pride of
his victory and
realeine, and
thereby then for
an ostentation to
the ambassadors
of Babylon.

¶ Or, vanges and
punitions.
¶ Or, raika.

¶ Which also was
called siloe,
whereof mention
is made, 18. 9.
John. 9. 9.

¶ Here wee see the
cause, why the
faithfull are tempt-
ed, which is to
see whether they
kneue faith or no,
and that they may
seeke the presence
of God, who
suffereth them not
to be overcome by
tribulations, but in
their weaknesse
conquereth
them.

16 And his seruants spake yet more against the
Lord God, and against his ¶ seruant Hezekiah.

17 Hee wrote also letters, blaspheming the
Lord God of Israel, and speaking against him,
saying, As the gods of the nations of other coun-
tries could not deliuer their people out of mine
hand, so shall not the God of Hezekiah deliuer
his people out of mine hand.

18 Then they cried with a loud voyce in the
Iewes speech vnto the people of Ierusalem that
were on the wall, to feare them and to astonish
them, that they might take the citie.

19 Thus they spake against the God of Ier-
usalem, as against the gods of the people of the
earth, *even the works of mans hands.*

20 But Hezekiah the King, and the Prophet
Isaiah the sonne of Amoz ¶ prayed against this
and cried to heauen.

21 And the Lord sent an Angel, which destroy-
ed all the valiant men, and the princes and ca-
pitaines of the hoste of the king of Asshur: so he re-
turned ¶ with shame to his owne land. And when
he was come into the house of his god, they that
came forth of his owne bowels, slew him there
with the sword.

22 So the Lord fawed Hezekiah and the in-
habitants of Ierusalem from the hand of Saneherib
king of Asshur, and from the hand of all other,
and ¶ maintained them on euery side.

23 And many brought offerings vnto the Lord
to Ierusalem, and presents to Hezekiah king of
Iudah, so that hee was magnified in the sight of
all nations from thenceforth.

24 ¶ In those dayes Hezekiah was sicke vnto
the death, and prayed vnto the Lord, who spake
vnto him, and gaue him a signe.

25 But Hezekiah did not render according to
the reward beforesaid vpon him: for his heart ¶ was
lift vp, and wrath came vpon him, and vpon Iudah
and Ierusalem.

26 Notwithstanding Hezekiah humbled him-
selfe (after that his heart was lifted vp) he and the
inhabitants of Ierusalem, and the wrath of the
Lord came not vpon them in the dayes of Heze-
kiah.

27 Hezekiah also had exceeding much ri-
ches and honour, and he gaue him treasures of sil-
uer, and of golde, and of precious stones, and of
sweete odours, and of spices, and of all pleasant
veilles:

28 And of store houses for the increase of
wheate and wine and oyle, and stalles for all bea-
sts, and ¶ rowes for the ¶ stables.

29 And he made him cities, and had posses-
sion of sheepe and oxen in abundance: for God had
giuen him substance exceeding much.

30 The time Hezekiah also stopped the vpper
water springs of ¶ Gihon, and led them straight
vnderneath toward the city of David Westward:
so Hezekiah prospered in all his works.

31 But because of the ambassadors of the
princes of Babel, which sent vnto him to enquire
of the wonder that was done in the land, God left
him to trie him, and to knowall that was in his
heart.

32 Concerning the rest of the actes of Heze-
kiah, and his goodnesse, behold, they are writ-
ten in the vision of Isaiah the Prophet, the sonne
of Amoz, in the booke of the kings of Iudah and
Israel.

33 So Hezekiah slept with his fathers, and they

buried him in the highest sepulchre of the sonnes
of David: and all Iudah and the inhabitants of Je-
rusalem did him honour at his death, and Manasseh
his sonne reigned in his stead.

C H A P. XXXIII.

¶ Manasseh an idolater. ¶ He caused Iudah to erre,
in that hee led away people into Babylon. ¶ He per-
sued to the Lord, and was deliuered. ¶ Hee abolished idola-
try, 16. and fethereth vp true religion. ¶ Hee died, and
¶ Amon his sonne succeeded. ¶ Whom his vncle Ieremias
slew.

Manasseh was twelve yeere olds, ¶ when hee
began to reigne, and he reigned five and fiftie
yeere in Ierusalem:

2 And hee did euill in the sight of the Lord,
like the abominations of the heathen, ¶ whom
the Lord had cast out before the children of Is-
rael.

3 For he went backe and built the hie places,
¶ which Hezekiah his father had broken downe:
¶ and he set vp altars for Baalim, and made groues
and high worshipped all the hoste of the heauen,
and serued them.

4 Also hee built altars in the house of the
Lord, whereof the Lord had sayd, ¶ In Ierusalem
shall my Name be for euer.

5 And hee built altars for all the hoste of the
heuen in the two courts of the house of the
Lord.

6 ¶ And hee caused his sonnes to passe through
the fire in the valley of Ben-hinnom: hee gaue
himselfe to witchcraft and to charming, and to
forcerie, and hee eued them that had familiar spi-
rits, and foothylayers: hee did very much euill in the
sight of the Lord to anger him.

7 Hee put also the carued image, which hee had
made, in the house of God: whereof God had said to
Dauid and to Salomon his sonne, ¶ In this
house and in Ierusalem, which I haue chosen be-
fore all the tribes of Israel, will I put my Name
for euer.

8 Neither will I ¶ make the foore of Israel to
remoue any more out of the land which I haue
appointed for your fathers, so that they take heede,
and doe all that I haue commanded them, ac-
cording to the Law and statutes and iudgements
by the ¶ hand of Moses.

9 So Manasseh made Iudah and the inha-
bitants of Ierusalem to erre, and to doe worke then
the heathen, whom the Lord had destroyed before
the children of Israel.

10 ¶ And the Lord spake ¶ to Manasseh and to
his people, but they would not regard.

11 Wherefore the Lord brought vpon them the
captaines of the hoste of the king of Asshur,
which tooke Manasseh and put him in fetters, and
bound him in chaines, and carried him to Babel.

12 And when he was in tribulation, hee prayed
to the Lord his God, and humbled himselfe greatly
before the God of his fathers,

13 And prayed vnto him: and God was en-
treated of him, and heard his prayer, and brought
him againe to Ierusalem into his kingdom: then
Manasseh knew that the Lord was God.

14 Now after this hee built a wall without
the citie of Dauid, on the West side of ¶ Gihon in
the valley, euen at the entry of the fifth gate, and
compasped about ¶ Ophel, and raised it very high,
and put captaines of warre in all the strong cities
of Iudah.

15 And hee took away the strange gods and the

* 2. King. 21. 1.

* 2. King. 18. 4.

* Dent. 18. 9.

* Ierem. 32. 34.

* 2. King. 17. 18.

* 2. King. 41. 4.

* Reside 2. King. 16. 35.

* 2. King. 5. 9.

* 2. King. 1. 7.

* 2. King. 21. 2.

* 2. Sam. 7. 10.

* By the charge giuen to Moses.

* Meaning, by his Prophets, but his heartes were not touched to beleue and repent, without the which the word taketh no place.

* Thus fithen- giueh was denian- ding: for hee had led God in his prosperitie, now in his miserie hee seeketh vnto him.

* Reside Chap. 32. 47.

* Reside Chap. 17. 3.

g Which Salomon had caused to be made,

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the altar of the Lord, & sacrificed thereon peace offerings, & of thanks, and commanded Iudah to serve the Lord God of Irael.

17 Neuertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his prayer vnto his God, & the words of the Seers, that spake vnto him in the Name of the Lord God of Irael, behold, they are written in the booke of the Kings of Irael.

19 And his prayer, and how God was intreated of him, and all his sinne, and his trespasses, and the places wherein he built hie places, & for groves and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his sonne reigne in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but thus Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Iofiah his sonne King in his stead.

CHAP. XXXIY.

a Iofiah destroyed the idoles. b And repaired the Temple. 14 The book of the Law is found. 21 Her servants to Huldah the Prophetesse for counsell. 27 Goodkeeth his prayer 31 Hee maketh a monument with Ged.

¶ 2. King. 22. 7.

I Osiaph * was eight yeere old when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a childe) he began to seeke after the God of Dauid his father: and in the twelfth yeere he began to purge Iudah, and Ierusalem from hie places, and the groves, and the carued images, and molten images.

4 And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on high vpon them: hee brake also the groves, and the carued images and the molten images, and flung them to powder, and floured it vpon the graves of them that had sacrificed vnto them.

5 Also hee burnt the bones of the Priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when he had destroyed the altars, and

the groves, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Irael, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne, when he had purged the land, and the temple, he sent Shaphan the sonne of Azaliah & Maaseiah the gouernour of the citie, and Iotham the sonne of Iothaz the Recorder to reapeire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the decres, had gathered at the hand of Manasseh, and Ephraim, & of all the residue of Irael, and of all Iudah and Benjamin, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should do the worke, and had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord to reapeire and amend the house.

11 Euen to the workemen and to the builders gaue they it for buy heued stone and timber for couples, and for buyes of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerscers of them were Iahaz and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites: to set it forward: and of the Leuites all that could skill of instruments of musick.

13 And they were ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerscers, and to the hands of the workemen.

18 Also Shaphan the chanceller declared to the King, saying, Hilkiah the priest had giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he tare his clothes.

20 And the King commanded Hilkiah and Ahikam the sonne of Shaphan, and Akden the sonne of Micah, and Shaphan the chanceller, and Aiazah the Kings seruant, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Irael and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed went to Huldah the prophetesse the wife of Shallum, the sonne of I Tokiah, the sonne of

* 2. King. 21. 7.

¶ Or, they returned to Ierusalem. 2. King. 21. 7.

¶ For there were many portions and pieces annexed to the Temple. Meaning, that they were in such eadie for their feeling, that they made no account of that which they received. 2. King. 22. 7.

¶ 2. King. 22. 7.

¶ For the king was commanded to haue continually a copie of this booke, and to read therein day and night. 2. King. 22. 7.

¶ For sorrow that the word of God had been so long suppressed and the people therein ignorant, considering also the curses annexed therein against the transgressors.

¶ Thus the godly men notoriously doe not only know their own sinnes, but also that their fathers and predecessors haue offended God. 2. King. 22. 7.

a He followed Dauid in all points that he followed the Lord.

b When he was but fourteen yeere old hee showed himselfe zealous of Gods glory, and at twentie yeere olde he abolished idollry, and restored the true religion.

c Which sheweth that he would see the reformation with his owne eyes. d Reads 1. Kings. 23. 16.

e This great seeing of this godly king the holy Ghost seeth forth as an example and pattern to other kings and rulers, so teach them what God requirith of them.

¶ Or, *Huldah*,
 ne Meaning, either
 of the Priests ap-
 pell, or of the King's
 v. *Exile* hereof.
 2 Kings 22, 14.
 o That 12, to the
 King.

¶ Huldah keeper of the ^m wardrobe (and she dwelt in Ierusalem within the Colledge) and they commu-
 nued hereof with her.

23 And the answered them, Thus sayeth the
 Lord God of Israel, Tell ye ^o the man that sent
 you to me,

24 Thus saith the Lord, Behold, I will bring
 euill vpon this place, and vpon the inhabitants
 thereof, *euē* all the curses, that are written in the
 booke which they haue read before the King of
 Iudah:

25 Because they haue forsake mee, and burnt
 incense vnto other gods, to anger me with all the
 works of their ^p hands, therefore shall my wrath
 full vpon this place, and shall not be quenched.

26 But to the King of Iudah, who sent you to
 enquire of ^y Lord, so shall ye say vnto him, Thus
 saith the Lord God of Israel, The wordes which
 thou hast heard, *shall come to passe*.

27 But because thine heart did ^m melt, and
 thou diddest humble thy selfe before God, when
 thou heardest his wordes againe this place, and
 against the inhabitants thereof, and humbledst
 thy selfe before mee, and takest thy clothes, and
 wepest before mee, I haue also heard it, saith the
 Lord.

28 Behold, I will gather thee to thy fathers,
 and thou shalt be put in thy grave in peace, and
 thine eyes shall not see all the euill, which I will
 bring vpon this ^{*} place, and vpon the inhabi-
 tants of the same. Thus they brought the King
 word againe.

29 ¶ Then the King sent and gathered all the
 Elders of Iudah and Ierusalem.

30 And the King went vp into the house of
 the Lord, and all the men of Iudah, and the inhabi-
 tants of Ierusalem, and the Priests and the Leu-
 ites, and all the people from the greatest to the
^f smallest, and he read in their eares all the wordes
 of the booke of the Couenant that was found in
 the house of the Lord.

31 And the King stood by his pillar, and made
 a couenant before the Lord, to walke after the
 Lord, and to keepe his commandements, and his
 testimonies, and his statutes with all his heart, and
 with all his soule, *and* that he would accomplish
 the wordes of the Couenant written in the same
 booke.

32 And he caused all that were found in Ieru-
 salem, and Benjamin to stand to it; and the inhabi-
 tants of Ierusalem did according to the Couen-
 ant of God, *euē* the God of their fathers.

33 So Iosiah tooke away all the abominations
 out of all the countreys that pertained to the chil-
 dren of Israel, and compelled all that were found
 in Israel, to serue the Lord their God: *so* all his
 dayes they turned not backe from the Lord God
 of their fathers.

C H A P. XXXV.

1 Iosiah kept the Paffcouer. 2 He fifteth fourth Gods serice.
 30 He fifteth against the King of Egypt, and deth. 34 The
 people becometh him.

Moreouer, * Iosiah kept a Paffcouer vnto the
 Lord in Ierusalem, and they slew the Paffcou-
 er in the fourteenth day of the first moneth.

2 And he appointed the Priests to their char-
 ges, and encouraged them to the service of the
 house of the Lord,

3 And he sayd vnto the Leuites that ^b taught
 all Israel, and were sanctified vnto the Lord, Put
 all Ierusalem, the which are signified, b So that the Leuites charge was not on-
 ly to minister in the Temple, but also to instruct the people in the word of God,

the holy Arke in the house which Salomon the
 sonne of Dauid King of Israel did build: *it shall be*
 no more a burden vpon your shoulders: *serue*
 now the Lord your God, and his people Israel.

4 And prepare your selues by the houses of
 your fathers according to your courses, as * David
 the king of Israel hath written, and according to
 the writing of Salomon his sonne,

5 And attend in the Sanctuary according to the
 diuision of the families of your brethren, the
 children of the people, and after the deuision of
 the familie of the Leuites:

6 So kill the Paffcouer, and sanctifie your
 selues, and ^d prepare your brethren that they may
 doe according to the word of the Lord by the
 hand of Moises.

7 Iosiah also gaue to the ^f people sheepe, lambs
 and kiddes, all for the Paffcouer, *euē* to all that
 were present, to the number of thirtie thousand,
 and three thousand bullockes: these were of the
 Kings substance.

8 And his princes offred willingly vnto the
 people, to the Priests and to the Leuites: Hilkiah,
 and Zechariah, and Iehiel, rulers of the house of
 God gaue vnto the Priests for the Paffcouer, *euē*
 two thousand and sixe hundred sheepe, and three
 hundred bullockes.

9 ^e Conaniah also and Shemaiah and Netha-
 neel his brethren, and Hattabiah and Iehiel, and Io-
 zabab, chiefe of the Leuites gaue vnto the Leuites
 for the Paffcouer, five thousand sheepe, and five
 hundred bullockes.

10 Thus the service was prepared, and the
 Priests stood in their places, also the Leuites in
 their orders, according to the kings commande-
 ment:

11 And they slew the Paffcouer, and the
 Priests sprinkled the blood with their hands, and
 the Leuites flayed them.

12 And they tooke away *from* the ^g burnt offer-
 ing to give it according to the diuisions of the
 families of the children of the people, to offer vnto
 the Lord, as it is written in the booke of Mo-
 ses, and so of the bullockes.

13 And * they roasted the Paffcouer with fire,
 according to the custome, but ^f sanctified things
 they sod in pots, pannes, and cauldrons, and di-
 stributed them quickly to all the people.

14 Afterward also they prepared for them-
 selues and for the Priests: for the Priettes the
 sonnes of Aaron were occupied in offering of burnt
 offerings, and the fat vntill night: therefore the
 Leuites prepared for themselues, and for the
 Priests the sonnes of Aaron.

15 And the fingers the sonnes of Asaph stood
 in their standing: * according to the commande-
 ment of Dauid, and Asaph, and Heman, and Ec-
 duthion the kings h Seer: and the porters at Ieru-
 salem, who might not depart from their service:
 therefore their brethren the Leuites prepared for
 them.

16 So all the service of the Lord was pre-
 pared the same day to keepe the Paffcouer, and
 to offer burnt offerings vpon the altar of the Lord,
 according to the commandement of King Ioi-
 shiah.

17 And the children of Israel that were pre-
 sent, kept the Paffcouer the same time, and the
 feast of the vneleavened bread seven dayes.

18 And there was no Paffcouer kept like that
 in Israel, from the dayes of Samuel the Prophet:
 neither

c As it was before
 the Temple was
 built: therefore
 your office onely
 is now to teach
 the people, and to
 praise God.

1. Chron. 23, 24, 25.
 26. 27. 28. 29. 30.
 ¶ Or, the people,

d Exhortatory
 one to exhort
 themselves, that
 they be not vnmince
 to ease of the
 Paffcouer.

¶ Elv. sonnes of the
 people.

e So that euery
 one of all sort
 gaue of that they
 had, a libellal por-
 tion to the Leuitic
 of God.

f Meaning, of the
 Lombe, which was
 called the Paffcouer:
 for onely the Priests
 might sprinkle, and
 in necesse the Le-
 uites might kill
 the sacrifice.

g They reuered
 the people
 that wh ch was
 not expedient to be
 offered, that
 euery man might
 offer peace offer-
 ings, and so haue
 his portion.

* 2. King. 12, 8.

* 1. Chron. 25, 1.

h Meaning hereby
 his Prophet, because
 he appointed the
 psalmes and pro-
 phesies which
 were to be sung.

p This the speake
 in countrey of the
 idolaters, who con-
 stantly to reason and
 nature make that a
 god, which they
 haue made and
 framed with their
 owne hand.

q This declareth
 what is the end of
 Gods threatenings,
 to call his reue-
 rence, and to
 assure the vnrepent-
 ant of their destru-
 ction.

x It may appeare
 that euery
 that were toucht with
 true repentance,
 seeing that God
 spared them for a
 time onely for the
 kings sake.

f Forasmuch as
 neither young nor
 old could be ex-
 empted from the
 censure: contained
 therein, if they did
 transgreffe, he
 knew it pertained
 to all, and was his
 due to see it
 read to all sorts,
 that euery one
 might learne to
 auoid those punish-
 ments by leuning
 God right.
 ¶ Because he had
 charge on all, and
 must answer for
 euery one that per-
 sisted: he thought
 it his due to see
 that all should
 make profession
 to receive the
 word of God.

* 2. King. 23, 2.

1 The Seruice
 vlieth in sundry
 places to call the
 same the Paffcouer,
 which was but
 the figure of the
 Paffcouer, because
 in all testaments
 the figures haue the
 names of the things
 which are signified.

neither did all the kings of Israel keepe such a Palleoner as Iofiah kept, and the Priests and the Levites, and all Iudah, and Israel that were present, and the inhabitants of Ierusalem.

19 This Palleoner was kept in the eighteenth yeere of the reigne of Iofiah.

20 ¶ After all this, when Iofiah had prepared the Temple, Necho king of Egypt, came vp to fight against Carchemish by the Perath, and Iofiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I came not against thee this day, but against the house of mine enemy, and God commanded me to make haste: leave off to come against God, which is with me, leaue he destroy thee.

22 But Iofiah would not turne his face from him, but I changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Iofiah: then the king falled to his seruants, Cary me away, for I am very sicke.

24 So his seruants tooke him out of that charer, and put him in the second charer which hee had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem mourned for Iofiah.

25 And Ieremiah lamented Iofiah, and all singing men and singing women mourned for Iofiah in their lamentations to this day, and made the fame for an ordinance vnto Israel: and behold, they be written in the Lamentations.

26 Concerning the rest of the actes of Iofiah, and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes first and last, behold, they are written in the booke of the Kings of Israel, and Iudah.

¶ The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a promise, reade Zach. 12. 10. In which some thinke Ieremie made, wherein hee lamenteth the first death of the church after this kings death.

¶ After Iofiah, reigne of Jehoiachin. ¶ After Jehoiachin, Iehozabaz. ¶ After him Iehozabaz. ¶ In which time all the people were as heauy to Babel for contemning the admonition of the Prophets, 22. and were restored againe to the seruentyeth yeare by king Cyrus.

CHAP. XXXVI.

¶ Then ¶ the people of the land tooke Iehozabaz the sounne of Iofiah, and made him King in his fathers Reard in Ierusalem.

2 Iehozabaz was three and twentie yeere olde when hee began to reigne, and hee reigned three moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Jehoiachim, and Necho tooke Iehozabaz his brother ¶ and caryed him to Egypt.

5 Jehoiachim was fine and twentie yeere olde when hee began to reigne, and hee reigned eluen yeeres in Ierusalem, and did euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar King of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also ¶ caried of the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

8 Concerning the rest of the actes of Jehoiachim, and his abominations which hee did, and that which was found vpon him, behold, they are written in the booke of the kings of Israel and Iudah, and Jehoiachin his sonne reigned in his stead.

9 ¶ Jehoiachin was eight yeere olde when he began to reigne, and hee reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, king Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house of the Lord, and he made Zedekiah his brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yeere olde when hee began to reigne, and reigned eluen yeere in Ierusalem.

12 ¶ And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandment of the Lord.

13 But hee rebelled moreover against Nebuchad-nezzar, which had caule him to sweare by God: and hee hardened his necke and made his heart obstinate, that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them by his messengers, rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, and misfied his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedie.

17 For he brought vpon them the king of the Caldeans, who slew their young men with the sword kin the house of their Sanctuary, and spared neither young man nor virgin, ancient, nor aged, Gods gaue all into his hand.

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire: and all the precious vessels thereof, to destroy all.

20 And they that were left by the sword, carried he away to Babel, and they were seruants to him, and to his sonnes, vntill the kingdom of the Persians had rule.

21 To fulfill the word of the Lord by the mouth of Ieremiah, vntill the lands had her fill of her Sabbaths: for all the dayes that they lay desolate, hee kept Sabbath, to fulfill theuentyeth yeeres.

22 ¶ But in the sixth yeere of Cyrus king of Persia (when the word of the Lord, spake

by the mouth of Jeremiah, was finished) the Lord stirred up the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdom, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of

heaven given me, and he hath commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

borne, Isa. 44. 28. that Ierusalem and the Temple should be built againe by Cyrus his anoynted: so called, because God vided his sentence for a time to deliue his Church,

n God had forewarned by his Prophet about an hundred yeeres before Cyrus was borne.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greek.

O Lord almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seedes, which hast made heaven and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut up the depth, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatening toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised repentance and forgiveness to them that sinne against thee, and to thine infinite mercies hast appointed repentance vnto sinners that they may be saved. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Jacob, which have not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I have sinned aboue the number of the faine of the sea, My transgressi-

ons, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heavens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for euer by referring euill for me, neither condemne me into the lower patles of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercy: therefore I will praye thee for euer all the dayes of my life: for all the power of the heauens praye thee, and thine is the glory for euer and euer. Amen.

s. Thou hast promised that repentance shalbe the way for them to come to thee. b. Hee speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scriptures, so that in vessels of himselfe he calleth their sinners nothing, but ascribeth vnto them righteousness.

E Z R A.

THE ARGUMENT.

As the Lord is ever mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauen: so after that hee had visited the Iewes, and kept them now in bondage for many yeeres in a strange country among infidels and idolaters, hee remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vpa deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, least they should growe into a contempt of Gods great benefites, hee kept them still in exercise, and raised domestical enemies vnto which endeavor as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophet they went forward by little and little, till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Ierusalem the first yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was build. Hee brought with him a great company and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his coming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captivity, & sendeth them their holy vessels.



Now in the first yeere of Ezra King of Persia (that the word of the LORD, spoken by the mouth of Jeremiah might be accomplished) the Lord stirred up the spirit of Cyrus King of Persia, and hee

made a proclamation throw all his kingdom, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heaven hath given mee all the kingdomes of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of

d. For hee was chiefe Monarch, and had many nations vnder his dominion, which this heathen king consented to haue returned of the living God.

* 2 Chron. 36. 22. s. Ffines. 1. 1. Ezr. 25. 12. and 20. 10. a. After that hee and Darius had wonne Babylon. b. Who promised them deliuerance after that seventy yeeres were past, Iere. 25. 12. c. That is, moued him, and gave him heart.

* If any through poverty were not able to returne, the kings commiſſion was that hee ſhould be furniſhed with neceſſaries.

f Which they themſelves ſhould ſend toward the reparation of the Temple.

g The Babylonians and Chaldeans

gave them theſe pretences: that rather than the children of God

ſhould want for their neceſſities, he would ſtirre up the heart of the very infidels to helpe them.

* 2 Kings. 25. 13.

2 Chron. 36. 7.

Jerem. 27. 19. 20.

Dan. 1. 6.

h. to the Chaldean called Zernbabel

who was the chiefe gouernour, to that the p.cemifence ſhould remaine in the houſe of Dauid.

i Which ſerued to kill the beaſts that were offered in ſacrifice.

k With the fewes that had bene captives in Babylon.

* Nider. 7. 6.

1. Eſdr. 5. 7.

a Meaning, Indeſt, which was a province, that is, a country which was in ſubjection to Zernbabel

was chiefe captaine, and Ieſhua the high prieſt: but Nehemiah a man of great authority

was not now, but came after 64 yeeres.

c This was not that Moſedai which was Eſſer hiſman.

d Meaning, of the euen people.

e Or, of the Duke of Iuda.

the Lord God of Iſrael: he is the God, which is in Ieruſalem.

4 And euery one that remaineth in any place (where hee ſo iourneth) * let the men of his place relieue him with ſiluer and with gold, and with ſubſtance, and with cattell, and with a willing offering, for the houſe of God that is in Ieruſalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Prieſts and Leuites roſe vp, with all them whole ſpirit God had raiſed to go vp, to build the houſe of the Lord which is in Ieruſalem.

6 And all g they that were about them, ſtrengthened their hands with veſſels of ſiluer, with gold, with ſubſtance and with cattell, and with precious things, beſides all that was willingly offered.

7 Alſo the king Cyrus brought forth the veſſels of the houſe of the Lord, * which Nebuchadnezzar had taken out of Ieruſalem, and had put them in the houſe of his god.

8 Euen then did Cyrus king of Perſia bring forth by the hand of Mithradat the treaſurer, and counted them vnto h Sheſhbazzar the Prince of Iudah.

9 And this is the number of them, thirty baſins of gold, a thouſand baſins of ſiluer, nine and twentie k knives,

10 Thirty boules of gold, and of ſiluer boules of the ſecond ſort, foure hundred and ten, and of other veſſels, a thouſand.

11 All the veſſels of gold and ſiluer were five thouſand and foure hundred, Sheſhbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ieruſalem.

CHAP. II.

The number of them that returned from the captiuitie.

T Heſe * alſo are the ſonnes a of the province that went vp out of the captiuitie: (whom Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ieruſalem, and to Iudah, euery one vnto his cite,

2 Which came vp with b Zernbabel, to wit, Ieſhua, Nehemiah, Seraiah, Reclaijah, c Mordecai, Biſhan, Miſpar, Bignai, Rehum, Baanah. The number of the men d of the people of Iſrael was,

3 The ſonnes of Paroſi, two thouſand, an hundred ſeuentie and two;

4 The ſonnes of Shephatiah, three hundred ſeuentie and two;

5 The ſonnes of Arath, ſeuene hundred, and ſeuentie and hue;

6 The ſonnes of i Phaah Moab, of the ſonnes of Ieſhua, and Ioab, two thouſand, eight hundred and twentie;

7 The ſonnes of Elam, a thouſand, two hundred and foure and fiftie;

8 The ſonnes of Zattu, nine hundred and five and fourtie;

9 The ſonnes of Zaccai, ſeuene hundred and threeſcore;

10 The ſonnes of Bani, fixe hundred and two and fourtie;

11 The ſonnes of Belſai, fixe hundred, and three and twentie.

12 The ſonnes of Azgad, a thouſand, two hundred and two and twentie;

13 The ſonnes of A. Ionikim, fixe hundred, threeſcore and fixe;

14 The ſonnes of Bignai, two thouſand, and fixe and fiftie;

15 The ſonnes of Adin, foure hundred and foure and fiftie;

16 The ſonnes of Ater of e Hirkiah, ſixtie; which were of the poſterie e of Hirkiah.

17 The ſonnes of Bezai, three hundred and three and twentie;

18 The ſonnes of Iorah, an hundred and twelue;

19 The ſonnes of Haſthurn, two hundred and three and twentie;

20 The ſonnes of Gibbar, ſixtie and hie;

21 f The ſonnes of Ber-heiema, an hundred and three and twentie;

22 The men of Netophah, fixe and fiftie;

23 The men of Anathoth, an hundred and eight and twentie;

24 The ſonnes of Azmaveth, two and fourtie;

25 The ſonnes of Kiriah-aim, of Chephirah: and Beroth, ſeuene hundred and three and fourtie;

26 The ſonnes of Haramah and Gaba, fixe hundred and one and twentie;

27 The men of Michmas, an hundred and two and twentie;

28 The ſonnes of Beth-el, and Ai, two hundred and three and twentie;

29 The ſonnes of Nebo, two and fiftie;

30 The ſonnes of Magbiſh, an hundred and fixe and fiftie;

31 The ſonnes of the other Elam, a thouſand, and two hundred and foure and fiftie;

32 The ſonnes of Harim, three hundred and twentie;

33 The ſonnes of Lord-hadid, and Ono, ſeuene hundred and hie and twentie;

34 The ſonnes of Iericho, three hundred and five and fourty;

35 The ſonnes of Senaah, three thouſand fixe hundred and thrie;

36 ¶ The g Prieſts: of the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundred ſeuentie and three;

37 The ſonnes of Immer, a thouſand and two and fiftie;

38 The ſonnes of Paſhur, a thouſand, two hundred and ſeuene and fourtie;

39 The ſonnes of Harim, a thouſand and ſeuentie and e.

40 ¶ h The Leuites, the ſonnes of Ieſhua, and Kadmiel of the ſonnes of Hodaniah, ſeuenty and foure.

41 i ¶ The Singers: the ſonnes of Afaph, an hundred and eight and twentie.

42 j ¶ The ſonnes of the porters: the ſonnes of Shallum, the ſonnes of Ater: the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hama, the ſonnes of Shobai: all were an hundred and nine and thirty.

43 k The l Nethinims: the ſonnes of Zila, the ſonnes of Haſupha, the ſonnes of Tabaoth, the ſonnes of Keros, the ſonnes of Salai, the ſonnes of Padon,

44 The ſonnes of Lebanah, the ſonnes of Hagabai, the ſonnes of Akkub,

45 The ſonnes of Hagab, the ſonnes of Sham-lai, the ſonnes of Hanan,

46 The ſonnes of Giddel, the ſonnes of Gahar, the ſonnes of Reaiab,

47 The ſonnes of Rezin, the ſonnes of Nekodah, the ſonnes of Gazzan,

48 The ſonnes of Vizah, the ſonnes of Paſſah, the ſonnes of Beſai,

f That is, Imbabai- tans, for ſo this word ſhould ſignify, with a beu it is ſeized with the names of places.

g Before he had declared the covenants of Iuda and Benjamin, and now cometh to the ſite of Ieruſalem, and begins at the Prieſts.

h The Leuites.

i The Singers.

j The Porters.

k So called, becauſe they were given to the temple, to cut wood and beaſe water for the ſervice of the ſacrifices, and came of the Gibeonites, which were appointed to this ſervice by Ieſhua, Iou. 9. 23.

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes. 2 King 17. 24. and 19. 37. The king called God, but worshipped idols also, and therefore were the greatest enemies to the true servants of God. b For they perceived what their pretence was, to wit, to erect idolatry in stead of true religion. c Elur, made their hands miske. d He was also called Accusers, which is a Persian name, some think it was Cambyses, Cyrus sonne, or Darius, as verse 6. Called Accusers, which signifieth in the Persian tongue, an excellent warrior. e Or, counsellors. f There were certain people which the Assyrians placed in Samaria in stead of the ten tribes. g Some think it was Saneherib, but rather Salmanazar. h To wit, Ephraim, and he meaneth in respect of Bethel that they dwelt beyond it. i Which were a certain people that hated the Iewes.

But the adversaries of Iudah and Benjamin heard, that the children of the captivitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will build with you: for we seeke the Lord your God as yee doe, & we have sacrificed vnto him since the time of Elar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel said vnto them, It is not for you, but for vs to build the house vnto our God: for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land & discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuiſe all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of Ahasuerus (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah & Ierusalem.

7 And in the dayes of Artahabshate, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahabshate king of Persia, and the writing of the letter was the Aramites writing, and the thing declared vvas in the language of the Aramites.

8 Rehum the chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahabshate the king, in this sort.

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and their companions Dinaie, and Apharacheia, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shuthanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble & Anappar brought ouer, and set in the cities of Samaria, and other that are beyond the Riuer and i Cheeneth.

11 This is the copie of the letter that they sent vnto King Artahabshate, T H Y S B E R V A N T S the men beyond the Riuer and Cheeneth, salute thee.

12 Be it known vnto the King that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and have ioyned the foundations.

13 Be it known now vnto the king, that if this citie be build, and the foundations of the wals layd, they will not give tolle, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Now therefore because t wee have bene brought vp in the Kings palace, it was not meere for vs to see the Kings dishonour: for this cause have we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they have moued sedition of old tyme, for the which cause this citie was destroyed.

16 Wee certifie the king therefore, that if this citie be builded, and the foundation of the walles layd, by this meenes the portion beyond the Riuer shall not be thine.

17 The King sent an answer vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer i Sheslam and m Cheeneth.

18 The letter which yee sent vnto vs, hath bene openly read before me,

19 And I have commaunded and they have searched, and found, that this citie of olde tyme hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There have bene mighrie kings also ouer Ierusalem, which have ruled ouer all beyond the Riuer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I have giuen another commandement.

22 Take heede now that yee faile not to doe this: Why should damage grow to hurt the king?

23 When the copie of king Artahabshates letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah prophesie. 2 The worke of the Temple went forth contrary to the mind of Tarnai. 3 His letters to Darius.

THEN * Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

3 At the same time came to them Tarnai which was captain beyond the Riuer, and Shether-boznai, and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 b Then said we vnto them after this manner, What are the names of the men that build this building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereto.

6 The copie of the letter, that Tarnai captain beyond the Riuer, and Shether-boznai and his companions, Apharacheia, (which were beyond the Riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, V N T O D A R I V S the king, all peace.

8 Be it known vnto the king, that we went into the prouince of Indica, to the house of the great God, which is builded with great stones, and beames are laid in the walles, and this worke is wrought speedily, & prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

i Some read for sheslam, saluamen a greeting m called also Cheeneth, as verse 11.

n Not shage: for the Prophets exhorted them to continue, but they used little diligence because of the waulles.

o Or, Haggai. 1. i. 1. Ezech. 6. 1.

a Which encouraged them to go forward, and accounted them that they were more careful to build their owne houses, then willing to build the Temple of God. b That is, the enemy, asked thus, as verse 10.

c That is, out and the spirit of strength.

ff Or, marie.

10. We asked their names also that we might certifye thee, and that we might write the names of the men that were their rulers.

11. But they answered vs thus and said, We are the seruants of the God of heauen and earth, and build the house that was built of old and many yeeres agoe, which a great king of Israel * build-
d To wit, Solomon.
* 1 Kings 6. 2.
* 2 Kings 18. 1.
* 2 Kings 20. 1.

ed, and founded it.
12. But after that our fathers had prouoked the God of heauen vnto wrath, * hee gaue them ouer
* 1 Kings 16. 34.
* 2 Kings 18. 1.
* 2 Kings 20. 1.

into the hand of Nebuchad-nezzar king of Babel the Caldean, and he destroyed this house, and carried the people awy captiue vnto Babel.

13. But in the * first yere of Cyrus king of Babel, King Cyrus made a decree to build this house of God.
14. And the vessels of golde and silver of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one * Sheshbazzar by his name, whom he had made captiue.

15. And he said vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16. Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time enen vntill now, hath it bene in building, yet is it not finished.

17. Now therefore if it please the king, let there be search made in the house of the kings * treas-
* Meaning, in the
* history, or places
* where lay the re-
* gisters, or records
* of times.

ures, which is in Babel, whether a decree hath bin made by King Cyrus, to build this house of God in Ierusalem, and let the King send his minde concerning this.

CHAP. VI.

At the commandment of Darius king of Persia, after the Temple was builded and dedicated, the children of Israel kept the feast of Misericordie.

* 1. Esdr. 6. 21.
* 1. Esdr. 6. 22.
* 1. Esdr. 6. 23.

Then * king Darius gaue commandment, and they made search in the * library of the treas-
* a. Who els we e
* the acts of the
* kings of the Medes
* and Persians.

ures, which were there laid vp in Babel.
2. And there was found in a * coffer (in) the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.
3. IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be builded in the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be thre score cubites, and the breadth thereof thre score cubites.

4. Three * orders of * great stones, and one order of timber, and let the expences be giuen of the kings house.

5. And also let them render the vessels of the house of God (of golde and silver, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6. Therefore Tamai captaine beyond the river, and Shethar-boznai, (and their companions Apharsaite, which are beyond the River) be yee farre * from thence.

7. Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8. For I have giuen a commandment what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the River, there be continually expences giuen vnto these men that they * cease not.

9. And that which they shall have neede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambs for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appoyntment of the Priests that are in Ierusalem, that there be no fault.

10. That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life, and for his homes.

11. And I have made a decree, that whoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12. And the God that hath caused his Name * to dwell there, destroy all kings and people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13. * Then Tamai the Captaine beyond the River, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14. So did the elders of the Iewes builded, and they prospered by the prophesying of * Haggai * the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appoyntment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahab three king of Persia.

15. And this house was finished the third day of the month * Adar, which was * the first yere of the reigne of King Darius.

16. * And the children of Israel, the Priests, and the Levites, and the residue of the children of the captiue kept the dedication of this house of God with ioy.

17. And offered at the dedication of this house of God an hundred bullockes, two hundred rams, foure hundred lambs, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18. And they set the Priests in their order, and the Levites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19. And the children of the captiue kept the Passouer on the fourteenth day of the first month.

20. (For the Priests and the Levites were purified altogether) and they killed the Passouer for all the children of the captiue, and for their brethren the Priests, and for themselves.

21. So the children of Israel which were come againe out of captiue, and all such as had * separated themselves vnto them, from the filthinesse of the Heathen of the land to seeke the Lord God of Israel, did eate.

22. And they kept the feast of vnleavened bread seven dayes with ioy for the Lord had made them glad, and turned the heart of the king of * Assyria vnto them, so to * increase them in the worke of the house of God, Ieuen the God of Israel.

CHAP.

d For lacke of money.

* Who hath appoynted that place to haue his Name called vpon thee.

* 1. Esdr. 7. 1.

* Whom God fixed vpon to assure them that he would give them a good interest.

* This is the twelfth month, and contineth part of February and part of March. And the two and twentieth after their last returne.

* Num. 3. 6. and 8. 9.

* which were of the heathen, and forsake their idols, to worship the true God.

* Meaning, Darius who was king of the Medes, was then and there Affiant.

* Ieuen, to increase their house.

CHAP. VII.

a By the commandment of the King, Ezra and his companions come to Jerusalem. 27 Her glorie thanks to God.

2 The Shewetts write, that diuines of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Emperours Romane.

NOW after these things, in the reigne of Artahabastre king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abihna, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a Scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the fingers, and the porters, and the Nehemims vnto Jerusalem, in the fowenth yeere of king Artahabastre.

8 And hee came to Jerusalem in the fifth moneth, which was in the fawenth yeere of the king.

9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the first moneth came he to Jerusalem according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 And this is the copie of the letter that king Artahabastre gaue vnto Ezra the Priest and Scribe, even a writer of the words of the commandments of the Lord, and of his statutes once Israel.

12 ARTAHSHASHT E king of kings, to Ezra the Priest and persie Scribe of the Law of the God of heauen, and to Cheeneth.

13 I haue giuen commandement, that euery one that is wiling in my kingdome of the people of Israel, and of the Priests and Leuites, shal goe to Jerusalem with thee, shall goe.

14 Therefore art thou sent of the king and his fawen counselliers, to inquire in Iudah and Ierusalem according to the Law of thy God, which is in thine hand.

15 And to carie the siluer and the gold, which the king and his counselliers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou shalt find in all the prouinces of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullocks, rammes, lambes, with their meat offerings, and their drinke offerings: and thou shalt offer them vpon the Altar of the house of your God, which is in Ierusalem.

18 And whatsoever it pleaseth thee & thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your God.

19 And the vessels that are giuen thee for the

seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be more for thee to bestow, thou shalt bestow it out of the Kings treasure house.

21 And I king Artahabastre haue giuen commandement to all the treasurers which are beyond the River, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently.

22 Vnto an hundredth talents of siluer, vnto an hundredth measures of wheate, and vnto an hundredth bathes of wine, and vnto an hundredth bathes of oyle, and salt without writing.

23 Whatsoever is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth against the realme of the King and his children?

24 And wee certify you, that vpon any of the Priests, Leuites, fingers, porters, Nehemims, or Ministers in this house of God, there shall no gouernour lay vpon them tolls, tribute, nor custome.

25 And thou Ezra (after the wisdom of thy God, that is in thine hand) set iudges and scribes, which may iudge all the people that is beyond the River, even all that know the law of thy God, and reach ye them that know it not.

26 And whosoever will not doe the Law of thy God, and the kings law, let him haue iudgment without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers which hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem.

28 And hath inclined mercy toward mee, before the king and his counselliers, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God which was vpon mee, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

a The number of them that returned to Jerusalem with Ezra. 21 Hee sheweth them to Ezra. 22 Hee sheweth the Priests of their duties. 33 What they did when they came to Jerusalem.

THese are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king Artahabastre.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel; of the sonnes of Dauid, Hathufi:

3 Of the sonnes of Shecaniah, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundredth an hūrie.

4 Of the sonnes of Phahar Mosab, Elihoenai, the sonne of Zerahiah, and with him two hundredth males.

5 Of the sonnes of Shecaniah, the sonne of Iahziel, and with him three hundredth males.

6 And of the sonnes of Alin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephathiah, Zebadiah the sonne of Michael, and with him foure score males.

*1 which was the river Euphrates, and they were beyond it in respect of Babylon
† Ebr. Carion.*

2 Hee is king of Persia, and a Chaldean. 3 In this decree that the king of God iudgements called him to offer the law, and vnto the house that hee, e. to Gods glory, after that to lust people.

4 The king Ezra full and rich according to the word of God, and to praise them that returned, and would not obey.

5 That was good. God thank him that gave him to good successe in his estate by reason of the king.

** Ebr. 6, 10*

a See Chap. 7, 14

† Ebr. 1000

and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the fingers, Eliashib. And of the porters, Shallum, and Talem, and Yri.

25 And of ^m Israel: of the sonnes of Parofh, Ramiah, and Iefiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Jeremoth, and Elijah.

27 And of the sonne of Zattu, Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Melchiah, and Adaiash, Ishub, and Sheal, Jeremoth.

30 And of the sonnes of ^h Pahath Moab, Adna, and Chelai, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shamariah,

33 Of the sonnes of Haslum, Mattenai, Matratiah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Taisan,

38 And Banni, and Benui, Shimei,

39 And Shelemiah, and Nathan, and Adaiash,

40 Machnadebai, Shalhai, Shari,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah,

Zabad, Zebina, Iadan, and Joel, Benaiah,

44 All these had taken strange wines: and among them were women that had ⁿ children,

ⁿ which also were made illegitimate because the marriages was unlawful.

^m Meaning, of the common people: for before he spoke of the Priests and Levites,

^h Or, the Captivity of Moab.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times let up worthy persons for the commodity and profit of his Church, at no time within the compass of so many yeeres he raised up divers excellent men for the preservation of his people after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captain to bring them home, and provided that the Temple was builded: the second reformed their manners and planted religion: and the third builded up the wals, delivred the people from oppression, and provided that the Law of God was put in execution among them. Hee was a godly man, and in great authoritie with the King, so that the king favoured him greatly, and gave him most ample letters for the accomplishment of all things which he could desire. This Booke is also called of the Latines the second of Ezra, because hee was the writer thereof.

CHAP. I.

^a Nehemiah travailed the calamities of Ierusalem. ^b Hee confillicke the sinnes of the people, and prayeth God for them.

In the words of Nehemiah the sonne of Hachaliah. In the month ^c Chisleu, in the twentieth yeere, as I was in the palace of Shulthan.

2 Came Hanani, one of my brethren, hee and the men of Iudah, and I asked them concerning the Iewes that were delivred, which were of the residue of the captivity, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captivethere in the ^e province, are in great affliction and in reproach, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I sat downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heaven.

5 And said, ^d O Lord God of heaven, the great and terrible God, that keepeth covenant and mercie for them that love him, and observe his commandements.

6 I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy servant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, which wee have sinned against thee, both I and my fathers house have sinned:

7 Wee have grievously sinned against thee, and have not kept the commandements, nor the statutes, nor the iudgements, which thou commandest thy servant Moses.

8 I beseech thee, remember the worde that thou commandedst thy servant Moses, saying, ^e See

will transgresse, and ^f I will scatter you abroad among the people.

9 But if wee returne vnto mee, and keepe my commandements, and doe them, ^g though your scattering were to the uttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I have chosen to place my Name there.

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy servant, and to the prayer of thy seruants, who desire to ^h feare thy Name, and I pray thee, cause thy servant to prosper this day, and give him fauour in the presence of ⁱ this man: (for I was the kings butler.

CHAP. II.

^j After Nehemiah had obtained letters of Artahastne. ^k Hee came to Ierusalem. ^l And visited the wals.

NOW in the month ^m Nisan in the twentieth yeere of king ⁿ Artahastne, the wine dooth before him, and I tooke vp the wine, and gave it vnto the king. Now I was not before time fadde in his presence.

2 And the king said vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I fore afraid.

3 And I said to the King, God save the king for ever: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the king said vnto me, For what thing doest thou require? Then I prayed ^o to the God of heauen,

^d Dent. 28. 25. 26.

^e Dent. 33. 41.

^d That is, to word: this diee.

^e To wit, the king Artahastne.

^a Which was the first month of the yeere, and conteineth part of March and part of Aprill. ^b Who is also called Darius, read Ezra. 7. 1. and 2. was the sonne of Hystaspes.

^c I desired God his mine heart to prosper mine entrie.

^a Which conteineth part of November: and part of December, and was their ninth month. ^b A. 1. 13. as I was.

^c Meaning, in Ierusalem.

^d Dent. 9. 4.

^e Etc. compared.

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the cite of the sepulchres of my fathers, that I may build it.

6 And the King said vnto mee,) the Queene also sitting by him: How long shall thy iourney be? and when wilt thou come againe? So it pleased the king, and he sent me, and I set him a time.

7 After, I said vnto the King, If it pleased the king, let him giue me letters to the captaines be the Riuer, that they may conuey me ouer, till I come into Iudah.

8 And letters vnto Asaph the keeper of the kings || parke, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the cite, and for the house that I shall enter into. And the king gaue mee according to ^a the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But * Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went fourth vnto the gate of the || fountaine, and to the kings filpoole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and coming back, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, and let vs build the wall of Ierusalem, that wee be no more ^a a reproach.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings wordes that he had spoken vnto mee. And they said, Let vs rise, and build. So they ^b strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and ^c Geshem the Arabi, heard it, they mocked vs, and despitied vs, and said, What a thing is this that yee doe? Will ye rebell against the king?

20 Then answered I them, and sayd to them, The God of heauen: he will prosper vs, and we his

seruants will rise vp and build: but as for you, yee haue no portion, nor right, nor k memorial in Ierusalem.

(to whom hee hath appointed this cite onely) neither did any of you ever feare God.

CHAP. III.

The name of them that builded the walles.

T Hen arose Eliashib the hie Priest with his brethren the Priests, and they build the threepgate: they ^a repaired it, and let vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imi.

3 But the filpoot did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Methuham, the sonne of Berechiah, the sonne of Matheababel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them ^b put not their neckes to the workes of their lords.

6 And the gate of the * old filpoole fortified Iehoiada the sonne of Paseah, and Methuham the sonne of Besodiah: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Isdon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzzai the sonne of Harhohiah || of the goldsmiths: next vnto him also fortified Hananiah the sonne || of Harakkaim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Haruiah the sonne of Hasabniah.

11 Malchijah the sonne of Harim, and Hasub the sonne of Pahath Moab fortified the second || portion, and the tower of the fornares.

12 Next vnto him also fortified Shallum the sonne of Halloeth, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanaah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dungport.

14 But the dungport fortified Malchiah the sonne of Rehab the ruler of the fourth part of Beth-haccareem: hee built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hoeh, the ruler of the fourth part of Mizpah: hee builded it, and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

k Neither are ye of the members of God children of God of your predes-

a In these, they builded it, that is, they builded it, and let it be builded it to the old by power, in building a house to maintain it.

b The rich and mighty would not obey them which were appointed officers: in this worke, neither would they helpe to build it.

* If a 22. 11.

c Vnto the place where the Duke was wont to sit in judgement, who governed the country in their absence.

d Or, Zephaniah

e Or, the Duke

10's margin

¶ Or, Euphrates

¶ Or, Paradise

d As God moued me to arise, and as he gaue me good success therein,

e These were great enemies to the Iewes, and laboured slauages both by force and subtilty to overcome them, and Tobiah, because his wife was a Jewesse, had aduertisement euen of their doings, and so wrought them great trouble.

¶ Or, pond

f That is, contemned of other nations, as though God had forsaken vs.

g They were encouraged, and gave them selfe to doe well, and to trauell in this worke with enterprise.

h These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

i Thus the wicked when they will burthe the children of God, they lay reason vpon their charge, both because it maketh them most odious to the world, and also striketh the heart of princes and against them,

¶ Or, *More*

vnto the fishpoole of *¶* Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbub, the ruler of the halfe part of Beth Zair vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehun the sonne of Bani, and the next vnto him fortified Hahabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadai the ruler of the halfe part of Keilah:

a Where the west-point and armour of the citie lay.

19 And next vnto him fortified Ezer, the sonne of Ichua the ruler of Mizpah, the other portion ouer against the going vp to the *d* corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Meremoth the sonne of Uriah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

e Which dwelt in the plaine country by Iorden and Jericho.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Benjamin, and Hasbush ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Anania, by his house.

24 After him fortified Binnui, the sonne of Henadai another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palai, the sonne of Vzaï, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Patath.

f Heide Eua, Chap. 3, 13.

26 And the *f* Nehinims they dwelt in the forefront vnto the place ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoim's another portion ouer against the great tower that lieth out euen vnto the wall of the forefront.

28 From about the horie-gate fourth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah the sonne of Shechaniah the keeper of the East gate.

g Meaning the first of his forties.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun the sonne of Zathaph, the *g* sixth, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malachiah the goldsmiths sonne, vntill the house of the Nehinims, and of the Merchants ouer against the gate *h* Miphkad, and to the chamber in the corner.

h In which was the place of iudgement at execution.

32 And betwene the chamber of the corner vnto the sheepe-gate, fortified the goldsmiths and the merchants.

C H A P. I V.

7 The building of Ierusalem is finished. 15 But God breketh their conspiracy. 17 The Jews will with one hand, and hold their weapons to the other.

BUt when Sanballat heard that wee builded the wall, then was he wroth and foregriued,

and mocked the Jewes,

2 And said befoire his brethren and the armie of Samaria, thus he said, What doe these weake Jewes, will they fortifie the ierusalem? will they sacrifice? will they finish it in a day? will they make the stones whole againe cut of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although he build, yet if a foxe goe vp, hee shall euen breake downe this Ierusalem wall.

4 Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray *a* in the land of their captiuitie,

5 And couer not their *e* iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked *vs* before the builders.

6 So we build the wall. and all the wall was ioyned vnto the *h* halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired altogether to come and to fight against Ierusalem, and to *i* hinder there.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them,

10 And Iudah said, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we came into the mids of them, & slay them, and cause the worke to cease.

12 But when the Jewes (which dwelt beside them) came, they told vs ten times, *8* From all places, whence yee shall returne, they will be vpon vs,

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speeres, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people, Be not afraid of them: *h* remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wines, and your houses.

15 And when our enemies heard that it was known vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall euery one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergeions: and the Rulers stood *i* behinde all the house of Iudah.

17 They that builded on the wall, and they that bare the burdens, and they that laded, did the works with one hand, and with the other helde the sword,

18 For euery one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, *was* beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another,

a Of his companions that dwelt in Samaria.
b Thus the wicked that could see not that Gods power is ever in a readie will for the deliuer of his, mocke them as though they were weake and feeble.
c This is the reason that the children of God haue against the deuotion and threatening of their enemies, to see to God by prayer.
d Ierusalem be spoiled and led away captive.
e Let the plagued declare to the world that they see the deuotion against thee, and against thy Church: thus he prayeth onely having respect to Gods glory, and not for any private affection, or giudge.
f Or, halfe height. For make to flay, meaning the people.

g That is, often times.
h They which brought the tidings, sayd thus, When you leaue, your worke, and goe either to ease or to rest, your enemies will assault you.
i Who is ever at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourage them to play the valiant men.
k To overcome them, and to encourage them to their worke.

for they will come to slay thee : yea, in the night will they come to kill thee.

11 Then I said, Should such a man as I, flee ? Who is he, being as I am, that would goe into the Temple to lye ? I will not goe in.

12 And loe, I perceived that God had not sent him, but that hee pronounced these prophesies against me : for Tobiah and Sanballat had hired him.

13 Therefore was he hire^d, that I might be afraid, and doe thus, and sinne, and that they might haue an euill report, that they might re- proach me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, and No- adiah the Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fife and twentieth day of the Elul, in two and fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraid, and their courage failed them : for they knew that this worke was wrought by our God.

17 And in these dayes ^{there} were there many of the princes of Iudah, whose names I haue wrote vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworn vnto him : for he was the sonne in lawe of Shechaniah, the sonne of Arah : and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me and tolde him my words, and Tobiah sent letters to put me in feare.

¶ These are the enemies which are more dangerous then the outward and professed enemies,

CHAP. VII.

¶ After the wall was builded, is the watch appointed. ¶ They that returned from the captivity are numbered.

Now * when the wall was builded, and I had set vp the doores, and the porters, and the fingers and the Levites were appointed,

2 Then I commanded my brother Hanani and Hananiah, the prince of the palace in Ierusalem (for hee was doublet^t a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne : and while they stand by, let them shut the doores, and t make them fast : and I appointed wards of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies : and I found a booke of the genealogie of them, which came vp at the first, and found written therein.

6 These are the sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilhan, Mispereth, Bigvai, Nehum, Be-

anah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundredth seuentie and two.

9 The sonnes of Shephatiah, three hundredth seuentie and two.

10 The sonnes of Arah, fixe hundredth fiftie and two.

11 The sonnes of Pahath Moab of the sonnes of Ieshua and Ioab, two thousand eight hundredth and eighteene.

12 The sonnes of Elam, a thousand two hundredth fiftie and foure.

13 The sonnes of Zattu, eight hundredth and fife and fourey.

14 The sonnes of Zacharia seuen hundredth and threescore.

15 The sonnes of Binnui, fixe hundredth and eight and fortie.

16 The sonnes of Bebai, fixe hundredth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundredth and two and twenty.

18 The sonnes of Adonikam, fixe hundredth threescore and seuen.

19 The sonnes of Beguai, two thousand three score and seuen.

20 The sonnes of Adin, fixe hundredth and fife and fifty.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hashum, three hundredth and eight and twenty.

23 The sonnes of Bezai, three hundredth and foure and twenty.

24 The sonnes of Hariph, an hundredth and twelue.

25 The sonnes of Gibeon, ninety and fife.

26 The men of Beth-lehem and Netophah, an hundredth and foure score and eight.

27 The men of Anathoth, an hundredth and eight and twenty.

28 The men of Beth-azmaneth, two and fourtie.

29 The men of Kiriath-iarim, Chephirah, and Beeroh, seuen hundredth and three and forty.

30 The men of Ramah and Gaba, fixe hundredth and one and twenty.

31 The men of Michmas, an hundredth and two and twenty.

32 The men of Beth-el and Ai, an hundredth and three and twenty.

33 The men of the other Nebo, two and fifty.

34 The sonnes of the other Elam, a thousand two hundredth and foure and fifty.

35 The sonnes of Harim, three hundredth and twenty.

36 The sonnes of Iericho, three hundredth and fife and forty.

37 The sonnes of Lod-hadid and Ono, seuen hundredth and one and twenty.

38 The sonnes of Sanaah, three thousand nine hundredth and thirtie.

39 The Priests : the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie and three.

40 The sonnes of Immer, a thousand and two and fifty.

41 The sonnes of Pashur, a thousand two hundredth and seuen and forty.

42 The sonnes of Harim, a thousand and se- nteene.

¶ He doubted not but God was able to preserve him, and knew that if he had obeyed this counsell, he should haue dis- courage all the people : thus God giueh power to his to resist false prophesies, though they seeme to haue neuer to great probabi- lity.

¶ Very griefe caused him to pray against him, which vnder the pretence of being the mi- nisters of God, were aduersaries to his glory, and went about to overthrow his Church, de- claring also hereby that where die is one true minister of God, the devil hath a great sort of hettlings.

¶ Which was the first month and continued part of August, and past of September.

¶ After that I had sent Sanballat his answer.

¶ Thus the Church of God hath euer- more enemies within it selfe, which are more dangerous then the outward and professed enemies,

¶ Eight 49, 73 :

¶ To wit, they that are mentioned,

¶ E. E. E. hold them, meaning, till the house were put in.

¶ Ezra 2, 4 :

¶ That is, the in- habitants of Iudah

¶ Called in For- called Seathai, and Pashur, Pashur, chap 1, 3 :

¶ Or, the captiue of Moab.

¶ That is, the an- tians of Gibeon,

¶ For there were two cities of this name,

[Or, Hothah.

43 The Levites: the sonnes of Ieshua of Kadmiel, and of the sonnes of Hodiah, seuentie and foure.

44 The fingers: the children of Alaph, an hundredth and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundredth and eight and thirtie.

E Reade Ezra 2:53

46 The Nehinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabsoth.

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon.

48 The sonnes of Lebana, the sonnes of Hagab, the sonnes of Shalmai.

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gabar,

50 The sonnes of Reaijah, the sonnes of Rezin, the sonnes of Nekoda.

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah.

52 The sonnes of Befai, the sonnes of Meunim, the sonnes of Nephtihim.

53 The sonnes of Bakbub, the sonnes of Hakupha, the sonnes of Harhur.

54 The sonnes of Barzith, the sonnes of Mehida, the sonnes of Harsha.

55 The sonnes of Barkos, the sonnes of Siffera, the sonnes of Tamah.

56 The sonnes of Neziiah, the sonnes of Hatpha.

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida.

58 The sonnes of Iadaia, the sonnes of Daikon, the sonnes of Giddel.

59 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nehinims, and the sonnes of Salomons seruants were three hundredth, ninetie and two.

61 And these came vp from Tel-melah, Tel-haretha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their feed, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, fixe hundredth and two and fourtie.

63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzilai, which tooke one of the daughters of Barzilai the Gileadite to wife, and was named after their name.

64 These fought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirihath said vnto them, that they should not care of the most holy, till there role vp a Priest with *Vrim and Thummin.

66 All the Congregation together was two and foure thousand, three hundredth and three-score.

67 Besides their seruants and their maids, which were seven thousand, three hundredth and seven and thirtie: and they had two hundredth and fixe and fourtie singing men and singing women.

68 Their horses were seven hundredth and fixe and thirtie, and their mules two hundredth and fixe and fourtie.

69 The camels foure hundredth and fixe and

thirtie, and fixe thousand seven hundredth and twente ailes.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirihath gaue to the treasure, a thousand & drammes of golde, fiftie basins, fixe hundredth and thirtie Priests garments.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twente thousand drammes of golde, and two thousand and two hundredth & pieces of silver.

72 And the rest of the people gaue twente thousand drammes of golde, and two thousand pieces of silver, and three-score and seven Priests garments.

73 And the Priests, and the Levites, and the porters and the fingers, and the rest of the people and the Nehinims, and all Israel dwelt in their cities: and when the seventh month came, the children of Israel were in their cities.

CHAP. V III.

1 Ezra gathered together the people, and read to them the Law.

2 They stayed in Ierusalem the seventh day of the month.

3 They kept the fast of Tisri.

And all the people assembled themselves together, in the street that was before the watergate, and they spake vnto Ezra the scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seventh month.

3 And hee read therein in the street that was before the watergate (from the morning vntill the midday) before men and women, and then that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattheiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maasiah on his right hand, and on his left hand Sediah, and Milchai, and Maichiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for hee was above all the people: and when he opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Iediah, and Bani, and Sherebiah, Tamim, Akkub, Shabberthai, Hodiah, Maasiah, Ke-lia, Azariah, Izabab, Benin, Peltiah, and the Levites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirihath) and Ezra the Priest and Scribe, and the Levites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourn not, neither weep: for all the people wept, when they heard the words of the Law.

10 He said also vnto them, Goe and eate of the fat, and drinke sweete, and send part vnto them, for whom none is prepared: for this day is holy vnto our Lord: be ye not sorry therefore: for

h Reade Ezra 3:69

Or, mize.

which conuinceth part of 5 p miler and part of 1000000

2 Hee at the watergate

h Reade Ezra 3:70

b which had the and also euen in vnderstand

c Thoudelore in the great role, that the people had to heare the word of God

d to the instant that has ouer might to his benedict laud

e I: considering diu. ones c 15: use the Law. the more be Le- unt do not re- moue them for mourning, but affe them of Gods mercies outmuch as they reuerent: that is, remembet the people

g Meaning Nehemias: for Tirihath in the Chalde tongue signifieth a bulke.

h Reade 3:69.

Reioyce in the Lord, and he will give you strength.

the joy of the Lord is your strength.

11 And the Leuites made iuence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to come and to drinke, and to send away paine, and to make great joy, because they had vnderstood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded Moses) that the children of Israel should dwell in *boothes in the feast of the seventh month.

15 And that they should canse it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of Myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

16 So the people went forth and brought them, and made them boothes, euery one vpon the roofe of his house, and in their courts, and in the courts of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and late vnder the boothes: for since the time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great joy.

18 And hee read in the booke of the Law of God every day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eighth day a soleenne assembly, according vnto the manner.

CHAP. IX.

a The people wept, and forsoke their strange wives. b The Leuites exhort them to praise God. c Declaring his wonders. 26 And his ingratitudes. 30 And Gods great mercies toward them.

I N the foure and twentieth day of this *moneth the children of Israel were assembled with *fasting, and with sackcloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the *strangers) and they stood and confessed their finnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they *confessed and worshipped the Lord their God foure times.

4 Then stood vp vpon the staires of the Leuites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunar, Sherebiah, Bani, and Chenani, and cryed with a lowde voyce vnto the Lord their God.

5 And the Leuites said, euen Ieshua and Kadmiel, Bani, Halkabiah, Sherebiah, Hodiah, Shebaniah and Pethabiah, Stand vp and praise the Lord your God for euer and euer, and let them praise thy glorious Name, O God, which excellesh aboue all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou prefer-

rest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abraham, and broughtest him out of Ur in Caldea, and *his *servant his name Abramam.

8 And thou hast his heart full of faith before thee, *and maddest a Covenant with him, to give vnto his seede the land, of the Canaanites, Hittites, Amorites, and Perizzites, and Jebutites, and Gergathites, and hast performed thy wordes, because thou art true.

9 *Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea.

10 And thou shewedst tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou maddest thee a Name, as appeareth this day.

11 *For thou diddest breake vp the Sea before them, and they went through the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters:

12 And *thou leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to give them light in the way that they went.

13 *Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good Commandements.

14 And thou declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seru- ant:

15 *And thou gauest them bread from heauen for their hunger, *and broughtest forth water for them out of the rocke for their thirst: and *promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to give them.

16 But they and our fathers behaued themselves proudly and hardened their necke, so that they hearkened not vnto thy Commandements.

17 But refused to obey, and would not remember thy marvellous works that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies.

19 Yet thou for thy great mercies forsookest them not in the wilderness: *the pillar of the cloud departed not from them by day to lead them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withholddest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feed them fortie yeeres in the wilderness: they lacked nothing: *their clothes waxed not old, and their feet swelled not.

22 And thou gauest them kingdoms and people, and didst carest them into corners: so they possessed *the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Ba-
han.

Exod. 13: 24

Exod. 13: 24

Exod. 13: 24

Exod. 13: 24

Exod. 13: 24

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Exod. 13: 24

Exod. 13: 24

Exod. 13: 24

23 And thou diddest multiply their children like the starres of the heauen, and broughtest them into the land, whereof thou haddest spoken vnto their fathers, that they should goe, and possess it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *even* the Canaanites, and gavest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and olives, & trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which ^{thou} protected among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them; yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them fauours, who saued them out of the hand of their aduersaries.

23 But when they had feasted, they returned to doe euill before thee: therefore I feasted thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times.

29 And protestedst among them, that thou mightest bring them againe vnto thy Law: but they behaued themselves proudly, and hearkened not vnto thy commandements, but sinned agai[n]st thy iudgements (* which a man should doe and liue in them) and pulled away the shoulde[r], and were stifnecked, and would not heare.

30 Yet thou † diddest forbear them many yeeres , and protestedst among them by thy Spirit , *even* by the hand of thy Prophets , but they would not heare : therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God,* thou great God,

mightie and terrible, that keepeft couenant
and * mercy, let not all the affliction that hath
come vnto vs, feeme a litle before thee, *that is,* to
our Kings, to our Princes, and to our Priests and
to our Prophets, and to our fathers, and to all thy
people since the time of the i kings of Asshur vn-
to this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commandements, nor thy protestations, wherewith thou halt protested among them.

35 And they haue not serued thee in their
kingdome, and in thy great goodnesse that thou
shewedst vnto them, and in the large and fat land

which thou diddest set before them, and haue not conuerted from their euill works.

6 Behold, wee are seruants this day, and the
land that thou gauest vnto our fathers, to eat the
fruite thereof, and the goodnesse thereof, be-
hold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings
whom thou haſt ſet ouer vs, becauſe of our
ſinnes: and they haue dominion ouer our bodies,
and ouer our cattell at their pleaſure, and wee
are in great affliction.

38 Now because of all this wee make a sure
covenant, and write it, and our princes, our Le-
uites, and Priests seale vnto it.

CHAP. X.

1 The names of them that *fell* did not consent between God and his people.

NOW they that sealed, were Nehemiah the
the Tirshatha the sonne of Hachaliah, and Zid-
kiah.

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattuth, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Beruch,
7 Meshullam, Abijah, Miamin,
8 Maaziah, Bilgai, Shemaiah : these are * the
Priests.

9 ¶ And the Levites : Ieshua the sonne of Azariah , Binnui , of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodijah,
Kelita, Pelaiah, Hanun,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.

14 ¶ The chiefs of the people were Parosh,

- 14 Pahath Moab, Elam, Zattu, Bani,
- 15 Bunni, Azgad, Bebai,
- 16 Adoniah, Biguai, Adin,
- 17 Ater, Hizkijah, Azzur,
- 18 Hodiah, Harhum, Bezai,
- 19 Hariph, Anathoth, Nebai.
- 20 Magpiash, Meshullam, Hezir,
- 21 Meshhezabeel, Zadek, Iaddua,
- 22 Pelatiah, Hanan, Anaiah,
- 23 Holicai, Hananiah, Harhub,
- 24 Hallelhoth, Fileha, Shubeck,
- 25 Rehum, Hashabaiash, Maaseiah,
- 26 And Abijah, Hanan, Ajan,
- 27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priests, the Levites the porters, the singers, the Nethinims, and all that were separated from the people of the lands vnto the Law of God, their wives, their sonnes and their daughters, all that could understand.

29 The chiefe of them^d received it for their brethren, and they came to the e^curle and to the p^athe to walke in Gods Law, which was given by Moſes the ſervant of God , to offerue and doe all the commandements of the Lord our God , and his in ſeements and liſ ſtatutes :

30 And that we would not give our daughters to the people of the land, neither take their daughters for our sonnes,

31 And if the people of the land brought
ware on the Sabbath, or any vitayles to sell, that
wee would not take it of them on the Sabbath.

That is, to be
the Lords of the

Thus by affliction
they promise to
keep Gods com-
mandments,
whereunto they
could not be
brought by Gods
special benefits,

$$O_{\tau} \sim \log_{1-\tau}^2$$

Which subscribes
to keep the pro-
mise.

Or, captain of
Army.

e Taking heaven and earth to witness, that God would destroy them, except they returned, as 2. Chron. 24, 19.

f He declareth how
Gods mercies enter
contended with the
wickednesse of the
people, who enter
in their prosperity
forget God.

* *Leuit. 18, 5.*
Exod. 20, 11.
Rom. 10, 5.
Galat. 3, 12.
 g which is a sim-
 ilitude taken
 of oxen that
 sink at the
 yoke or burden,
 as *Zech. 7, 11.*
 h When thou
 diddest admonish
 them by thy pro-
 phets.
 i *Eiv. thou diddest*
prolong upon them
many years.
 * *Exod. 34, 6, 7.*

 $\ast \int_{\text{set}} 1 + \frac{1}{2}, 1, 2.$

By whom wee
were led away in-
to captivity, and
have bene ap-
pointed to bee
aine, as Eser
2, 13.

He confesseth
that all these
things came to
them iustly for
their finnes, but
he appealeth from
Gods iustice to
his mercies.
¶ That thou
wouldest destroy
them, except they
would returne to
be a people for
thee.

* *Leuit. 25, 4.*
Deut. 15. 1.
 † *Ex. 22. 1.*

and on the holy dayes: * and that wee would let the seventh yeere be free, and the debts of euery person.

32 And we made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God.

33 For the s^e shewbread, and for the dayly offering, and for the dayly burnt offering, the Sababaths, the new moones, for the solemne feastes, and for the things that were sanctified, & for the sinne offerings, to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lors for the offering of the wood, *even* the Priests, the Levites, and the people, to bring it into the house of our God, by the house of our fathers, yeerly at the times appointed, to burne it vpon the Altar of the Lord our God, as it is written in the Law.

35 And to bring the first fruites of our land, and the first of all the fruites of all trees, yeere by yeere, into the house of the Lord.

36 And the first borne of our fannes, and of our cattell, as it is written in the Law, and the first borne of four bullockes, and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God; and the tithes of our land vnto the Levites, that the Levites might haue the tithes in all the cities of our Itrauell.

38 And the Priest, the sonne of Aaron shall be with the Levites, when the Levites take tithes, and the Levites shall bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the fingers, and we will not forsake the house of our God.

CHAP. XI.

1 Who dwelted in Ierusalem after it was builded, 21 and who in the citie of Iudah.

And the rulers of 5 people dwelt in Ierusalem: the other people also cast lors, to bring one out of ten to dwell in Ierusalem the holy citie, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Levites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Benjamin: Of the sonnes of Iudah, Athaiah, the sonne of Uzijah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of Perez.

5 And Maaseiah the sonne of Baruch, the sonne of Col-hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioarib, the sonne

of Zechariah, the sonne of Shiloni,

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundred threefcore and eight valiant men.

7 These also are the sonnes of Benjamin, Salu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiiah, the sonne of Koliaih, the sonne of Maaseiah, the sonne of Itaiel, the sonne of Iedaiiah.

8 And after him Gahai, Sallai, nine hundredth and twenty and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senua was the second ouer the citie:

10 Of the Priests, Iedaiah, the sonne of Ioarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, was chiefe of the house of God.

12 And their brethren that did the worke in the Temple, were eight hundredth, twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaiiah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pahur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundredth and two and fourtie: and Amashai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundredth and eight and twentie: and their ouerfeet were Zabdiel the sonne of Hagedoim.

15 And of the Levites, Shemaiah, the sonne of Hahbuh, the sonne of Azrikam, the sonne of Hahabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Levites were ouer the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zaadi, the sonne of Asaph was the chiefe to begin the thanksgiving and prayer: and Bakbukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galai, the sonne of Ieduthun.

18 All the Levites in the holy citie were two hundredth fourescore and foure.

19 And the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundredth twentie and two.

20 And the residue of Israel, of the Priests, and of the Levites dwelt in all the cities of Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the fortresse, and Ziha, and Gipsa was ouer the Nethinims.

22 And the ouerfeet of the Levites in Ierusalem was Vzzi the sonne of Bani, the sonne of Ashabiah, the sonne of Mattaniah, the sonne of Mich: of the sonnes of Asaph fingers were ouer the worke of the house of God.

23 For it was the kings commandement concerning them, that faithfull prouision should be for the fingers euery day.

24 And Pethabiah the sonne of Meshizeabael, of the sonnes of Zerach the sonne of Iudah was at the Kings hand in all matters concerning the people.

25 And in the villages in their landes, some of the children of Iudah dwelt in Kiriaih-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and

Or, of a Shilonic.

That is, was the High Priest.

That served and ministered in the Temple.

Or, of the chief great men.

That is, he began the Psalm, and was the chanter.

Meaning, of the Temple.

Of them, which dwelt not in Ierusalem.

Or, Ophile.

A war chiefe whom the King tooke for his affaires.

This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel that they were bound to pay, *Exod. 30. 13.*

Or, into the house of.

By this reherſall, it meant that these was no put nor security in the Law, whereunto they did not binde themselves by covenant.

Wherefore we laboured, or trauelled, the tithes were due vnto the Lord both by the Law, and according to the cōtente and consent that we made. * *Numb. 18. 26.*

We will not leave the deuotion of that that shall be necessary for it.

Because these engines dwell round about them, they provided that it might be replenished with men, and vied this policy, because there were few that offered themselves willingly.

Which some of Perez the sonne of Iudah.

and in the villages thereof,

26 And in Iethua, and in Moladah, and in Beth-pater,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Jarmuth,

30 Zanoah, and Adullam, and in their villages, in Zebulun, and in the fields thereof, at Azekah, and in the villages thereof; and they dwelt from Beer-sheba, vnto the valley of Binnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Benjamin.

CHAP. XII.

1 The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are named; and the wall is dedicated.

THese also are the Priests and the Leuites that a went vp with Zerubbabel, the sonne of Shealtiel, and Iethua: to wit, Seraiah, Jeremias, Ezra,

2 Amariah, Malluch, Hattuth,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioaiir, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: these were the chiefe of the Priests, and of their brethren in the dayes of Iethua.

8 And the Leuites, Iethua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, c were ouer the thankesgiuings, he, and his brethren.

9 And Babkubiah, and Vuni, and their brethren were about them in the 4 watches.

10 And Iethua begate Ioakim: Ioakim also begate Eliashib, and Eliashib begate Ioiada.

11 And Ioiada begate Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioakim were the chiefe fathers of the Priests: vnder Seraiah was Merajah, vnder Jeremias, Baraniah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan.

14 Vnder Melicu, Ionathan, vnder Sebaniah, Ioseph.

15 Vnder Harim, Adna, vnder Meraioth, Helkai.

16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam.

17 Vnder Abiah, Zichri, vnder Miniamin, and vnder Maadiah, Pitai.

18 Vnder Bilgah, Shamua, vnder Shemaiah, Iehonathan.

19 Vnder Ioaiir, Mattenai, vnder Iedaiah, Yzzi.

20 Vnder Sallai, Kallai, vnder Amok, Eber.

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nathaneel.

22 In the dayes of Eliashib, Ioiada, and Ionathan and Iaddua were the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iehanan the sonne of Eiahiel.

24 And the chiefe of the Leuites, were Eliashab, Serabiah, and Iethua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinances of Dauid the man of God, ward ouer against ward.

25 Mattaniah and Bakhisiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Ioakim the sonne of Iethua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem, they fought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbals, viols, and with harps.

28 Then the fingers gathered themselves together both from the plaine country about Ierusalem, and from the villages of Netophah.

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmuth: for the fingers had built them villages round about Ierusalem.

30 And the Priests and Leuites were purified, and cleanted the people, and the gates, and the wall.

31 And I brought vp the princes of Iudah vpon the wall, and appoynted two great companies to giue thankes, and the one went on the right hand of the wall toward the dung-gate.

32 And after them went Hoshabiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam.

34 Iudah, Benjamin, and Shemaiah, and Ieremias,

35 And of the Priests sonnes with trumpets, Zechariah, the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michiah, the sonne of Zaccar, the sonne of Asaph.

36 And his brethren, Shemaiah, and Azariah, and Milalai, Gilalai, Masi, Nathaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer against them, went they vp by the stairs of the cite of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gave thankes, went on the other side, and I after them, and the halfe of the people was vpon the wall, vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fifth-gate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheppegate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gave thankes) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maasiah, Miniamin, Michaiah, Eioenai, Zechariah, Hananiah, with trumpets.

42 And Maasiah, and Shemaiah, and Eleazar, and Yzzi, and Iehohanan, and Melchiah, and

g That is, one after another, and every one in his course.

i Eue the form of the fingers of the fingers, which were a certain number, and had their positions in the fields, 1. Chonai, 2. 34.

k meaning, Nehemiah.

k That is, the brethren of Zaccar.

l Which was the going up to the mount Zion, which was called the city of Dauid.

a From Babylon to Ierusalem.

b Next in dignity to the chiefe Priests, and which were of the familie of Aaron c Had charge of them that sang the psalmes. d They kept the wards and watche according to their numbers, as, Chron 23. 6.

e That is, next to Serabiah, or rather of the order, which was called after the name of Serabiah.

f Whereof was Serabiah Iohn 3. 1. his father.

† Ebr. enſult to
baire.

Elam, and Ezer: and the fingers ſang loud, hau-
ning Iſrahiah which was the overſeer.

43 And the ſame day they offered great ſacrifi-
ces and reioyced: for God had given them great
ioy, ſo that both the women, and the children
were ioyfull: and the ioiy of Ieruſalem was heard
farre off.

m Which were
chambers appoint-
ed by Hezekiah to
put in the tithes,
and ſuch things.
a Chron. 31. 11, and
now were repaired
again for the ſame
uſe.

44 Alſo at the ſame time were men appointed
to ouer the chambers of the ſtore for the offerings,
(for the firſt fruits, and for the tithes) to gather in
to them out of the fields of the cities, the por-
tions of the Law for the Prieſts, and the Levites: for
Iudah reioyced for the Prieſtes and for the Le-
uites, that ſerued.

45 And both the fingers and the Levites kept
the ward of their God, and the ward of the puri-
fication according to the commandment of Da-
uid, and Salomon his ſonne.

* 1. Chron. 15. 15.

46 * For in the dayes of David and Aſaph, of
olde were chiefe fingers, and ſongs of praife and
thankſgiving vnto God.

47 And in the dayes of Zerubbabel, and in the
dayes of Nehemiah did all Iſrael giue portions
vnto the fingers and porters, every day his por-
tion, and they gaue the holy things vnto the Le-
uites, and the Levites gaue the holy things vnto
the ſonnes of Aaron.

n That is, the tenth
part of the tithes.

C M A P. XIII.

1. The Law is ſaid. 3. They ſeparate from them all ſtrangers.
15. Nehemiah appoints them to keepe the Sabbath. 30. An
ordinance to ſerue God.

AND on that day they did reade in the booke
of Moſes, in the audience of the people, and
it was found written therein, that the Ammonite
and the Moabite * ſhould not enter into the Con-
gregation of God,

* Deut. 23. 3.

2 Because they met not the children of Iſrael
with bread and with wine, * but hired Balaam
againſt them, that he ſhould curſe them: and our
God turned the curſe into a bleſſing.

* Num. 22. 5, 6

3 Now when they had heard the Law, they ſe-
parated from Iſrael * all thoſe that were mixed.

a That is, all ſuch
which had ioynd
in vnlawfull ma-
riage, a. d. alſo
thoſe with whom
God had forbidden
them to haue
ſocietie.

4 ¶ And before this had the Prieſt Eliaſhib
the overſight of the chamber of the houſe of our
God, being a kinsman to Tobiah:

5 And he had made him a great chamber, and
there he laye ſometimes laid the offerings, the
incenſe, and the veſſels, and the tithes of corne,
of wine, and of oyle (appointed for the Levites,
and the fingers, and the porters) and the offerings of
the Prieſts.

b That the ſepa-
ration was made.
c He was ioynd
in affinitie with
Tobiah the Am-
monite and eſtimate
of the Levites.
d Called alſo Da-
vid, Ezra. 7. 1.
|| Or, a thirty years
end.

6 But in all this time was not I in Ieruſalem:
for in the two and thirtieth yeere of Artahbaſhte
King of Babel, came I vnto the King, and ¶ after
certaine dayes I obtained of the King.

7 And when I was come to Ieruſalem, I vn-
derſtood e the euill that Eliaſhib had done for
Tobiah, in that hee had made him a chamber in
the corne of the houſe of God,

e This we ſee to
what inconſiſ-
tencie the people
fall into, when
they are deſtine
of one that hath
the feare of God,
ſeruing that their
chiefe gouernour
was but a while
absent, and yet
they fell into ſuch
great ſinfull di-
ſorders, as appeare
alſo, Ezra. 32. 14.

8 And it grieved mee fore: therefore I caſt
forth all the veſſels of the houſe of Tobiah out
of the chamber.

9 And I commanded them to cleaſe the cham-
bers: and thither brought I againe the veſſels of
the houſe of God with the meate offering and the
incenſe.

10 And I perceived that the portions of the
Leuites had not bene giuen, and that every one
was fled to his land, *even* the Levites and fingers
that executed the worke,

11 Then reprooued I the rulers and ſaid, Why
is the houſe of God forſaken? And I ſet on
them, and let them in their place.

12 Then brought all Iudah the tithes of corne
and of wine, and of oyle vnto the treaſures.

13 And I made treaſurers ouer the treaſure,
Shelemiah the Prieſt, and Zadok the Scribe, and
of the Leuites, Pedaiah, and vnder their hand Ha-
nan the ſonne of Zaccur the ſonne of Mattaniah:
for they were counted faithfull, and their office
was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and
wipe not out my kindeſſe that I haue ſhewed
on the houſe of my God, &c. on the offices thereof.

fiſte proteſteth that
he did his duetie
with a good
conſcience, yet he
doeth not iuſtifie
himſelfe therein,
but deſireth God
to fauour him, and
to be mercifull vnto
him for his
owne goodneſſe
ſake, as verſe 12
and 31.

15 In thoſe dayes ſaw I in Iudah them, that
trode winepreſſes on ¶ Sabbath, and that brought
in theaues, and with laded aſſes alſo with wine,
grapes, and figges, and all burdens, and brought
them into Ieruſalem vpon the Sabbath day: and
I proteſted to them in the day that they ſolde
vitailes.

g I declared vnto
them, that God
would not ſuffice
ſuch tranſgreſſours
of his Law to be
vanguished.

16 There dwelt men of Tyrus alſo therein,
which brought fiſh and all wares, and ſolde on
the Sabbath vnto the children of Iudah euen in
Ieruſalem.

17 Then reprooued I the rulers of Iudah, and
ſaid vnto them, What euill thing is this that yee
doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God
brought all this plague vpon vs, and vpon this
city: yet ye increaſe the wrath vpon Iſrael, in break-
ing the Sabbath.

h Was not this a
great curſe, why
God plagued vs
in time paſt: mean-
ing, that if they
tranſgreſſed now
in the ſame againe,
their plague
ſhould be greater.
i About the time
that the Sunne
went downe for
the Sabbath laſted
from the Sunne
going downe of
the one day, to the
Sunne ſetting of
the other.

19 And when the gates of Ieruſalem began
to be ſharke before the Sabbath, I commanded to
ſhut the gates, and charged, that they ſhould not
be opened till after the Sabbath, and ſome of my
ſeruaunts ſet I at the gates, that there ſhould no
burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all mer-
chandie remained once or twice all night with-
out Ieruſalem.

21 And I proteſted among them, and ſaid vnto
them, Why tary ye all night about the wall? If ye
do it once againe, I will lay hands vpon you. From
that time came they no more on the Sabbath.

22 ¶ And I ſaid vnto the Levites, that they
ſhould cleaſe themſelues, and that they ſhould
come and keepe the gates, to ſanctifie the Sab-
bath day. Remember mee, O my God, concern-
ing this, and pardon mee according to thy great
mercy.

k Meaning, of the
Temple, that none
that was vnclene,
ſhould enter.

23 In thoſe dayes alſo I ſaw Iewes that married
wives of ¶ Aſhdod, of Ammon, and of Moab.

24 And their children ſpake halfe in the ſpeech
of Aſhdod, and could not ſpeake in the Iewes lan-
guage, and according to the language of the one
people, and of the other people.

l Which was a
city of the Philis-
tines, and they
had married wives
thereof, and ſo had
corrupted their
ſpeech and Reli-
gion.

25 Then I reprooued them, and ¶ curſed them,
and ſmote certaine of them, and pulled off their
haire, and tooke an oath of them by God, Ye ſhall
not giue your daughters vnto their ſonnes, nei-
ther ſhall yee take of their daughters vnto your
ſonnes, nor for your ſelues.

m That is, I did
excommunicate
them, and drave
them out of the
Congregation.

26 * Did not Salomon the king of Iſrael ſinne
by theſe things? yet among many nations was
there no King like him: for he was * beloued of
his God, and God had made him King ouer Iſrael:
* yet ſtrange women cauſed him to ſinne.

* 2. King. 3. 17, 12.

27 Shall we then obey vnto you, to doe all
this great euill, and to tranſgreſſe againſt our
God, *even* to marry ſtrange wives?

* 2. Sam. 12. 24, 25
* 1. King. 11. 4.
ezra. 9. 17, 20.

a Punish them according to their fault and until example, which they have given to the rest of thy people, contrary to their vocation;

29 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite: but I chased him for me.
29 Remember them, O my God, that defile the Priesthood, and the covenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wards of the Priestes and of the Leuites, every one in his office,

31 And for the offering of the wood at times appointed, and for the firstfruits. Remember me, O my God, in goodnesse.

E S T E R.

THE ARGUMENT.

BEcause of the diversitie of names, whereby they used to name their Kings, and the supputation of yeeres wherein the Hebrewes and the Grecians doe varie, diuers authors write diuersly as touching this *Assueroth*, but it seemeth, Daniel 6. 1. and 9. 1. that hee was Darius king of the Medes: and sonne of Astyages, called also *Assueroth*, which was a name of honour, and signified great and chiefe a chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee ever stirreth up some, by whom he sendeth comfort and deliverance. Herein also is described the ambition, pride and cruelty of the wicked, when they come to honour and their sudden fall when they are as highest, and how God preferreth and preferreth them which are zealous of his glory, and haue a care and love toward their brethren.

CHAP. I.

3 King *Assueroth* maketh a royall feast, 12 Whereunto the Queene *Vastrie* will not come, 19 For which cause she is disinclined, 20 The Kings decree touching the preminence of men.



In the dayes of *Assueroth* (this is *Assueroth* that reigned from India euen vnto Ethiopia,ouer an hundredth, and seuen and twenty prouinces.)

2 In those dayes when the king *Assueroth* sate on his throne, which was in the palace of *Shushan*,

3 In the third yeere of his reigne, hee made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the capitaines and gouernours of the prouinces which were before him.

4 That hee might shew the riches and glory of his kingdome, and the honour of his great maiestie many dayes, euen an hundredth and foure-score dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of *Shushan*, both vnto great and small, seven dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, and blue cloathes, fastened with cords of fine linnen and purple, in silver rings, and pillars of marble: the *dares* were of golde and of silver vpon a pavement of porphyre, and marble and alabaster, and blue colour.

7 And they gaue them drinke in vessels of gold, and charged vessel after vessel, and rayll wine in abundance, according to the power of the King.

8 And the drinking was by an order, none might compell: for to the King had appoynted vnto all the officers of his house, that they should doe according to every mans pleasure.

9 The Queene *Vastrie* made a feast also for the women in the royall house of King *Assueroth*.

10 Vpon the seventh day when the King was merry with wine, hee commanded *Mehuman*, *Biztha*, *Harbona*, *Bightha*, and *Abagtha*, *Zerhar*, and *Carcas* the seuen eunuches, (that serued in the presence of King *Assueroth*.)

11 To bring Queene *Vastrie* before the King with the crowne royall, that hee might shew the

people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene *Vastrie* refused to come at the Kings word, which hee had giuen in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

13 Then the King said to the wise men, that knew the times (for so was the Kings manner towards all that knew the law and the iudgement:

14 And the next vnto him was *Cartiena*, *Shtar*, *Admatha*, *Tarlish*, *Meres*, *Martena*, and *Memucan* the seuen princes of Persia, and Media, which saw the Kings face, and fate the first in the kingdome.)

15 What shall we doe vnto the Queene *Vastrie* according to the law, because she did not according to the word of the King *Assueroth*: by the commission of the eunuches?

16 Then *Memucan* answered before the King and the Princes, The Queene *Vastrie* hath not onely done *euill* against the King, but against all the Princes, and against all the people that are in all the prouinces of King *Assueroth*.

17 For the acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King *Assueroth* commanded *Vastrie* the Queene to be brought in before him, but shee came not.

18 So shall the princeesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despisingfullnesse and wrath.

19 If it please the King, let a royall decree proceede from him, and let it be written among the statutes of Persia & Media, (and let it not be transgressed) that *Vastrie* come no more before King *Assueroth*: and let the King giue her royall estate vnto her companion that is better then shee.

20 And when the decree of the King which shall be made, shall be published througout all his kingdome (though it be great) all the women that giue their husbands honour, both great and small.

21 And this saying pleased the King and the Princes, and the King did according to the word of *Memucan*.

22 For he sent letters into all the prouinces of the King, into every prouince according to the writing thereof, and to every people after their language,

a Called also Darius, who was now the fouraine Monarch, and had the gouernment of the Medes, Persians, and Chaldeans, some thinke hee was Darius Hystaspis-Pon, called also Artaxerxes.
b Daniel chap. 6. maketh mention but of sixe scores, leauing out the number that is vnprefise, as the Scripture in diuers places doth.
c That is, had rest and quietnesse.
d Nehem. 1. 1.

e Which they used in those countreys in stead of tables.

f As was becoming for so magnicall a King.
g None might be compelled to drinke more then is pleased him.

h Which was the last day of the feast that the King made for the people, as vest. 5.

i Hee will maketh the hand of the eunuch.

j That had experience of things: as they had learned by diligent marking in continuance of time.

k Which were his chiefe counsellors, that might haue alwayes access to him.

l By her disobedience she hath giuen an example to all women to doe the like to their husbands.
m That is, her disobedience.

n Meaning, that they would take their occasion hereof to doe the like, and that the rest of women would by continuance doe the like.

o As hee had discontinued and another made Queene.

p For he had vnder him an hundredth and seuen countreys.

a That is, that the wife should be subject to the husband, and at his commandment.

language, that every man should beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

a After the Queene is put down, and the young maides are brought to the King. **b** After pleasse the King, and is made Queene. **c** Mordecai didd fish vnto the King, the first time would be to his kin.

a That is, he called the more to give into communication. **b** By the seven wife men of his counsell.

After these things, when the wrath of King Ahasuerus was appeased, he remembered Valthi, and what hee had done, and what was decreed against her.

2 And the Kings seruants that ministered vnto him, said, Let them seeke for the King beautifullyong virgins,

3 And let the King appoint officers through all the prouinces of his Kingdome, and let them gather all the beautiful young virgins vnto the palace of Shushan, into the house of the women vnder the hand of Hege the Kings eunuch, keeper of the women, to giue them their things for purification.

4 And the maid that shall please the King, let her reigne in the stead of Valthi. And this pleased the king, and hee did so.

5 In the cite of Shushan there was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shimai, the sonne of Kith a man of femini.

6 Which had bene carried away from Ierusalem with the captiuitie that was carried away with Ieconiah King of Iudah (whom Nebuchadnezzar king of Babel had carried away.)

7 And he nourished Hadafah, that is, Ester, his vielles daughter: for shee had neither father nor mother, and the maid was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

8 And when the kings commendement, and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and the found fauour in his sight, therefore he caused her things for purification to be giuen her speedily, and her state, and fenen comely maides to be giuen her out of the Kings house, and hee gaue charge to her and to her maides of the best in the house of the women.

10 But Ester shewed not her people and her kinned: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of euery maid came, to goe in to King Ahasuerus, after that hee had bene twelve monthes according to the manner of the women (for so were the dayes of their purifications accomplished, fixe monthes with oyle of myrrhe, and fixe monthes with sweet odours and in the purifying of the women:

13 And thus went the maides vnto the King) whatsoever he required, was giuen her to goe with her out of the womens house vnto the kings house.

14 In the evening she went, and on the morrow shee returned into the second house of the women vnder the hand of Ahasuerus the Kings eunuch

which kept the concubines: shee came in to the King no more, except shee pleased the King, and that shee were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that shee should goe in to the king, she desired nothing, but what Hege the kings eunuch the keeper of the women said: and Ester found fauour in the sight of all them that looked vpon her.

16 So Ester was taken vnto King Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the eleuenth yeere of his reigne.

17 And the King loued Ester aboute all the women, and shee found grace and fauour in his sight more then all the virgins: so that hee set the crowne of the kingdome vpon her head, and made her Queene in stead of Valthi.

18 Then the king made a great feast vnto all his princes, and his seruants, which was the feast of Ester: and hee reft vnto the prouinces, and gifts, according to the power of a king.

19 And when the virgins were gathered the second time, then Mordecai sat in the kings gate.

20 Ester had not yet shewed her kinned nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

21 In those dayes when Mordecai sat in the kings gate, two of the kings eunuchs, Sighthan & Terah which kept the doore, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was knowne to Mordecai, and hee told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

CHAP. III.

1 Haman, after hee was exalted, obtained of the King, that all the Iews should be put to death, because Mordecai had not done him no good seruise.

After these things did king Ahasuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and ser his feare aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgressedst thou the kings commandment?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for hee had told them, that he was a Iew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he thought it too little to lay hands onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahasuerus, even the people of Mordecai.

Or, Hig-gi g. whe. can bee modestly opened, because the taught men were also commended her beauty, but stood to the Iewes appointment. **h** Which consisted part of December and part of January.

That is, made for her sake. **h** He released their vulture. **i** That is, great and magnificient. **m** That is, the marriage of Ester, which was the second marriage of the king.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

a The Persians manner was to kneele downe and reuerence their kings, and such as were appointed in the authority, which Mordecai would not doe to his ambitious and proud minde. **b** Thus we see haththere, as none so wicked, but they haue their seruants to asse the gedy. **c** Ester shewed in the 4th.

^c Which asse-
red to part of
March and part
of April.
^d To know what
moneth and day
it should be good to
enterprise this
thing, that it might
have good suc-
cess: but God dis-
appointed their
lots, and expecta-
tion.
^e Containing part
of February and
part of March.
^f The best the
counsailement
which commonly
the worldlings
and the wicked
use toward pri-
nces against the godly,
that is, the con-
tempt of their
lawes, and dimi-
nishing of their pro-
fit: without re-
spect how God is
enterprised or
displeased.
^g Or, for weight.
^h Or, for matter.

7 In the first moneth (that is the moneth
of Nisan) in the twelfth yeare of king Ahatheroth,
they call Pur (that is a lot) before Haman, from
day to day, and from moneth to moneth vnto the
twelfth moneth, that is the moneth ^e Adar.

8 Then Haman said vnto king Ahatheroth,
There is a people scattered, and dispersed among
the people in all the prouinces of thy kingdome,
and their lawes are diuers from all people, and
they doe not obserue the Kings lawes: therefore
it is not for the Kings profit to suffer them.

9 If it please the King, let it be written that
they may be destroyed, and I will pay ten thou-
sand talents of silver by the handes of them that
have the charge of this businesse to bring it into
the kings treasury.

10 Then the king tooke his ring from his
hand, and gave it vnto Haman the sonne of Har-
medatha the Agagite the Iewes aduersarie.

11 And the king said vnto Haman, Let the sil-
ner be thine, and the people to doe with them as
it pleaseth thee.

12 Then were the kings ^f Scribes called on
the thirteenth day of the first moneth, and there
was written (according to all that Haman com-
manded) vnto the kings officers, and to the cap-
taines that were ouer euery prouince, and to the
rulers of euery people, and to euery prouince, ac-
cording to the writing thereof, and to euery peo-
ple according to their language: in the name of
king Ahatheroth was it written, and sealed with
the kings ring.

13 And the letters were sent ^g by postes into
all the kings prouinces, to roote out, to kill and
to destroy all the Iewes, both yong and old, chil-
dren and women, in one day vpon the thirteenth
day of the twelfth moneth (which is the moneth
Adar) and to spoyle them as a prey.

14 The contents of the writing was, that there
should be giuen a commandement in all prouin-
ces, and published vnto all people, that they
should be ready against the same day.

15 And the postes compelled by the Kings
commandment went forth, and the commande-
ment was giuen in the palace at Shulhan: and the
king and Haman saue drinking, but the ^h cite of
Shulhan was in perplexitie.

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ment was giuen in the palace at Shulhan: and the
king and Haman saue drinking, but the ^h cite of
Shulhan was in perplexitie.

ennches, whom he ⁱ had appointed to serue her,
and gave him a commandement vnto Mordecai to
know what it was, and why it was.

6 So Harach went fourth to Mordecai vnto
the Atrer of the citie, which was before the kings
gate.

7 And Mordecai told him of all that which
had come vnto him, and of the ^j summe of the
silver that Haman had promised to pay vnto the
Kings treasures, because of the Iewes, for to des-
troy them.

8 Also he gave him the ^k copie of the writing
and commission that was giuen at Shulhan, to de-
stroy them, that he might shew vnto Ester and
declare it vnto her, and to charge her that shee
should goe in to the king, and make petition and
supplication before him for her people.

9 So when Harach came, he told Ester the
words of Mordecai.

10 Then Ester laid vnto Harach, and com-
manded him to say vnto Mordecai,

11 All the Kings seruants and the people of the
Kings prouinces do know, That whosoever man
or woman, that cometh to the king into the
inner court, which is not called, there is a law of
his, that hee shall die, except him to whom the
king holdeth out the golden rod, that hee may
liue. Now I haue not beene called to come vnto
the king these thirtie dayes.

12 And they certified Mordecai of Esters
wordes.

13 And Mordecai said, that they should an-
swere Ester ^l thus, Thinke not with thy selfe that
thou shalt escape in the kings house, more then
all the Iewes.

14 For if thou holdest thy peace at this time,
^m comfort and deliverance shall appeare to the
Iewes out of another place, but thou and thy fa-
thers house shall perish: and who knoweth whe-
ther thou art come to the king some for such a
time?

15 Then Ester commanded to answer Morde-
cai,

16 Goe, and assemble all the Iewes that are
found in Shulhan, and fast ye for me, and eate
not, nor drinke in three dayes, lay nor night. I also
and my mayds will fast likewise, and to will I goe
in to the King, which is not according to the law:
and if I perish, I perish.

17 So Mordecai went his way, and did ac-
cording to all that Ester had commanded him.

18 And the postes compelled by the Kings
commandment went forth, and the commande-
ment was giuen in the palace at Shulhan: and the
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Shulhan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queens knowledge of the cruell decree of the
king against the Iewes. 16 Haman saith to the king that hee will doe
as hee saith.

Now when Mordecai persued all that was
done, Mordecai rent his clothes, and put on
sackcloth, and ashes, and went out into the mids
of the citie, and cryed with a great crye, and a bit-
ter.

2 And he came euen before the Kings ^a gate,
but he might not enter within the kings gate, be-
ing clothed with sackcloth.

3 And in euery prouince and place, whither
the kings charge and his commission came, there
was great sorow among the Iewes, and fasting,
and weeping, and mourning, and many lay in
sackcloth and in ashes.

4 Then Esters maids and her Euniches came
and told it her: therefore the queene was very
heauie, and these rent in to clothe Mordecai,
and to take away his sackcloth from him, but he
receiued it not.

5 Then called Ester Hatach one of the Kings

CHAP. V.

1 Ester certifieth the King, as he hath him to Haman to as-
sist. Haman requests a third day for Mordecai.

And on the third day Ester put on her royall
apparell, and stood in the court of the Kings
palace within, ouer against the Kings house: and
the King sate vpon his royall throne in the kings
palace ouer against the gate of the house.

2 And when the King sawe Ester the queene
standing in the court, shee found fauour in his
sight: and the King held out the golden scepter
that was in his hand: to Ester drew neere, and
touched the top of the scepter.

3 Then said the King vnto her, What wilt thou,
Queene Ester? and what is thy request? it shall be
euen ^b giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the
King and Haman come this day vnto the banquet,
that I haue prepared for him.

9 And the king said, Cause Haman to make haste, that he may doe as Ester hath sayd. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the haife of the kingdome.

7 Then answered Ester, and said, My petition, and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will doe to morrow according to the kings saying.

9 Then went Haman forth the same day ioyfull, and with a glad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Nevertheless, Haman refrained himselfe: and when he came home, hee sent, and called for his friends, and Zereth his wife.

11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that hee had set him about the princes and seruants of the king.

12 Haman said moreover, Yea, Ester the queene did let no man come in with the king to the banquet that shee had prepared, saue me: and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing auail me, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zereth his wife and all his friends vnto him, Let them make a tree of fiftie cubites high, and to morrow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

1 The king turneth vnto the Chronicles, and findeth the full title of Mordecai, and commandeth Haman to cause Mordecai to be had in honour.

THe same night the king slept not, and hee commanded to bring the booke of the Records, and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had tolde Bigtana, and Zereth, two of the kings eunuchs keepers of the doore, who sought to lay hands on the king Ahasuerus.

3 Then the king said, What honour and dignitie hath beene giuen to Mordecai for this? And the kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the king said, Who is hee in the court? (Now Haman was come into the inner court of the kings house, that hee might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king

doe honour more then to me?

7 And Haman answered the king, The man whome the king would honour,

8 Let them bring for him royall apparell, which the king useth to weare, and the horie that the king rideth vpon, and that the crowne royall may be set vpon his head.

9 And let the raiment and the horse be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horie through the street of the citie, and proclaim before him, Thus shall it be done vnto the man whome the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horie, as thou hast said, and doe so vnto Mordecai the Iewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and araid Mordecai, and brought him on horsebacke thorow the street of the city, and proclaimed before him, Thus shall it be done to the man whome the king will honour.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning and his head couered.

13 And Haman tolde Zereth his wife, and all his friends, all that had befallen him. Then said his wife men, and Zereth his wife vnto him, if Mordecai be of the seede of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, but thou shalt surely fall before him.

14 And while they were yet talking with him, came the kings eunuchs and halted to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

3 The queene witheth the king and Haman againe, and prayeth for her selfe and her people. 4 Shee accepteth Haman, and he is hanged on the gallows which he had prepared for Mordecai.

SO the king and Haman came to banquet with the queene Ester.

2 And the king said againe vnto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the haife of the kingdome.

3 And Ester the queene answered, and said, If I haue found fauour in thy sight, O king, and if it please the king, let my life be giuen me at my petition, and my people at my request.

4 For we are sold, I, and my people, to be destroyed, to be slaine, and to perish: but if we were sold for seruants, and for handmaids, I would haue held my tongue, although the aduersarie could not recompence the kings losse.

5 Then king Ahasuerus answered, and said vnto the queene Ester, Who is hee? and were is he that presumeth to doe thus?

6 And Ester said, The aduersarie and enemye is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king arose from the banquet of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the queene Ester: for hee saw that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed where-

c Meaning hereby that the king should make him next vnto himselfe, as Iohel hereby was knowne to be next to Mordecai, Gen. 41. 42.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to pass.

a Reads Chap. 5.

b Haman coulde so much praise the king by this malice, as he should hinder him by the losse of the Iewes, and the tribute which hee hath of them.

c Ester fell downe at the kings feete on couch, whereupon shee fate, and made request for his life, where-

d Because they wold to drinke exce iucely in their banquet, they called the banquet by the name of that which was most in use or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, in stead of acknowledging when they are humbling themselves, were ambitious, dilidatious, and cruel.

g Meaning, the highest that could be found.

h For the kinges steps depined.

i Chap. 2. 25.

a For he thought it unworthy his citie to receive a benefit, and not reward it.

b To thus while the wicked iming the deuotion of others, they themselves fall into the same pit.

whereon Ester *sate*: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they ^c conered Hamans face.

9 And Harbonah one of the eunuchs, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubites high, which Haman had prepared for Mordecai, that ^d spake ^e good for the King. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 2y Comfortable letters are sent vnto the Iewes.

THe same day did King Ahasuerus giue the house of Haman the aduersarie of the Iewes, vnto the Queene Ester. And Mordecai came before the King: for Ester told what he was ^b vnto her.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fall downe at his feet weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the denice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kindred?

7 And the king Ahasuerus said vnto the Queene Ester, and to Mordecai the Iew, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he layd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, for the writings written in the Kings name, and sealed with the kings ring, may ^e no man reuoke.)

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth of Suan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and feuen and twentie prouinces, vnto euery prouince according to the ^f writing thereof, and to euery people after their speache, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahasuerus name, and sealed it with the Kings ring, and hee sent letters by posts on horsebacke and that rode on beaters of price, as dromedaries, and ^g coltes of mares.

11 Wherein the King granted the Iewes (in

what cities soener they were) to gather themselves together, and to stand for their life, and to roore out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoile their goods:

12 Vpon one day in all the prouinces of King Ahasuerus, euen in the thirteenth day of the twelfth moneth, which is the moneth of Adar.

13 The copie of the writing was, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day, to ^h avenge themselves on their enemies.

14 So the posts rode vpon beaters of price, and dromedaries, ⁱ went forth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royal apparell of blue and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was comelight and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commandement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the King, the Iewes put their adu vsuaries to death. 2y Tenth names of Haman are named. 3y The Iewes kept a feast in remembrance of their deliverance.

SO in the twelfth moneth, which is the moneth of Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power over them (but it ^a turned contrary: for the Iewes had rule ouer them that hated them.)

2 The Iewes gathered themselves together into their cities thorowout all the prouinces of the King Ahasuerus, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captains, and the officers of the King ^b exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their enemies with strokes of the sword, and slaughter, and destruction, and did what they would vnto them that hated them.

6 And at Shushan the palace slew the Iewes, and destroyed ^c a tenth hundred men.

7 And Paribandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha, and And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they laid not their hands ^d on the spoyle.

11 On the same day came the number of those

^b That is, to defend themselves against all that would slay them.

^c Which hath part of February and part of March.

^d The king gave them leave to kill all that did oppose them.

^e Hee desired by these words, that follow, what that light was.

^f Conformed themselves to the lawes of the law.

^a This was by Gods great power: God, who enuoucheth the Ioy of the wicked, also followeth, and the reuice of the godly into gladnesse.

^b Dd them how, and showed them friendship.

^c Which had compassed their death by the permission of the wicked Haman, did hee show that hee had those, their Iewes, the second day, as verie Iewes.

^d Whereby they declared that this was Gods iudgement vpon the enemies of his Church, forasmuch as hee slew not their own goods, but executed his vengeance.

^e This was the manner of the Persians, when one was out of the Kings fauour.

^f Which discovered the conspiracy against the King, Chap. 2.22.23.

^g That is, was received into the Kings fauour and preference. ^h That he was her eunuch, and had brought her up.

ⁱ Meaning, that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes. ^d Reside Chap. 5.2.

^g Or, sent about to slay the Iewes.

^e This was the law of the Medes and Persians, as Dan. 6.15, notwithstanding the King reuoked the former decree granted to Haman, for Esters sake. ^f Which continued part of May and part of June. ^g That is, in such letters and language, as was vsual in euery prouince.

^h Or, mules.

that were flaine, vnto the palace of Shushan be- fore the King.

12 And the King said vnto the Queene Ester, The Iewes haue flaine in Shushan the palace, and destroyed five hundred men, and the ten tonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also to morrow to the Iewes that are in Shushan, to doe according vnto this dayes de- cree, that they may hang vpon the tree Hamans ten tonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hangd Hamans ten tonnes.

15 So the Iewes that were in Shushan, assem- bled themselves vpon the fourteenth day of the month Adar, & slew three hundred men in Shu- shan, but on the spoile they had not their hand.

16 And the rest of the Iewes that were in the Kings prouinces, assembled themselves, and stood for g their iues, and had rest from their enemies, and slew of them that hated them, fewe and five thousand: but they had not their hand on the spoile.

17 This they did on the thirteenth day of the month Adar, and rested the fourteenth day there- of, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assem- bled themselves on the thirteenth day, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalld towne, kept the four- teenth day of the month Adar with ioy and feasting, euen a ioyfull day, and euerie one sent pre- sents vnto his neighbour.

20 And Mordecai wrote these words, and sent letters vnto all the Iewes that were through- out all the prouinces of the King Ahahueroth, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the month Adar, and the fif- teenth day of the same, euerie yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the month which was turned vnto them from sorow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and to send pre- sents euerie man to his neighbour, and gifts to his poore.

23 And the Iewes promised to do as they had

begun, and as Mordecai had written vnto them.

24 Because Haman the sonne of Hammedatha the Agagite all this Iewes a deuill had imagined against the Iewes to destroy them, and had a cast iur (that is a lot) to confound and destroy them.

25 And when the came before the king, hee commanded by letters, Let his wicked deuice (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his tonnes on the tree.

26 Therefore they called these dayes Purim by the name of Pur, and because of all the words of this letter, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes also ordained, and promised for them and for their seede, and for all that ioynd vnto them, that they would not faile to obserue those two dayes euerie yeere, according to their writing, and according vnto their season.

28 And that these dayes should be remem- bered, and kept throughout euerie generation and euerie family, and euerie prouince, and euerie citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their feed.

29 And the Queene Ester the daughter of Abi- hail and Mordecai the Iew wrote with all author- itie (to confirme this letter of Purim the second time.)

30 And he sent letters vnto all the Iewes to the hundred and fencen and twentie prouinces of the kingdome of Ahahueroth, with words of peace and truth,

31 To confirme these dayes of Purim accord- ing to their seasons, as Mordecai the Iew and Ester the Queene had appoynted them, and as they had promised for them selves and for their seede with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

And the King Ahahueroth laid tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mor- decai, wherewith King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iew was the second vnto King Ahahueroth, & great among the Iewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his feed.

I O B.

THE ARGUMENT.

In this historie is set before our eyes the example of a singular patience. For this Ioly man Iob was not onely ex- tremely afflicted in outward things, and in his body, but also in his mind and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtil disputations brought him almost to despair: for they testified God as a seuer Iudge, and mortall enemie vnto him, vntill he cast him off, therefore in vaine he sought, yette vnto him for succour. These friends came vnto him vnder pretence of consolation, & yet they tormented him more then he did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story wee haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it cristly. For Iob held that God did not alway punish men ac- cording to their finnes, but that he had secret iudgements, vnto whome of man knew not the cause, & therefore man could not reason against God therein, but he should be committed. Moreover, he was assured that God had not reiected him,

n Reade Chap. 1, 7, 9
O The 11. lier.
The 11. eue
of the King's com-
mandement to dis-
miss Hamans wicked
enterprise.

Meaning, the
fourteenth and
fifteenth day of
the month Adar.

Or, brought, as
affliction.
Wh. ch were
letters declaring
vnto them of the
renewe, and an-
noyance, and put-
ting them out of doubt
and feare.

Else Paul.
That they would
obscure this feast
with fasting and
carnell prayer,
which in Iewes
is signified by this
word (they cry)

These three
points were
set forth as com-
mendable and ac-
cording for him
that is in afflic-
tion, to haue the fa-
uour of the people,
to reuoke their
wealth, and to be
gentle and loving
to and to them.

e Herby hee
meant, that a man
owne kin is de-
vourer him then
another man.
1 Meaning, his
owne person.

e Thus Satan can
goe no further in
punishing, then
God hath limited
him.
b This foire was
most secret, and
wherein al-
together hid the
Egyptians, Exod.
2. 12. and therefore
to punish the
Egyptians people.

1 Job 1. 17. In this
temptation was
most grievous: for
if Iob had medi-
tated Gods iustice
by the vehemen-
cie of his discale,
he might have
thought that God
had cast him off.
1 As desire of all
other helpe and
meane, and a won-
derfully afflicted
with the sorow of
his discale.
b Satan with the
same instrument
afflicteth Iob, as
he did against
Adam.

1 Meaning, what
grieveth thou to
leave God, seeing
he thus plaigneth
thees, as though he
were thine enemy:
This is the most
grievous temptation of the
faithfull, when their faith is assailed, & when Satan seeketh to pervert them
that they trust in God in vain. m For death was appointed to the blasphemers,
and so to meane that he should sooner be rid out of his paine. n That is, to be
patient in adversity, as we saye when he tenderly prospereth, & to acknow-
ledge him to be both me & all in all. o He fo bridled his affections, that his
conscience though impatient did not murmur against God. p Which were me-
ans of authority, wife and learned, and as the Sepagint write, Kings, and came to
comfort him. but when they saw how he was visited, they conceived an euill
opinion of him, at which he had leued but an hypocrite, and so iustly plagued
all God for his sinnes. q This was also a ceremonie, which they vsed in the
temple, as the tearing of their clothes in signe of sorow, &c. r And there-
fore thought that he would not have beene visited vnto his downfall.

4 And Satan answered the Lord, and said,
e Skin for skin, and all that euer a man hath, will
he giue for his life.

5 But stretch now out thine hand, and touch
his bones and his flesh, to see if he will not blas-
pheme thee ro thy face.

6 Then the Lord said vnto Satan, Loe he is in
thine hand, but saue his life.

7 ¶ So Satan departed from the presence of
the Lord, and smote Iob with sore boyles, from
the sole of his foote vnto his crowne.

8 And hee tooke a porthard to scrape him,
and he fate downe among the ashes.

9 Then said his wife vnto him, Dost thou
1 continue yet in thine vprightnesse? a Blasphe-
me God, and die.

10 But he said vnto her, Thou speakest like a
foolish woman: what? shall we receive good at
the hand of God, and not receive euill? In all
this did not Iob sinne with his lips.

11 Now when Iobs three friends heard of
all this euill that was come vpon him, they came
euery one from his owne place, to visit, Eliphaz
the Temanite, and Bildad the Shuhite, and Zo-
phar the Naamathite: for they were agreed to-
gether to come to lament with him, and to comfort
him.

12 So when they lift vp their eyes asfarre off,
they knew him not: therefore they lift vp their
voyses and wept, and euery one of them rent his
garment and sprinkled dust vpon their heads
toward the heauen.

13 So they fate by him vpon the ground se-
uen dayes, and seuen nights, and none spake a
word vnto him: for they saw that the griefe was
very great.

¶ As though he were thine enemy: This is the most grievous temptation of the
faithfull, when their faith is assailed, & when Satan seeketh to pervert them
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fore thought that he would not have beene visited vnto his downfall.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth. 2 He desireth
to die, as though death were the end of all mans misery.

A fterward Iob opened his mouth, and b cur-
sed his day.

2 And Iob cried out, and said,
3 Let the day perish wherein I was borne,
and the night when it was sayd, There is a man
child conceived.

4 Let that day be darknesse, let not God
d regard it from above, neither let the light shine
vpon it.

5 But let darknesse and the shadow of death
shine it: let the cloude remaine vpon it, and let
them make it fearefull as a bitter day.

6 Let darknesse possesse that night, let it not
be ioyned vnto the dayes of the yeere, nor let it
come into the count of the monthes.

¶ As if hee were thine enemy, because they are given to sinne and rebellion
against God. d Let it be put out of the number of dayes, and let it not have the
light of the Sonne to separate it from the night. e That is, most obious dark-
nesse, which maketh them afraid of death that are in it.

7 Yea, desolate be that night, and let no ioy
be in it.

8 Let them that curse the day, (being fearely
to renew their mourning) curse it.

9 Let the flares of that twilight be dimme
through darknesse of it: let it looke for light, but
haue none: neither let it see the dawning of
the day.

10 Because it shut not vp the doores of my mo-
thers wombe, it not hid sorow from mine eyes.

11 Why did I not in the birthyn why did I
not, when I came out of the wombe?

12 Why did the knees preuent me? and why
did I sucke the breasts?

13 For so should I now haue sicken and beene
quiet, I should haue slept then, and beene at rest.

14 With the kings and counsellors of the
earth, which haue builded themselues desolate
places:

15 Or with the princes that had golde, and
haue filled their houses with silver.

16 Or why was I not hid as an vtymely birth,
either as infants, which haue not seene the light?

17 The wicked haue there cealed from their
tyranny, and there they that laboured valiantly,
are at rest.

18 The mprisoners rest together, and heare
not the voyce of the oppressour.

19 There are small and great, and the seruant
is free from his master.

20 Wherefore is the light giuen to him that
is in misery? and a life vnto them that haue hea-
thy hearts?

21 Which long for death, and if it come not,
they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce, when
they can finde the grane.

23 Why is the light giuen to the man whose
way is hid, and whom God hath hedged in?

24 For my fighting cometh before I eat, and
my roarings are powred out like the water.

25 For the thing I feared, is come vpon me,
& the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnesse,
neither had I rest, yet trouble is come.

¶ As if hee were thine enemy, because they are given to sinne and rebellion
against God. d Let it be put out of the number of dayes, and let it not have the
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f Which curse the
day of their birth,
let them lay that
curse vpon this
night.

g Let it be al-
ways night, and
never see day.

1 Euer. The op-
of the meaning.

h This, and that
which followeth,

i When man sineth
proueth his pos-
sions, he is not able
to stay nor keepe
meane, but sin-
neth headlong in-
to all euill, except
God call him back.

1 The vehemen-
cie of his afflictions
made him to vicer
these words, as
though death were
the end of all mi-
series, and as if
there were no life
after this, which he
speakeh not as

though it were so,
but the infirmities
of his flesh caused
him to braue out
into this extort of
the wicked.

k He noeth the
ambition of them,
which for their
pleasure, as it
were, change the
order of nature,

and build in most
baten places, be-
cause they would
herby make their
names immortall.

l That is, by death
the cruelty of the
tyrants hath cea-
sed.

m All they that
suffine any kinde
of calamitie and
miserie in this
world: which he

speakeh after the iudgement of the flesh. n Hee sheweth that the benefit of God
is not comfortable, except the heart be ioyfull, and the conscience quieted.

o That teach not how to come out of his misery, because he dependeth not on
God. p Providence. q In my misfortune I looked euer for a fall, as is come now
to passe. r The feare of troubles that should enue, caused my propriety to
seeme to mee as nothing, and yet I am not exempted from trouble.

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against God. d Let it be put out of the number of dayes, and let it not have the
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against God. d Let it be put out of the number of dayes, and let it not have the
light of the Sonne to separate it from the night. e That is, most obious dark-
nesse, which maketh them afraid of death that are in it.

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against God. d Let it be put out of the number of dayes, and let it not have the
light of the Sonne to separate it from the night. e That is, most obious dark-
nesse, which maketh them afraid of death that are in it.

1 *d* He concludeth that Iob was re-
proved, seeing that God handled
him to extremity, which is the argu-
ment that the cruel-
lest man make
against the child-
ren of God.

2 *e* They that do
evil, cannot but
see it. *f* He teacheth that
God needeth no
great preparation
to destroy his ene-
mies: for he can
do it with the
blast of his mouth.

3 *g* Though men
according to their
owne do not pun-
ish tyrants whom
they cruelly
hate, compare the
Lions, and the
children to their
whelps: yet God
both is able, and
his justice will
punish them.

4 *h* A thing that I
have not before,
was declared unto
me by vision,
that is, that who-
soever thinketh
himself just, shall
be found a sinner,
when he commeth
before God.

5 *i* In the visions
which God shew-
eth to his disci-
ples, there is en-
ter a certain lea-
son, that the audi-
ence thereof might
be had in greater remembrance.

6 *k* When all things were quiet,
as when the feast was holden, as appeared to Elihu, 1. King.
19. 12. I he propheth that if God did punish the innocent, the creature should
be more instant the Creator, which were a blasphemie. *m* If God had imper-
fection in his Angels, when they are not maintained by his power, how much
more shall he lay to lay to mans charge, when he would insinuate himself against
God? *n* That is, in this mortal body, subject to corruption, as 2. Cor. 5. 1.

7 *o* They feed continually before their eyes, and daily approach toward
them. *p* No man for all this doeth consider it. *q* That is, before that any
of them were so wise, as to thinke on death.

8 *r* But I would enquire at God, and turne my
back vnto God:
9 Which I doeth great things, and vnsearch-
able, and marvellous things without number.

10 *s* He teacheth that
God needeth no
great preparation
to destroy his ene-
mies: for he can
do it with the
blast of his mouth.

11 *t* And I teach
vpon him them that be lowe,
that the forsworn will be exalted to salvation.

12 *u* He scattereth the devices of the craftie: so
that their hands cannot accomplish that which
they doe enterprize.

13 *v* He teacheth the wife in their craftinesse, and
the counsell of the wicked is made foolish.

14 *w* They meete with darkness in the day
time, and a grope at noone day, as in the night.

15 *x* But he launth the poore from the sword,
from their mouth, and from the hand of the vi-
olent man.

16 *y* So that the poore hath hope, but in-
iquity shall stop her mouth.

17 *z* Behold, blest is the man whom God cor-
recteth: therefore refulse not thou the chastening
of the Almighty.

18 *a* For he maketh the wound, and he bindeth it
with his finger, and his hands make whole.

19 *b* He shall deliver thee in thine troubles, and
in the seventh the enill shall not touch thee.

20 *c* In famine he shall deliver thee from death:
and in battell from the power of the sword.

21 *d* Thou shalt be hid from the scourge of the
tongue, and thou shalt not be afraid of destruc-
tion when it cometh.

22 *e* But thou shalt laugh at destruction and
dearth, and shalt not be afraid of the beak of the
earth.

23 *f* For the stones of the field shall be in league
with thee, and the beasts of the field shall be
at peace with thee.

24 *g* And thou shalt know, that peace shall be in
thy tabernacle, and thou shalt visit thine habita-
tion, and shalt not be afraid.

25 *h* Thou shalt perceive also that thy seed
shall be great, and thy posteritie as the grasse of the
earth.

26 *i* Thou shalt goe to thy graue in full age,
as a rick of corne cometh in due season.

27 *j* Lo, thus haue we enquired of it, and fo-
it is: heare this and know it for thy selue.

CHAP. V.

1. *Eliphaz sheweth the difference betwene the children of God and
the wicked. 2. The fall of the children of God. 3. Gods punishment
destroyeth the wicked, and delivereth the.*

1 *C* All now, if any will answer thee, and to
which of the Saints wilt thou turne?

2 *D* Doubtlesse anger killeth the foolish, and
enueie slayeth the idiot.

3 *I* haue seen the foolish well rooted, and
suddenly I have cursed his habitation, saying,

4 *H*is children shall be farre from saluation,
and they shall be destroyed in the gate, and none
shall deliuer them.

5 *T*he hungry shall eate vp his harvest: yea,
they shall take it from among the thornes, and
the thirftie shall drinke vp his substance.

6 *F*or miserie cometh not forth of the
dust, neither doeth affliction spring out of the
earth.

7 *B*ut mans borne vnto trouble, as the sparks
flie vpward.

8 *T*hough God sometime suffer the furiest to passe in this
world, yet his iudgements will light vpon their wicked children. *f* By publike
iudgement they shall be condemned, and none shall purre them. *g* Though their
be but two or three eeres left in the hedges, yet shall they be taken from him
be. *h* That is, the end of the course of barrennes and mans misery, but his owne
sinne. *i* Which declareth that sinne is euer in one corrupt nature: for before
sinne it was not subject to paine and affliction.

CHAP. VI.

1 *Iob answereth, that his paine is more grievous than a sinne.*
2 *He sheweth that his complaint is just.*

*B*UT Iob answered and said,
2 *O*h that my griefe were well weighed,
and my miseries were layed together in the bal-
lance!

3 *F*or it would be now heavier then the
sand of the see: therefore my wordes are swal-
lowed vp.

4 *F*or the arrows of the Almighty are in me,
the venom wherof doeth drinke vp my spirit, and
the terrors of God are against me,

in the bitterness of my soule.

2 I will say vnto God, * Condemne mee not: shew me, wherefore thou contendst with me.

3 Thinkest thou it good to oppresse me, and to call of the labour of thine hands, and to forsake the counsell of the wicked?

4 Hast thou ^g carnall eyes? or dost thou see as man seeth?

5 Are thy dayes as mans dayes: or thy yeeres as the time of man?

6 That thou enquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot doe wickedly: for none can deliuer me out of thine hand.

8 Thine hands haue made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast mad me as the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke, and turned me to cruds like cheefe?

11 Thou hast clothed me with skin and flesh, and ioyned me together with bones and sinewes,

12 Thou hast giuen me life, and grace: and the visitation hath preferred my spirit.

13 Though thou hast hid these things in thine heart, yet I knowe that it is so with thee.

14 If I haue sinned, then thou wilt freightly looke vnto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: If I haue done righteously, I will not plift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: retorne and shew thy selfe a marueilous vpon mee.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against me: changes and armies of sorow are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 And that I were as I had not benee, but brought from the wombe to the graue!

20 Are not my dayes few? let him cease, & leaue off from me, that I may take a litle comfort.

21 Before I goe and shall not: retorne, euert to the land of darkenesse and shadow of death:

22 Into a land, I say, darke as darkenesse it selfe, and into the shadow of death, where is none order, but the light is here as darkenesse.

C H A P. XI.

1 Job is iustly reprimanded of Zophar. 2 Gods incomprehensibility. 3 He is moved to the repentant. 4 Their assurance in the iudgement.

1 Then answered Zophar ^a Naamathite, & said, 2 Should not the multitude of words be answered? or should a great talker be justified? 3 Should men hold their peace at thy lies and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That he might shew thee the secrets of wisdom how thou hast defrauded double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God: canst thou find out the Almighty to his perfection?

8 The heauens are his, what canst thou doe? it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the Sea.

10 If he cut off and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though mans nerue borne is like a wilde fassle colt.

13 If thou prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truly shalt thou lift vp thy face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pirres, and shalt lye downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sure vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of minde.

C H A P. XII.

1 Job answereth his friends of ignorance. 2 He doth not the might, and power of God. 3 And how hee thinketh the wisdome of things.

1 Then Job answered, and said,

2 Indeede because that ye are the people only, wisdom must die with you.

3 But I haue understanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 * I am as one mocked of his neighbour, who calleth vpon God, and he heareth him: the iust and the vpright is laughed to scorne.

5 Hee that is ready to fall, it is as a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie that prouoke God, whom God hath enriched with his hand.

7 Aske now the beasts, and they shall teach

then indeede they had: and the other, that in stead of true consolation, they did deride and despise their friend in his aduerty. c The which neighbour being a mocker and a wicked man, thinke that no man is in Gods fauour but hee, because hee hath all things that he desireth. d As the rich esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduerty. e Hee to whom God hath brought in with his hand. f Hee declareth to them that did dispute against him, that their wisdom is common to all, and such as the very beastes doe dayly teach.

b He chargeth Job with this, that he should say, that the thing which he spoke was true, and that he was without blame in the sight of God.

c Which is not to stand in iustificy of thy selfe, he significth that man will neuer overcome, while he reasoneth with himselfe, and therefore God must breake off the contentious, and stop mans mouth.

d That is, this perfection of God, and if man be not able to comprehend the height of the heauens, the depth of hell, the length of the earth, the breadth of the Sea, which are but creatures: how can he attaine to the perfection of the Creator?

e If God should turne the state of things, and establish a new order in nature, who could controule him?

f That is, without understanding: so that whosoever gifts hee hath afterward, come of God, and not of nature.

g It thou repents, praye to him.

h Remembrance ownt call workes

i Hee declareth what quietnesse of conscience and success in all things his shall haue, which turne to God by true repentance. * Leuit. 24, 36, 6. Hee sheweth that country things shall come vnto them that doe not repent.

j Hee declareth that which you speake, you thinke the whole handeth in wordes, and loe fasten you to them.

k Hee knoweth things, yea, hee knoweth thy things, or could know by you.

* Psal. 14, 2.

b Hee reprooueth these his friends of two faulst: the one that they thought they had better knowledge

than indeede they had: and the other, that in stead of true consolation, they did deride and despise their friend in his aduerty.

c The which neighbour being a mocker and a wicked man, thinke that no man is in Gods fauour but hee, because hee hath all things that he desireth.

d As the rich esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduerty.

e Hee to whom God hath brought in with his hand.

f Hee declareth to them that did dispute against him, that their wisdom is common to all, and such as the very beastes doe dayly teach.

a The speecher
not here as though
he had not hope
of the immorta-
lity, but as a man
in extreme paine,
when reason is
euen come by af-
fections and tor-
ments.

e He sayeth he de-
clareth that the
fear of Gods
iudgement was
the cause why he
declined to die.

f That is, releafe
my paines and

g Make me to metey.

h Meaning vnto
the day of iudg-
ment when
he should be changed,
and renewed.

i Though I be
abused in this
life, yet in the re-
surrection I shall
feele thy mercie

k And where when
thou shalt me.

l Meaning vnto
the day of iudg-
ment when
he should be changed,
and renewed.

m Though I be
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n Though I be
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life, yet in the re-
surrection I shall
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o And where when
thou shalt me.

p Meaning vnto
the day of iudg-
ment when
he should be changed,
and renewed.

q Though I be
abused in this
life, yet in the re-
surrection I shall
feele thy mercie

r And where when
thou shalt me.

s Meaning vnto
the day of iudg-
ment when
he should be changed,
and renewed.

bring forth boughes like a plant.

10 But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepech and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the grave, and keepe me secret, until thy wrath were past, and wouldest giue mee terme, and remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till my changing shall come.

15 Thou shalt call mee, and I will answer thee: thou lovest the worke of thine owne hands.

16 But now thou * numbrest my steppes, and dost not delay my finnes.

17 Mine iniquity is sealed vp, as in a bagge, and thou addst vnto my wickednesse.

18 And surely as the mountaine that filleth, cometh to nought, and the rocke that is remooued from his place:

19 As the water breakech the stones, when thou oerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou callest him away.

21 And he knoweth not if his finnes shall be honourable, neither shall he vnderstand concerning them, whether they shall be of low degree.

22 But while his flesh is vpon him, hee shall be sorrowfull, and while his soule is in him, it shall mourne.

23 For hee hereby all the occasion of his hope is taken away. I yet walke heauiely, he dwelle in paine, and miserie.

CHAP. XV.

a Eliphaz reprehendeth Iob, because hee alledgeth wisdom and power, to himselfe. **16** Hee disputeth the cause that falleth on the wicked, reckoning Iob to be one of the number.

THEN answered Eliphaz the Temanite, and said,

2 Shall a wife man speake words of the wind, and fill his bellie with the East winde?

3 Shall hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrained prayer before God:

5 For thy mouth declareth thine iniquity, seeing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the first man that was borne? and wast thou made before the hills?

8 Hast thou heard the secret counsell of God, and dost thou restrain wisdom? to thee?

9 What knowest thou that we know not? and understandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doest thine heart take thee away, and what do thine eyes meane,

13 That thou answerest to God at thy pleasure, and bringest such words out of thy mouth?

14 Why dost thou stand in thine owne conceits?

15 Elv. in thy sight.

14 What is man, that hee should be cleaer, and hee that is borne of woman, that hee should be iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which drinketh iniquity like water?

17 I will tell thee, heare mee, and I will declare that which I haue seene:

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was a giuum, and no stranger passed through them.

20 The wicked man is continually as one that travaileth of child, and the number of yeeres is hid from the tyrant.

21 A found of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 He beleueth not to returne out of a darkness: for hee feeth the sword before him.

23 Hee wandreth to and fro for bread where he may: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and anguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, enen vpon his necke, and against the most thicke part of his shield.

27 Because he hath covered his face with his fatnesse, and hath collops in his flanke.

28 Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heapes.

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the perfection thereof in the earth.

30 His shall neuer depart out of darkenesse: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 He shall beleuech not that he erreth in vanity: therefore vanity shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her sower grape, and shall cast him off, as the olive doth her flowre.

34 For the congregation of the hypocrite shall be defolate, and hee shall denoure the houses of * bribes.

35 For they y conceiue mischief and bring forth vanity, and their belly hath prepared deceit.

36 He standeth so in his owne conceit, that hee will giue no place to good counsell, therefore his owne pride shall bring him to destruction. As one that gathereth grape before they be ripe, which were better maintained by powing and bibberie. y And therefore all their vaine desires shall turne to their owne destruction.

CHAP. XVI.

1 Iob moueth the importunatenesse of his friends. **7** Counteth in much mortificatione. **19** And taketh God to minde of his threnodie.

BUt Iob answered and sayd, I haue oftentimes heard such things: miserable comforters are ye all.

3 Shall there be none end of the wordes of a winde?

i His purpose is to proue that Iob was an vnjust man, and an hypocrite is punished for his sinne, like as hee did before, chap. 4. 17.

k Which hath a defile to sinne, as hee is thence to drinke.

l Who by their wisdom to gouerned, that none get innad them, and so the land seemed to be giuen to them alone.

m The small man is enen in danger of death, and is neuer quiet in confidence.

n Out of that miserie whereinto he once falleth, o God death not onely importuneth the wicked oftentimes, but euen in their prosperitie hee perseuereth with a greedinesse to gather, which is as a beggerie.

p He dwelleth in what weapons God vseth against the wicked, which lift vp themselves against him, to wit, terror of conscience, and outward afflictions.

q That is, he was to put vp with great prosperitie and abundance of all things, that he forgate God: noting, that Iob in his felicity had not the least cause of God.

r Though he build and repute vniuersal place to get him fame, yet God shall bring all to nought, and turne his expectation into extreme miserie.

s Meaning, that his sumptuous buildings should neuer come to perfection.

t He standeth so in his owne conceit, that hee will giue no place to good counsell, therefore his owne pride shall bring him to destruction. As one that gathereth grape before they be ripe, which were better maintained by powing and bibberie. y And therefore all their vaine desires shall turne to their owne destruction.

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v And therefore all their vaine desires shall turne to their owne destruction.

w And therefore all their vaine desires shall turne to their owne destruction.

x And therefore all their vaine desires shall turne to their owne destruction.

y And therefore all their vaine desires shall turne to their owne destruction.

z And therefore all their vaine desires shall turne to their owne destruction.

a And therefore all their vaine desires shall turne to their owne destruction.

b And therefore all their vaine desires shall turne to their owne destruction.

c And therefore all their vaine desires shall turne to their owne destruction.

d And therefore all their vaine desires shall turne to their owne destruction.

e And therefore all their vaine desires shall turne to their owne destruction.

f And therefore all their vaine desires shall turne to their owne destruction.

g And therefore all their vaine desires shall turne to their owne destruction.

^a Which sense for
vexation and for no true
comfort.
^b For Eliphaz did
replie against Iobs
advice.

^c I would you felt
that which I feel.
^d Thus he mocke
at your misery, as
you do at mine.

^e It is this woe in
my power, yet
would I comfort
you, and not doe

as ye do to me.
^f I desire would
fury. Why doth
that not then in
comfort thy selfe?

^g He answereth, that
the iudgements of
God are more heauy
then he is able to
afflict either by
word or silence.

^h Meaning, God
is that is, de troied
most of my fa-
mille.

ⁱ In token of so-
row and griefe.
^k That is, and in
his wrath: and by
this difference of
words and high
style, he expresse
how grieuous the
hand of God was
vpon him.

^l That is, hath
handled me most
continuously.
^m For smiting on
the cheek signi-
fied, a King, 22. 24.
mar. 14. 65.

ⁿ They haue led
me whither they
would.

^o His manifold
afflictions.

^p I am wounded
to the heart.

^q Bleasing, his
glory was brought
lowe.

^r Signifying, that
he is not able to
compele and the
cause of this his
griuous punish-
ment.

^s That is, vnfaired,
and without hypocrisie.

^t Let my sinne be knowne: I be
such a sinner as merited all these acut me, and let me finde no excuse, although
man condemne me, yet God is witness of my cause. I was proued woe do in
stead of true consolation. 2. Thus by his great torment he is cast away, and
banished out into prisons, and speakeh vnderstandly, as though God should
inuent man more gently, seeing hee hath but a short time here to liue.

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banished out into prisons, and speakeh vnderstandly, as though God should
inuent man more gently, seeing hee hath but a short time here to liue.

^a In stead of com-
fort, being now at
death doore, he
had but them that
mocked at him
and discouraged
him.

^b I fee still that
these hecke but to
vece me.

^c He reasoneth with God at man beside himselfe, to the intent that his cause
might be brought to light. d And as hee saies there. e That therefore min-
dfulness as by his iudgements, though man know not the cause.

a winde? or what maketh thee bold to ban-
swere?

4 I could also speake as ye doe: (but would
God your soules were in my soules stead.) I could
keep you company in speaking, and could dislike
mine head at you.

5 But I would strengthen you ^e with my
mouth, and the comfort of my lips should
allwaie ^f you forever.

6 Though I speake, my sorrow ^g cannot be af-
fawged: though I cease, what release haue I?

7 But now ^h he maketh me wearie: ⁱ O God,
thou hast made me full of my congregation deolare.

8 And hast made me full of wrinkles which
is a witness thereof, and my lamenesse rieth vp
in me, testifying the same in my face.

9 His wrath hath torne me, and he hateth
me: and gnaweth vpon me with his teeth: mine
enemie hath sharpened his eyes against me.

10 They haue opened their mouths ^j vpon me,
and smitten mee on the cheek in reproch: they
gathered themselves together against me.

11 God hath deliuered me to the vnjust, and
hath made mee to turne out of the way by the
hands of the wicked.

12 I was in wealth, but he hath brought me
to nought: he hath taken me by the necke and
beaten me, and let me as a marke for hisseife.

13 His archers compass me round about:
he cutteth my reines, and doeth not spare, and
poureth my gall ^k vpon the ground.

14 He hath broken me with one breaking vpon
another, and runneth vpon me like a giant.

15 I haue bowed a sackcloth vpon my skinne,
and haue abased mine ^l thorne vnto the dult.

16 My face is withered with weeping, and the
shadow of death ^m is vpon mine eyes.

17 Though there be no wickednesse in mine
hands, and my prayer be pure.

18 O earth, couer not thou my ⁿ blood, and let
my crying find no place.

19 For loe, now my ^o witness is in the heauen,
and my record is on high.

20 My friends ^p speake eloquently against me:
but mine eye poureth out teares vnto God.

21 Oh that a man might ^q picade with God, as
man with his neighbour!

22 For the yeeres accounted come, and I shall
goe the way, whence I shall not returne.

CHAP. XVII.

^a Job saith that hee is forsaken away, and yet doth not patie himselfe
in. ^b He doth not desire to be repented, ^c seeing
that hee hath lost for a while.

MY breath is corrupt: my dayes are cut off,
and the graue is ready for me.

2 There are none but ^d mockers with me, and
mine ^e ye continue in their bitteresse.

3 Lay ^f loune now, and put me in suretie for
thee: who is he, that ^g will touch mine hand?

4 For thou hast hid thy heart from ^h vnder-
standing: therefore shalt thou not see them vpon high.

5 For the eyes of his children shall faile, that
spakeketh their rise to his friends.

6 Hee hath also made mee, a sbyword of the
people, and I am as a taubert before them.

7 Mine eye therefore is dim for ⁱ grieffe, and all
my strength is like a shadow.

8 He righteous shall be confounded at this, and
the innocent shall be moued against the hypocrite.

9 But the righteous will hold his way, and he
whose hands are pure, shall increase his strength.

10 All vnto thee I will turne you, and come
now, and I shall not finde one faile among you.

11 My dayes are past, mine enterprises are
broken, and the thoughts of mine heart

12 haue changed the might for the day, and
the light that approached, for darkness.

13 Though I hope yet the graue shall be mine
house, and I shall make my bed in the darke.

14 I shall lay to corruption, Thou art my fa-
ther, and to the worme, Thou art my mother and
my sister.

15 Where is then now mine hope? or where
shall I consider the thing that I hoped for?

16 They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

CHAP. XVIII.

^a Bildad saith that hee is the first of all unwise men,
Then answered Bildad the Shuhite, and said,

2 When will ^b ye see make an end of your
words: ^c cause vs to vnderstand, and then we will
speake.

3 Wherefore are wee counted as beasts, and
are vile in your sight?

4 These are ones that reareth his foule in his
anger. Shall the earth be forsaken for thy sake:
or the rocke remoued out of his place?

5 Yea, the light of the wicked shall be quen-
ched, and the spark of his fire shall not shine.

6 The light shall be darke in his dwelling,
and his candle shall be put out with him.

7 The steps of his strength shall be refrained,
and his owne counsell shall cast him downe.

8 For hee is taken in the net by his feete, and
he shall walke vpon the snares.

9 The gonne shall take him by the heele, and
the thistle shall come vpon him.

10 A snare is laid for him in the ground, and
a trap for him in the way.

11 Fearfulness shall make him afraid on
euery side, and shall driue him to his feete.

12 His strength shall be famine, and distress-
ion shall be ready at his side.

13 It shall deuoure the inner partes of his
skinne, and the hart borne of death shall deu-
oure his strength.

14 His hope shall be rooted out of his dwelling,
and shall cause him to goe to the king of feare.

15 Hee shall dwell in his house (because it is
not his) and onestone shall be fastened vpon
his habitation.

16 His rootes shall be dried vp beneath, and
about shall his branch be cut downe.

17 His remembrance shall perill from the
earth, and hee shall haue no name in the freec.

18 They

^a Hee that face a
man, and doeth
nothing him
vpon his ap-
proach. Hee
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m He shall fall from prosperity to adversity.

n When they shall see what came vnto him.

o That is, many times, as Neh. 4. 12. b That is, I myselfe shall be punished for it, or you haue not yet considered it.

p He breatheth out sighs into his passions, and declareth still that his affliction cometh of God, though he be not able to feele the cause in himselfe.

q Meaning, out of his afflictions. r Meaning, his children, and what-foeuer was deare vnto him in this world.

s Which is pluckt vp, and hath no more hope to growe. His mindfull afflictions.

t A mine house-hold seruants: by all these losses Job declared that reaching the reth he had great occasion to be moued. i Wh. where heus and mine. k Belide the great losses and most entvning loss, he was touched in his owne person, as followeth.

l All my flesh was consumed. m Seeing I have whole full causes to complain, consume e not as an hypocrite, specially ye which should comfort me.

n Is it not enough that God doth punish me, except you by reproaches increase my sorrow?

o To be my body punished, except ye trouble my minde?

p He protesteth that notwithstanding his sore punishments his religion is remaine and he is not a blasphemer. q They judged him. r I doe not to intine my selfe before the world, but know that I shall come by the great redge, who first be my deliverer and saviour.

18 They shall drive him out of the ^m light vnto darkenesse, and chase him out of the world.

19 Hee shall neither haue sonnen, nor nephew among his people, nor any posterity in his dwellings.

20 The posteritie shall be ascribed at his day, and as ifeare shall come vpon the ancient.

21 Surely such are the habitationes of the wicked, and this is the place of him that knoweth not God.

C H A P. XIX.

a Job reproacheth his friends, 25 and reuileth his miserie and grievous paines. 25 He ascribes himselfe of the generall affliction.

B Vt Job answered, and said,

2 How long will ye vex me foule, and torment me with words?

3 Ye haue now ten times reproached me, and are not ashamed: ye are impudent toward me.

4 And though I had indeed erred, mine error remaineth with me.

5 But indeed if ye will aduance your felus against me, and rebuke me for my reproach,

6 Know now, that God hath overthrowen me, and hath compassed me with his net.

7 Behold, I cried out of violence, but I haue none answer: I cried, but there is no iudgement.

8 Hee hath hedged vp my way that I cannot passe, and he hath set darkenesse in my paths.

9 Hee hath spoiled mee of mine honour, and taken the crowne away from mine head.

10 He hath destroyed mee on euery side, and I am gone: and he hath remooued mine hope like a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His armies came together, and made their way vpon me, and camped about my tabernacle.

13 He hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 Thy church dwell in mine house, and my may isooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answer, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised mee, and when I rose, they spake against me.

19 All my friends hated me, and they whom I loved, are turned against me.

20 My bone cleaueth to my skinned, and to my flesh, and I haue escaped with the skinned of my teeth.

21 Haue pittie vpon me: haue pittie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute mee, as God? and are not satisfied with my sacrifice?

23 Oh that my wordes were now writen! oh that they were writen euen in a booke,

24 And grauen with an yron pen in leather, in stone for euery!

25 For I am sure that my Redeemer lieth, and hee shall stand the last on the earth.

26 And though after my skin worms destroy this body, yet shall I fee God: in my flesh.

27 Whom I myself shall see, and mine eyes shall behold, and none other for me, though my reynes are consumed within me.

28 But ye sayd, Why is he persecuted? And there was a deepe matter in me.

29 Be ye afraid of the sword: for the sword will be augmented of wickednesse, that ye may know that there is a iudgement.

persecuted of God for his finnes, yet he declareth that there was a deeper confidence, to wit, the trial of his faith, and to be an example for others: that God will reuenge of this haile iudgement, whereby you condemned me.

C H A P. XX.

1 Zophar rebuketh, that hee had said, and the count as shall haue a short end, 23 though for a time they flourish.

T HEN answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause mee to answer, and therefore I make haste.

3 I haue heard the correction of my reproach: therefore the spirit of mine understanding caught me to answer.

4 Knowest thou not this of old? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of the hypocrites is but a moment?

6 Though his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall he perish for euer like his dung, & they which haue feene him, shall say, Where is hee?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had feene him, shall do so no more, and his place shall fee him no more.

10 His children shall curse the poore, and his hands shall 4 restore his substance.

11 His bones are full of the sinne of his youth, and e it shall lie downe with him in the dust.

12 When wickednesse was sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the middles of him.

15 He hath deuoured substance, and hee shall vomit it: for God shall draw it out of his belly.

16 Hee shall sucke the gall of Aspes, and the vipers tongue shall slay him.

17 Hee shall not see the rivers, nor the floods and streames of hony an butter.

18 Hee shall reitore the labour, and shall deuoure no more: euen according to the substance shall be his exchange, and hee shall enioy it no more.

19 For hee hath vpon none many: he hath forsaken the poore, and hath spoiled houses which hee builded nor

20 Surely hee shall feele no quietnes in his body, neither shall hee reuerse of that which hee desired.

21 There shall none of his meate be left: therefore none shall haue for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand of all the wicked shall aslaie him.

and therefore God did plague him iustly for the same. h Though God geue to all other abundance of his blessings, yet hee shall haue no part thereof. i That is, these sinnes, c and spoyle of the poore shall enioy their fruits, but for a time: for after God will take it from them, and cause them to make restitution, that is by an exchange. k Hee shall leave nothing in his posterity. l The wicked shall neither be in rest: for one wicked man shall seek to destroy another.

Herein Job declared plainly that he had a full hope, that both his soule and body should enioy the presence of God in the last resurrection.

Though his friends thought that he was but persecuted of God for his finnes, yet hee declareth that there was a deeper confidence, to wit, the trial of his faith, and to be an example for others: that God will reuenge of this haile iudgement, whereby you condemned me.

Hee declareth that two things moued him to speake: to wit, hee saie Iob seemed to touch him, and because he thought he had knowledg sufficient to confute him.

b His purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, and chastised his prosperity into aduersitie.

c Whereas the father through ambition and tyranny oppressed the poore, the child shall through pite and misericordie, shall seek to redome at the poore.

d So that the thing which hee hath as a way of violence, shall be reuored against him by force.

e Meaning, that hee shall carry nothing away with him but his sinne.

f As payson that is set on the birth of the child, in the body: to kill vice at the first is pleasant, but afterward God runneth into deuilion.

g Hee compasseth full good gods togeather, in the Aspes, which ferpet is most dangerous: noting that Iob eat caribees etc not truely come by.

m Some reade, vpon his flesh, al-
luding to Job, whose
flesh was smitten
with a scab:
n Some reade, of
the quier.
o All feare and for-
row shall fight vpon
him, when hee thin-
keth to escape.

p That is, fire from
heauen, or the fire
of Gods wrath.
q Meaning, the
children of the
wicked shall flow
away like rivers,
and be dispersed
in diuers places.
r Thus God will
plague the wicked.
s Against God,
thinking to excuse
himselfe, and to ef-
scape Gods hand.

23 He shall be about to fill his bellie, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, even vpon his meat.

24 He shall flee from the yron weapons, and the bow of Steele shall strike him through.

25 The arrow is drawn out, and cometh forth of the bodie, and thineeth of his gail, so feare cometh vpon him.

26 O All darkenesse shall be hid in the secret places: the fire that is not blown shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.

28 The y in crease of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage that he shall haue of God, for his v words.

CHAP. XXII.

7 Job declareth how the prosperity of the wicked maketh them proud. 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, whether good for prosperity.

B Vt Job answered, and said,
2 Hear diligently my wordes, and this
• shall be in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to me? If it be were so, how should not my spirit be troubled?

5 Marke mee, and be abashed, and lay your hand vpon your mouth.

6 Even when I remember, I am afraide, and feare taken hold on my flesh.

7 Wherefore doe the wicked d liue, and waxe old, and grow in wealth?

8 Their feed is established in their fight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke feedeth, and faileth not: their kow calueth, and catest not her calfe.

11 They send forth their children like sheep, and their fennes dance.

12 They take the tabret and harpe, and reioyce in the found of the organs.

13 They spend their dayes in wealth, and suddenly they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, that we should reue him? and what profit should we haue, if we should pray vnto him?

16 Loe, their wealth is not in their hand: therefore let the counsell of the wicked be farre from mee,

17 How oft shall the candle of the wicked be put out, and their destruction come vpon them: he will diuide their liues in his wrath,

18 They shall be as stubble before the wind, and as chaffe that the storme carrieth away.

19 God will lay vp the sorow of the father for his children: when hee rewardeth him, hee shall know it.

20 K His eyes shall see his destruction, and hee

a Your diligent
marking of my
wordes shall be
to me a great co-
nsolation.

b At though he
would say, I doe
not talk with man
but with God, who
will not aswere me,
and therefore my
minde much
needes be troubled.

c He chargeth
them as though
they were not able
to comprehend
this feeling of
Gods iudgement,
and exhorteth
them therefore
to silence.

d Job proueth
against his aduer-
saries that God po-
niteth not straight-
wayes the wicked,

e But of times gi-
ueth them long
life, and prosperi-
ty: so that we
mult not iudge
God iust or vniust
by the things that
appeare to our
eye.

f They haue store
of children, iustice
and healthfull, & in
these points be
adverseth to that
which Zophar al-
leged before.

g Not being tor-
mented with long
sicknesses.

h They desire no-
thing more than
to be exempt from
all subiection that
they should beare
to God: thus Job
threweth his aduersaries,

i that if they reason
only by that which is
seen by
common experience,
the wicked that hate
God, are better dealt
withall, then they
that love him.

k It is not their
owne, but God only
lendeth it, vnto
them. I God keepe
me from their pro-
sperity. l When God
recompenseth his
wickednesse, hee
shall know that his
prosperity was but
vanitie.

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any reach God knowledge, who iudgeth the highest things?

23 One dieth in his full strength, being in all ease and prosperitie,

24 His breasts are full of milke, and his bones run full of marrow.

25 And another dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises wherewith ye doe me wrong.

28 For ye say, Where is the princes house? and where is the tabernacle of the wicked dwelling?

29 May ye not aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The flimie valley shall be sweet vnto him, and every man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answere there remaine but lies?

reprooue him in this world, yet death is a token that hee will be reuenged in the next world. He shall be glad to be in a flimie pit, which before could not be content with a rayall palace. u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXIII.

a Eliphaz affirmeth that Job is punished for his sinnes. b He accuseth him of vnmereifulnesse. c And that hee denied Gods prouidence at His aduersitie to repentance.

Then Eliphaz the Temanite answered, and said,

2 May a man be a profitable vnto God, as he that is wise may be profitable to himselfe?

3 * Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpight?

4 Is it for feare of thee that hee will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the e pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were weary thou hast not giuen water to drinke, and hast withdrawn bread from the hungry,

8 But the mighty man had the earth, and hee that was in authoritie, dwelt in it.

9 Thou hast cast out widows emptic, and the armes of the fatherlesse were broken.

10 Therefore sinnes are round about thee, and feare shall suddenly trouble thee.

11 Or darkenesse that thou shouldest not see, and abundance of waters shall couer thee.

12 Is not God on a hie in the heauen? and behold the height of the skie sheweth how hie they are.

13 But thou sayest, How should God know? can hee iudge through the darke cloud?

l Who reacheth to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked.

n To put, the worldly.

o As concerning their bodies, and thus hee speaketh according to the common iudgement.

p Thus they alledged this as an iudgement, and saying, that it was aduersitie, because he was vniust.

q Which they thought to be a punishment, and when therefor they were had, they had doe prosperie, and the iustitie in aduersitie.

r Though the Almighty should beare witness, yet God will punish him in the last day.

s Though men doe flatter him, and none dare

reprooue him in this world, yet death is a token that hee will be reuenged in the next world. He shall be glad to be in a flimie pit, which before could not be content with a rayall palace. u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

a Though men were iust, yet God could haue no profit by this vnto his iustice, and therefore when hee punisheth him, hee hath no regard to his iustitie, but to his iniquities.

b Chap. xxxij.

c Least thou shouldst reuerence him but him?

d Thou hast bene cruel and without charity, and wouldst doe nothing for the poore, but for thy owne advantage.

e Who thou wast in power & authority, thou didst not reuerence but wrong.

f Thou hast not only sinned thyselfe, but pressed them.

g That is, manifest afflictions.

h He accuseth Job of impiety and contempt of God, as though hee would say, It was possible for men, yet consider the height of Gods maiesty.

i He accuseth Job of impiety and contempt of God, as though hee would say, It was possible for men, yet consider the height of Gods maiesty.

b That so much the more by that excellent worke thou mayest reuerence God, and reuerence him a little reuerence too, as though hee denied Gods prouidence, and that hee could not see the things that were done in this world.

they know not the light.

17 But the morning is euen to them as the shadow of death : if one know them, they are in the terrours of the shadow of death.

18 He is swift vpon the waters : their portion shall be curled in the earth : he will not behold the way of the vineyards.

19 As the drie ground and heare confume the show waters, so shall the graue the fishers.

20 The pitfall man shall forget him : the worme shall feede his sweetnesse : hee shall be no more remembered, and the wicked shall be broken like a tree.

21 He x doth euill intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the y mighty by his power, and when he riseth vpon me is lure of life.

23 Though men giue him assurance to be in safety, yet his eyes are vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought low as all others : they are destroyed, and cut off as the toppe of an eare of corne.

25 But if it be not so, where is he or who will proue me a liar, and make my words of no value?

CHAP. XXV.

Bildad saitheth that no man is cleane nor without sinne before God

Then answered Bildad the Shuhite, and said, 1 Power and feare is with him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom shall not his light arise?

4 And how may a man be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no light to the Moone, and the Starres are violence in his sight.

6 How much more man, a worme, euen the sonne of man, which is but a worme?

7 How God shew his power, the Moone and Starres cannot have that light which is giuen them, much lesse can man be any excellent, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his reason.

But Iob answered, and said,

2 Whom helpest thou? him that hath no power? (saest thou?) some that hath no strength?

3 Whom counsellest thou? him that hath no wisdom? thou shewest right well as the thing is.

4 To whom doest thou declare these words? or whose spirit cometh out of thee?

5 The dead things are formed vnder the waters, and neere vnto them.

6 The graue is naked before him, and there is no covering for destruction.

7 He stretcheth out the North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, &c the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne,

and hee hideth his face in the deepes places of the earth. There is nothing hid in the bottome of the earth but hee seeth it. Meaning, the graue where things putrify.

g He causeth the whole heauen to treme about the North pole.

and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he bridleth the pride thereof.

13 His Spirit hath garnished the heauen, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes : but how litle a portion heare wee of him? and who can vnderstand his fearefull power?

of their fashioned like a serpent, because of the crookedness of their wayes, which wee see dayly with our eyes, declare his greatness, how much more would they appeare, if we were to comprehend all his works?

CHAP. XXVII.

3 The confidence and preparation of Iob. 31 The reward of the wicked, and of the tyrant.

Moreouer Iob proceeded and continued his prae-parable, saying,

2 The liuing God hath taken away my iudgement : for the Almi hath put my soule in bitterness.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall alwaye be decie.

5 God forbid, that I should iustifie you : vntill I die, I will neuer take away mine innocence from my selfe.

6 I will keepe my righteousness, and will not forsake it : mine heart shall not reprove mee of mye dayes.

7 Mine enemye shall be as the wicked, and he that riseth against me, as the vnrighteous.

8 For what I hope hath the hypocrite when hee hath heaped up riches, if God take away his soule?

9 Will God heare his crye, when trouble cometh vpon him?

10 Will hee see his delight on the Almighty? will hee call vpon God at all times?

11 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all yee your seines haue scene it : why then doe you thus vanish in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, when they shall receiue of the Almighty.

14 If his children be in great number, the sword shall destroy them, and his posteritie shall not be furnished with bread.

15 His remnant shall be buried in death, and his widows I shall not weep.

16 Though hee should heape vp silver as the dust, and prepare raiment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the silver.

18 Hee buildeth his house as the weath, and as a lodge that the watchman maketh.

19 When the rich man sleepe, he shall not be gathered to his fathers : they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall carie him away by night.

21 The East wind shall take him away, and he shall depart : & it shall bule him out of his place.

22 And God shall call vpon him and not spare, though he would faine see out of his hand.

b That is, he is his death the heauen is called his death. c Solong as this wicked man is in the world, he is in the power of his sin, but he is not in the power of his sin, as though he were a day. The wicked man is not in the power of his sin, as though he were a day.

a He hath so often afflicted me, that I am almost weary of my life. b I am almost weary of my life. c I am almost weary of my life. d I am almost weary of my life. e I am almost weary of my life. f I am almost weary of my life. g I am almost weary of my life. h I am almost weary of my life. i I am almost weary of my life. j I am almost weary of my life. k I am almost weary of my life. l I am almost weary of my life. m I am almost weary of my life. n I am almost weary of my life. o I am almost weary of my life. p I am almost weary of my life. q I am almost weary of my life. r I am almost weary of my life. s I am almost weary of my life. t I am almost weary of my life. u I am almost weary of my life. v I am almost weary of my life. w I am almost weary of my life. x I am almost weary of my life. y I am almost weary of my life. z I am almost weary of my life.

a He hath so often afflicted me, that I am almost weary of my life. b I am almost weary of my life. c I am almost weary of my life. d I am almost weary of my life. e I am almost weary of my life. f I am almost weary of my life. g I am almost weary of my life. h I am almost weary of my life. i I am almost weary of my life. j I am almost weary of my life. k I am almost weary of my life. l I am almost weary of my life. m I am almost weary of my life. n I am almost weary of my life. o I am almost weary of my life. p I am almost weary of my life. q I am almost weary of my life. r I am almost weary of my life. s I am almost weary of my life. t I am almost weary of my life. u I am almost weary of my life. v I am almost weary of my life. w I am almost weary of my life. x I am almost weary of my life. y I am almost weary of my life. z I am almost weary of my life.

a Which condemn me as a wicked man, because the hand of God is vpon me. b I will not confesse that God doth thus punish me for my sinnes. c Of my life path. d I shall not be able to stand before him, because he hath the discipline to punish me. e I shall not be able to stand before him, because he hath the discipline to punish me. f I shall not be able to stand before him, because he hath the discipline to punish me. g I shall not be able to stand before him, because he hath the discipline to punish me. h I shall not be able to stand before him, because he hath the discipline to punish me. i I shall not be able to stand before him, because he hath the discipline to punish me. j I shall not be able to stand before him, because he hath the discipline to punish me. k I shall not be able to stand before him, because he hath the discipline to punish me. l I shall not be able to stand before him, because he hath the discipline to punish me. m I shall not be able to stand before him, because he hath the discipline to punish me. n I shall not be able to stand before him, because he hath the discipline to punish me. o I shall not be able to stand before him, because he hath the discipline to punish me. p I shall not be able to stand before him, because he hath the discipline to punish me. q I shall not be able to stand before him, because he hath the discipline to punish me. r I shall not be able to stand before him, because he hath the discipline to punish me. s I shall not be able to stand before him, because he hath the discipline to punish me. t I shall not be able to stand before him, because he hath the discipline to punish me. u I shall not be able to stand before him, because he hath the discipline to punish me. v I shall not be able to stand before him, because he hath the discipline to punish me. w I shall not be able to stand before him, because he hath the discipline to punish me. x I shall not be able to stand before him, because he hath the discipline to punish me. y I shall not be able to stand before him, because he hath the discipline to punish me. z I shall not be able to stand before him, because he hath the discipline to punish me.

a That is, what God requireth of him, he shall not be able to fulfill. b I shall not be able to fulfill what God requireth of me. c I shall not be able to fulfill what God requireth of me. d I shall not be able to fulfill what God requireth of me. e I shall not be able to fulfill what God requireth of me. f I shall not be able to fulfill what God requireth of me. g I shall not be able to fulfill what God requireth of me. h I shall not be able to fulfill what God requireth of me. i I shall not be able to fulfill what God requireth of me. j I shall not be able to fulfill what God requireth of me. k I shall not be able to fulfill what God requireth of me. l I shall not be able to fulfill what God requireth of me. m I shall not be able to fulfill what God requireth of me. n I shall not be able to fulfill what God requireth of me. o I shall not be able to fulfill what God requireth of me. p I shall not be able to fulfill what God requireth of me. q I shall not be able to fulfill what God requireth of me. r I shall not be able to fulfill what God requireth of me. s I shall not be able to fulfill what God requireth of me. t I shall not be able to fulfill what God requireth of me. u I shall not be able to fulfill what God requireth of me. v I shall not be able to fulfill what God requireth of me. w I shall not be able to fulfill what God requireth of me. x I shall not be able to fulfill what God requireth of me. y I shall not be able to fulfill what God requireth of me. z I shall not be able to fulfill what God requireth of me.

a Why manna was sent down from heauen. b The word of God was sent down from heauen. c The word of God was sent down from heauen. d The word of God was sent down from heauen. e The word of God was sent down from heauen. f The word of God was sent down from heauen. g The word of God was sent down from heauen. h The word of God was sent down from heauen. i The word of God was sent down from heauen. j The word of God was sent down from heauen. k The word of God was sent down from heauen. l The word of God was sent down from heauen. m The word of God was sent down from heauen. n The word of God was sent down from heauen. o The word of God was sent down from heauen. p The word of God was sent down from heauen. q The word of God was sent down from heauen. r The word of God was sent down from heauen. s The word of God was sent down from heauen. t The word of God was sent down from heauen. u The word of God was sent down from heauen. v The word of God was sent down from heauen. w The word of God was sent down from heauen. x The word of God was sent down from heauen. y The word of God was sent down from heauen. z The word of God was sent down from heauen.

a I shall not be able to fulfill what God requireth of me. b I shall not be able to fulfill what God requireth of me. c I shall not be able to fulfill what God requireth of me. d I shall not be able to fulfill what God requireth of me. e I shall not be able to fulfill what God requireth of me. f I shall not be able to fulfill what God requireth of me. g I shall not be able to fulfill what God requireth of me. h I shall not be able to fulfill what God requireth of me. i I shall not be able to fulfill what God requireth of me. j I shall not be able to fulfill what God requireth of me. k I shall not be able to fulfill what God requireth of me. l I shall not be able to fulfill what God requireth of me. m I shall not be able to fulfill what God requireth of me. n I shall not be able to fulfill what God requireth of me. o I shall not be able to fulfill what God requireth of me. p I shall not be able to fulfill what God requireth of me. q I shall not be able to fulfill what God requireth of me. r I shall not be able to fulfill what God requireth of me. s I shall not be able to fulfill what God requireth of me. t I shall not be able to fulfill what God requireth of me. u I shall not be able to fulfill what God requireth of me. v I shall not be able to fulfill what God requireth of me. w I shall not be able to fulfill what God requireth of me. x I shall not be able to fulfill what God requireth of me. y I shall not be able to fulfill what God requireth of me. z I shall not be able to fulfill what God requireth of me.

23 Every man shall clap their hands at him, and hide at him out of their place.

C H A P. XXVIII.

Job saith that the wifedome of God is unsearchable.

1 He flourisheth furly hath his vine, ^a and the gold his place, ^b where they take it.

2 Thou art taken out of the dust, and brass is molten out of the stone.

3 God putteth an ende to darkenesse, ^b and hee trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters ^a fo gotten of the foote, being higher then man, are gone away.

5 Out of the flame earth cometh bread, and vnder it, as it were hee is turned up.

6 The stones thereof are a place of Saphirs, and the dott of it is gold.

7 There is a path which no fowle hath known, neither hath the kites eye seene it.

8 The Lions whelps have not walked it, nor the Lion palled thereby.

9 He putteth his hand vpon the rocks, and overthroweth the mountains by the roots.

10 He breaketh riuers in the rocks, and his eye seeth euer precious thing.

11 Hee bindeth the floods, that they not overflow, and the thing that is hid, bringeth hee to light.

12 But where is wifedome found? and where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the Sea also saith, It is not with mee.

15 Gold shall not be giuen for it, neither shall silver be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the cryfall shall be equall vnto it, nor the exchange for like for plate of fine golde.

18 No mention shall be made of corall, nor of the labrish: for wifedome is more precious then pearls.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then cometh wifedome, and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the living, and is hid from the fowles of the heauen.

22 Destruction and death say, We haue heard the same thereof with our eares.

23 But God vnderstandeth the way thereof, and hee knoweth the place thereof.

24 For hee beholdeth the ends of the world, and seeth all that is vnder heauen.

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee see it, and counted it: he prepared it, and also considered it.

28 And vnto man he said, Behold the feare of the Lord is wifedome, and to depart from sin is vnderstanding.

C H A P. XXIX.

1 Job complaineth of the pteffence of the time past, 7. 21 His answere. 22 Justice and equitie.

SO Job proceeded, and continued his parable saying,

2 Oh that I were as I in times past, when God preferred me!

3 When his light shined vpon mine head: and when by his light I walked thorow the darkenesse.

4 As I was in the dayes of my youth: when Gods prouidence was vpon my tabernacle:

5 When the Almighty was yett with me, and my children round about me:

6 When I washed my pathes with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seate, and when I cauled them to prepare my seat in the streete.

8 The yong men saue mee, and hid themselves, and the aged arose, and stood vp.

9 The princes stayed talke, and layd their hand on their mouth.

10 The voyce of princes was hidde, and their tongue cleaued to the rooffe of their mouth.

11 And when the eare heard mee, it blessed mee, and when the eye saw me, it gaue witness to mee.

12 For I deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him.

13 The blessing of him that was readie to perith, came vpon me, and I caused the widowes heart to reioyce.

14 I put on iustice, and it covered mee: my iudgement was as a robe, and a crowne,

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake alow the lawes of the vnrighteous man, and pluckt the prey out of his teeth.

18 Then I sayd, I shall die in my nest, and I shall multiply my dayes as the sand.

19 For my roote is spread out by the water, and the dew shall lie vpon my branch.

20 My glory shall renew toward me, and my bowels shall be reioiced in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied nor, and my talke ^a dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth as for the latter raine.

24 If I laughed on them, they belesued it not: neither did they cause the light of my countenance to fall.

25 I appointed out their way, and did sit as chiefe, and dwell as a King in the armie, and like him that comforteth the mourners.

C H A P. XXX.

1 Job complaineth that he is consumed of the most consumable, 21 because of his aduersitie and affliction. 22 Death is the house of a fesh.

BEknow they that are yonger then I, I mocke with you: yea, they whose fathers I haue refused to sit with: the dogs of my flockes,

men were glad to doe me reverence, the yong men now contemne me, I being to be my shepherds, or to keepe my dogs.

† Ebr. mineeth before.

a When I felt his fauour I was free from affliction.

b That is, seemed by euident tokens to be more perfect than he.

c By these similitudes he declareth the great prosperitie that hee was in, to the end hee might be the more to be luct.

d Hee is ashamed of their ignominie and afraid of my prauiue.

e Acknowledging my wifedome.

f All that heard me, praised me.

g Testifying that I did good iustice.

h Because his aduersities did so much charge him with wretchedness, he was compelled to render account of his life.

i That is, I did successe him in his iudgement, so he had cause to praise me.

j I delighted to doe iustice as others did so weare costly apparell.

k That is, as some in my bed without all trouble and vnguentines.

l My felicity doth excele.

m That is, was pleasant vnto them.

n At the drier ground ioyneth for the raine.

o That is, they thought it not to be a iell, or they thought not that I would confeder vnto them.

p They were about to offend me and cause me to be angry.

q I had them at commandment.

a That is, mine estate is changed, and whereas before the ancient

b Mees

c Mees

d Mees

e Mees

f Mees

g Mees

h Mees

i Mees

j Mees

k Mees

l Mees

m Mees

n Mees

a His purpose is to declare that man may attaine in this world to diuers flocks of nature, but man is not able to comprehend the affections of God.

b There is nothing but in his compassed limits, and hath an end, but Gods wifedome.

c Meaning him that doleth there.

d Which a man cannot wade thorow.

e That is, euer, and vnderneath is brimstone or coale.

f He is almighty to the vices and ferocities of nature, which are vnder the earth, wherein no member foules nor beasts can enter.

g After that hee haue declared the wifedome of God in the feast of nature, hee describeth his power.

h Though Gods power and wifedome may be deuoted in earthly things, yet hee haue wifedome cannot be attained vnto.

i It is too high a thing for man to attaine vnto in this world.

k It can neither be bought for gold nor precious flowers, but is onely the gift of God.

l Which is thought to be a kind of precious stone.

m Meaning that there is no natural manner whereby man may attaine to the heavenly wisdom, which hee meaneth by the precious flowers.

n Hee saith that God haue wifedome, and yet hee is thought to be a kind of precious stone.

o That is, mine estate is changed, and whereas before the ancient

p Mees

q Mees

r Mees

s Mees

t Mees

u Mees

v Mees

w Mees

x Mees

y Mees

z Mees

a Mees

b Mees

c Mees

d Mees

e Mees

f Mees

e That is, their fa-
thers died for fa-
mine before they
came to age.
f *U. m. m. m.*
g *U. m. m. m.*
h *U. m. m. m.*
i *U. m. m. m.*
k *U. m. m. m.*
l *U. m. m. m.*
m *U. m. m. m.*
n *U. m. m. m.*
o *U. m. m. m.*
p *U. m. m. m.*
q *U. m. m. m.*
r *U. m. m. m.*
s *U. m. m. m.*
t *U. m. m. m.*
u *U. m. m. m.*
v *U. m. m. m.*
w *U. m. m. m.*
x *U. m. m. m.*
y *U. m. m. m.*
z *U. m. m. m.*

2 For whereto should the strength of their
hande haue forced mee, *seeing* age & peritheth in
them?

3 For poverty and famine *they were* solitary,
fleeing into the wildernes, *which is* darker, deli-
cate and waste.

4 They cut vp *perithes* by the bulkes, and the
inner roots *was* their meat.

5 They were & chafed forth from among men:
they shouted at them as at a thiefe.

6 Therefore they dwelt in the clefts of riuers,
in the holes of the earth and rocks.

7 They roared among the bushes, and vnder
the thistles they gathered them felues.

8 *They were* the children of fooles, and the
children of villaines, which were more vile then
the earth.

9 And now am I their *e* song, and I am their
taike.

10 They abhorre me, and flee farre from mee,
and spare not to spit in my face.

11 Because that God hath loosed my *e* cord
and humbled mee, & they haue loosed the bridle
before mee.

12 The youth life vp at my right hand: they
haue pushed my feete, and haue troode on mee at *on*
the *e* path of their destruction.

13 They haue destroyed my paths: they tooke
pleasure at my calamity, they had no *e* help.

14 They came as a great breach of waters, and
vnder this calamity they come on heaps.

15 Feare is turned vpon mee: and they pursue
my soule as the wind, and mine health pattern
away as a cloud.

16 Therefore my soule is now I powred out
vpon me, and the dayes of affliction haue taken
hold on mee.

17 *U. m. m. m.* It pearceh my bones in the night, and
my finewes take no rest.

18 For the great vehemencie is my garments
changed, *no* hush compellith me about, as the col-
lar of my coat.

19 *U. m. m. m.* Hee hath cast me into the mire, and I am
become like ashes and dust.

20 When I cry vnto thee, thou dost not heare
me, neither regardst me, *when* I call vpon.

21 Thou turnest thy self: *e* cruelly against me,
and art enemy vnto me with the strength of thine
hand.

22 Thou takest me vp and causist mee to rise
vpon the *e* winde, and makest my *U* strength to
faile.

23 Surely I know that thou wilt bring mee
to death, and to the house appointed for all the
liuing.

24 Doubtes none can stretch his hand *U* vnto
the graine, though they cry in his destruction.

25 Did not I weep with him that was in
trouble? was not my soule in beaunitie for the
poore?

26 Yet when I looked for good, *e* still came
vnto me: and when I waited for light, *they* came
darknesse.

27 *U. m. m. m.* Howels did boyle without rest: *for* the
dayes of *e* first on are come vpon mee.

28 *U. m. m. m.* Mourning: without iunne; I stood
vp in the Congregation: and cried.

29 I am a brother to the *e* Dragons, and a
companion to the Ollickes.

30 My skin is blacke vpon mee, and my bones
are burnt with *e* heat.

31 Therefore mine harpe is turned to moun-
ting, and mine organs into the voyce of them
that weepe.

CHAP. XXXI.

U. m. m. m. Iob reuileth the inuention of his mistyng and number of
his seruises, which he thought ought to be the life
of the just.

1 Made a covenant with mine *e* eyes: why then
should I thinke on *e* maid?

2 For what portion should I haue of God
from *e* due? and what inheritance of the almighti-
ty from on high?

3 Is not dedication to the wicked, and strange
punishment to the workers of iniquity?

4 Dost not he behold my wayes, and tell all
my tyes?

5 If I haue walked in vanitie, or if my foote
hath made hattle to deceipt?

6 Let God weigh me in the iust balance, and
he shall know my *e* vprightnesse.

7 If my step hath turned out of the way, or
mine heart hath walked after mine eye, or if any
blot hath cleaued to mine hands,

8 Let me low, and let another *e* eate: yea, let
my plants be rooted out.

9 If mine heart hath bene deceived by a wo-
man, or if I haue laide waste at the doore of my
neighbour,

10 Let my wife *e* grind vnto another man, and
let other men bew downe vpon her.

11 For this is a wickednes, and iniquity to be
condemned.

12 Yea, this is a fire that shall deuoure *e* to de-
struction, & which shall root out all my increase.

13 If I did condemne the iudgement of my ser-
uant, and of my maide, when they I did contray
with me,

14 What then shall I do when *e* God standeth
vp and when he shall visit me, what shall I answer?

15 Hee hath made me in the wombe, hath
he not made *e* mine? hath not he alone fashioned
vs in the wombe?

16 If I restrained the poore of *their* desire, or
haued caught the eyes of the widow to faile,

17 Or haue eaten my morsels alone, & the fa-
therles hath not eaten thereof.

18 (For from my youth hath hee grown vp
with me: as a *e* father, and from my mothers
wombe haue I bene a guide vnto her.)

19 If I haue sene any perill for want of cloa-
thing, or any poore without covering.

20 If his loynes haue not blessed me, because
he was warmed with the fleece of my sheepe,

21 If I haue lipt vp my hand against the fa-
therles, when I saw that I might beight him in the
gate,

22 Let mine arme fall from my shoulder, and
mine arme be broken from the bone.

23 For Gods punishment was a fearefull vnto
me, and I could not be deliuered from his High
misde.

24 If I made *e* mine hope, or haue faide to
the wege of gold, *U. m. m. m.* in my confidence,

25 If I reioyced because my fortitance was
great, or because mine hand had gotten much,

26 If I did behold the sunne, when it shined,
or the moone walking in her brightness,

27 If mine heart did flatter me in secret, or if
my mouth did bid mine *e* hand.

28 (This also had bene an iniquity to be con-
demned: for I had denied the God: *U. m. m. m.* about.)

29 If I reioyced at his destruction that had

a kept mine eye
b In malis
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d vnto
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^a My friends
moued me to be
reueged of mine
enemie, yet did I
neuer with him
haue
c And not con-
felled freely.
d Truly it is eu-
ident himself be-
fore men, and I
not before God.
e Fear is, I reue-
ge, as the most
wicked and con-
founded, and was
afraid to offend
them.
f I suffered him
to speake euill of
me, and went not
out of my house
to reuenge it.
g This is a false
accusation of my
righteousness,
that God is my
wifedome, and will
justifie my cause.
h He did not use
this booke of his
accusations be-
cause and com-
mencement to me.
i I will make him
account of all my
life, without feare
d As though I
had withholde
then wages, that
I should in it.
e Meaning, that he
was no bauer nor
exactor.
f That is, the talie
which he had with
his three friends.

me, or was moued to my when euill came vpon him.

30 Neither haue I suffered my mouth to sinne, by withling a curse vnto my soule.

31 Did not the men of my Tabernacle say, Who shall giue vs of his flesh? we cannot be satisfied.

32 The stranger did not lodge in the streete, but I opened my doores vnto him, that went by the way.

33 If I haue hid my sinnes, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did I feare me; for I kept silence, and went not out of the doore.

35 On that I had some to heare me I beholde my flighe that the Almighty will witness: for me though mine aduersarie should write a booke against me.

36 Will not I take it vpon my shoulder, and binde it as a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a prince.

38 If my land cry against me, or the furrowes thereof complaine together.

39 If I haue eaten the fruits thereof without filuer, or if I haue grieved the soules of the masters thereof,

40 Let thistles grow in stead of wheate, and cockle in the stead of barley.

THE WORDS OF JOB ARE ENDED.

CHAP. XXXII.

^a Elihu accuseth Job of ignorance. ^b He beweth that God hath diuers meenes to punish man and to draw him from sinne. ^c Hee afflicteth him and suddenly d. diueth him. ^d Man bring deliverer of guests thanks to God.

SO these three men ceased to answer Job, because hee reuerenced himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the ^a Buzite, of the family of ^b Ram, was kindled: his wrath, I say, was kindled against Job, because hee iustified himselfe more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answer, and yet condemned Job.

4 (Now Elihu had waite till Job had spoken: for they were more ancient in yeeres then hee.)

5 So when Elihu saw, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered and saide, I am young in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 For I said, The dayes I shall speake, and the multitude of yeeres shall teach wisdom.

8 Surely there is a spirit in man, but the inspiration of the Almighty giueth vnderstanding.

9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.

10 Therefore I say, heare me: and I will shew also mine opinion.

11 Behold, I did waite vpon your words, and hearkened vnto your knowledge, whiles you fought out reasons.

12 Yea, when I had considered you, loe, there

was none of you that reprooued Job, nor answered his words:

13 Least ye should say, We haue found wisdom: for God hath cast him downe, and no man.

14 Yet hath he not directed his words to me, neither will I answer him by your words.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waite (for they spake not, but stood still and answered no more.)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of matter, and the spirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the new bottles that brast.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answer.

21 I will not now accept the person of man, neither will I giue titles to man.

22 For I may not giue titles, lest my Maker should take me away suddenly.

CHAP. XXXIII.

^a Elihu accuseth Job of ignorance. ^b He beweth that God hath diuers meenes to punish man and to draw him from sinne. ^c Hee afflicteth him and suddenly d. diueth him. ^d Man bring deliverer of guests thanks to God.

Wherefore, Job, I pray thee, heare my talke, and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My words are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The Spirit of God hath made me, and the breath of the Almighty hath giuen me life.

5 If thou canst me answere, prepare thy selfe and stand before me.

6 Behold, I am according to thy wish in Gods stead: I am also formed of the clay.

7 Behold, my rerour shall not feare thee, neither shall mine hand be heauy vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy words.

9 I am d cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against mee, and counted me for his enemie.

11 Hee hath put my feete in the stocks, and looketh narrowly vnto all my paths.

12 Behold, in this hath thou not done right: I will answer thee, that God is greater then man.

13 Why dost thou strine against him? for hee doeth not a gyfte account of all his matters.

14 For God speaketh fonce or twile, and one seeth it not.

15 In dreames and visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds,

16 Then he openeth the eares of men, and their corrections, which hee had sealed.

17 That he might cause man to turne away from his enterprife, and that hee might hide the pride of man,

18 And keepe back his soule from the pit, and that his life should not passe by the sword.

19 He is also stricken with sorow vpon his bed,

And hee reuer-
eth, as though
you had out-
come him.
I To wit, Job,
h He will be
almost the like argu-
ments, but with-
out taunting and
reproch.
I I saue concei-
ued in my mind
great store of
reasons.
I I will neither
bawle regard to
tribes, cities, nor
a nation, but will
speake the very
truth.
I The Ebrewe
word signifieth,
to change the
name, to call a
foe a wife man:
meaning, that he
would not cloake
the truth to flatter
men.

I I confesse the
power of God,
and am one of his
that thou
oughtest to beate
me.
b Because Job
had wished to
dispute his cause
with God, Chap.
16. 11. so that
might doe it with
curse, he will rea-
son in Gods head,
whom hee needeth
not to feare,
because he is a man
made of the same
matter that he is.
c I will not ban-
dle these so rough-
ly as these others
haue done.
d Hee reuereth
four words, where-
by hee is protected
his innocencie in
diuers places, but
especially in the
13, 16 and 30.
Chapter.
e The cause of his
iudgement is
not alwayes de-
clared to man.
f Though God
by sundry exam-
ples of his iudgement
speake vnto man,
yet the cause
thereof is not
known: yea and
though God
should speake,
yet is hee not vn-
derstood.
g God, saith hee,
lookest com-
monly, either by
visions to teach vs
the crueltie of his
iudgements, or
by his afflictions,
h That is, de-
termined to send
vpon them, I
see howe he
vnto and God
fleweth afflictions:
to beate downe
mans pride, and
to turne from
euill.

^a Which came
of Buz the sonne
of Naioh, Abra-
hams brother.

^b Or, as the Chal-
de paraphrast
saith, c Abram,
c By making him-
selfe innocent, and
by charging God
of rigour.
d That is, the three
mentioned before.

^a Meaning, the
ancient, with ch
his experience.
b Let a speeche
giue of God that
man hath vnder-
standings.
c And neither
of censure nor by
age.

^a To proue that
Gods iudgement
came for his sinnes.

16 That is, his
paucalet and mi-
serable life.

17 To them that
shall curse him.

18 A man full of
God to declare
his will.

19 A singular
man, and as one
chalen out of a
thousand, which
is able to declare
the great merites
of God vnto fu-
tures.

20 And where
man's righteousness
strands, which is
through the justice
of Iesus Christi
and laib therein.

21 Hee lieth with
that is a fore-
token of G^d me-
cy toward sinners,
when he causeth
his word to be
preached vnto
them.

22 That is, the mi-
nistry shall vnto
the preaching of
the word pronounce
vnto him as for-
guener of his
 finnes.

23 Hee shall see
God's fauour and
grace, declaring
his word.

24 Hee shall see
the true
joy of the faithfull,
and that God will
settle him o' brash of body,

25 Which is a token of his blessing.

26 God will for-
give his finnes, and accept him as iust.

27 That is, one wicked-
ly. But my
nether hath bene the cause of Gods wrath toward me.

28 Meaning, I
am innocent, I
am not a sinner.

29 Meaning, I
am innocent, I
am not a sinner.

30 Meaning, I
am innocent, I
am not a sinner.

31 Meaning, I
am innocent, I
am not a sinner.

32 Meaning, I
am innocent, I
am not a sinner.

33 Meaning, I
am innocent, I
am not a sinner.

34 Meaning, I
am innocent, I
am not a sinner.

35 Meaning, I
am innocent, I
am not a sinner.

36 Meaning, I
am innocent, I
am not a sinner.

37 Meaning, I
am innocent, I
am not a sinner.

38 Meaning, I
am innocent, I
am not a sinner.

39 Meaning, I
am innocent, I
am not a sinner.

40 Meaning, I
am innocent, I
am not a sinner.

41 Meaning, I
am innocent, I
am not a sinner.

42 Meaning, I
am innocent, I
am not a sinner.

and the griefe of his finnes is fore.

20 So that his life causeth him to abhorre
bread, and his foule dantie meat.

21 His flesh faileth that it cannot be seene,
and his bones which were not seene, clatter.

22 So his flesh draweth to the graue, and his
life to the buriers.

23 If there be a messenger with him, or an
interpreter, one of a thousand to declare vnto
man his righteousness.

24 Then will he haue mercy vpon him, and
will say, O Deluier him, that he go not downe into
the pit: for I haue receiued a reconciliation.

25 They shall his flesh be as flesh as a child's,
and shall remaine as in the dayes of his youth.

26 Hee shall pray vnto God, and he will be
fauourable vnto him, and hee shall see his face
with joy: for he will render vnto man his right-
eousnesse.

27 Hee looketh vpon men, y and if one say, I
haue sinned, and I persecuted righteousnesse, and
it did not profit me.

28 He will deliuer his foule from going in-
to the pit, and his life shall be light.

29 Lo, all these things will God worke * twice
or thrise with a man.

30 That he may turne backe his foule from
the pit, to be illumine in the light of the living.

31 Make well, O Iob, and heare mee: keepe
silence and I will speake.

32 If there be y matter, answer me, and speake:
for I desire to iustifie thee.

33 If thou hast not, heare mee: holde thy
tongue, and I will teach thee wisdomes.

CHAP. XXXIII.

1 Elisha chargeth Iob, that hee called himselfe righteous.

2 Hee prayeth that God is iust in his iudgements.

3 God deliuereth the nightide. 4 By him the hypocrite
reigneth.

5 Ouercome Elisha answered and said,
2 Heare my words, yee a women, and
hearken vnto me ye that haue knowledge,

3 For the care trieth the words, as the mouth
talketh meate.

4 Let vs seeke b iudgement among vs, and let
vs know among our felues what is god.

5 For Iob hath said, I am righteous, and God
hath taken away my iudgement.

6 Should I lie in my night? my mouth
of the arrow is grievous without my sinne.

7 What man is like Iob, that drieth k foun-
taine like water?

8 Which goeth in the company of them that
woke iniquitie, and walketh with wicked men?

9 For hee hath said, b It profiteth a man no-
thing that he should walke with God.

10 Therefore hearken vnto mee, yee men of
wisdomes, God forbid that wickednesse should
live in God, and iniquitie in the Almighty.

11 For he will render vnto an accordant
to his worke, and cause every one to finde according
to his way.

12 And certainly God will not do wickedly,
neither will the Almighty persecut iudgement.

13 Whom * hath he appointed ouer the earth
beside himselfe? or who hath placed the wandle
world?

14 If he set his heart vpon man, and gather
vnto him selfe his spirit i and his breath,

15 All flesh shall perish together, and man shall
returne vnto dust.

16 And if thou hast vnderstanding, heare this,
and hearken to the voyce of my words,

17 Shall hee that hath iudgement, in gouern-
ment and wilt thou iudge him wicked that is not iust?

18 Wilt thou lay vnto a king, Thou art a wic-
ked? or to princes, Ye are vngodly?

19 How much lesse to them that accepteth not
the perfons of princes, and regardeth not the rich,
more then the poore? for they be all the worke
of his hands,

20 They shall die suddenly, and the people
shall be troubled at midnight, y and they shall pale
forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man,
and hee keepeth all his goings.

22 There is no darknesse, nor shadowe of
death, that the workers of iniquitie might be hid
therein.

23 For hee will not lay on man so much, that
he should enter into iudgement with God.

24 Hee shall breake the mightie without fear-
ing, and shall set vp other in their stead.

25 Therefore shall he declare their sorks: he
shall turne the night, y and they shall be destroyed.

26 He shalke them as wicked men in the
places of the weiers,

27 Because they haue turned backe from him,
and would not consider all his wayes:

28 So that they haue caused it the voyce of the
poore to come vnto him, and he hath heard the
cry of the afflicted.

29 And when hee giueth quietnesse, who can
make trouble? and when hee hideth his face, who
can behold him, whether it be vpon nations, or
vpon a man onely?

30 Because the y hypocrite doeth reigne, and
becaue the people are inured.

31 Surely it appereth vnto God * to say, I
haue pardoned, I will not destroy.

32 * But if I see it, I will doe no more.

33 Will he performe the thing through b thee?
for thou hast presumed it, because that thou hast
chosen, and not I: now speake what thou knowest

34 Let men of vnderstanding tell tace, and let
a wife man hearken vnto me.

35 Iob hath not taken of knowledge, neither
were his words according to wisdomes.

36 I desire that Iob may be iustified, vnto the
end, touching the answers for wicked men.

37 For hee * addeth rebellion vnto his sinne,
he clappeth his hands among vs, and multiplieth
his words against God.

1 Neither hath God said, I will doe no more.

2 Hee hath said, I will doe no more.

3 Hee hath said, I will doe no more.

4 Hee hath said, I will doe no more.

1 To destroy him.

2 The breath of
the which hee gave
man.

3 If God were
couerous, hee
could be gouern-
the world.

4 If man of more
lesse could speake
his will, as haue
poets, then much
more ought hee
to be able to
speake out of
God.

5 When they
haue not
the meane
of destruction that
God shall find.

6 God doeth not
afflict man as
he desireth, so that he
should haue occa-
sion to curse
him.

7 For all his crea-
tures are in his
hand, so that hee
can do with them
as hee listeth.

8 Hee hath made
man, and hee
will destroy him.

9 Hee hath made
man, and hee
will destroy him.

10 Hee hath made
man, and hee
will destroy him.

11 Hee hath made
man, and hee
will destroy him.

12 Hee hath made
man, and hee
will destroy him.

13 Hee hath made
man, and hee
will destroy him.

14 Hee hath made
man, and hee
will destroy him.

15 Hee hath made
man, and hee
will destroy him.

16 Hee hath made
man, and hee
will destroy him.

17 Hee hath made
man, and hee
will destroy him.

18 Hee hath made
man, and hee
will destroy him.

19 Hee hath made
man, and hee
will destroy him.

20 Hee hath made
man, and hee
will destroy him.

21 Hee hath made
man, and hee
will destroy him.

22 Hee hath made
man, and hee
will destroy him.

23 Hee hath made
man, and hee
will destroy him.

24 Hee hath made
man, and hee
will destroy him.

25 Hee hath made
man, and hee
will destroy him.

26 Hee hath made
man, and hee
will destroy him.

27 Hee hath made
man, and hee
will destroy him.

28 Hee hath made
man, and hee
will destroy him.

29 Hee hath made
man, and hee
will destroy him.

30 Hee hath made
man, and hee
will destroy him.

31 Hee hath made
man, and hee
will destroy him.

32 Hee hath made
man, and hee
will destroy him.

33 Hee hath made
man, and hee
will destroy him.

34 Hee hath made
man, and hee
will destroy him.

35 Hee hath made
man, and hee
will destroy him.

b. So as it is in
the like sort.

c. In their craft nor
constrit in the
clouds, with thou
prudent to in-
struct God?

d. Nether doeth
thy fire hurt
God nor thy in-
justice punish him:
for he will be glo-
rified without
thee.

e. The wicked may
hurt man and cause
him to cry, who if
he fought to God,
which feebleth
comfort should
be delivred.

f. Because they
play not in faith,
as feeling Gods
mercies.

g. God is just,
howeuer thou
injust of him.
h. For if he did
punish thee as
thou deservest,
thou shouldst not
be able to open
thy mouth.

i. He sheweth that
when we speake
of God, we must
lift up our spirits
more high, then our
natural feare is
able to reach.

k. Thou shalt per-
ceive that I am a
faithfull instructor,
and that I speake
in thee in the name
of God.

l. Strong and con-
stant, and of vnder-
standing: for these
are the gifts of
God, and be loveth
them in man: but
forasmuch as God
punished now Iob,
it is a signe that
wile are not in
him.

m. Therefore he
will not preferre
the wicked: but
to the humble and
afflicted heart hee
will shew grace.
n. He preferreth
the godly to bo-
nour.

o. He will moue
their hearts to
feele their sins
that they may
come to him by
repentance as he
did Manassah.
* Iob. 11. 19.

4 Therefore will I answer thee, and thy companions with thee.

5 Look up thee the heaven, and see and behold, the clouds which are higher then thou.

6 If thou findest, what doest thou against him, yea, when thy finnes be many, what doest thou unto him?

7 If thou be righteous, what giveth thou unto him? or what receiveth he at thine hand?

8 Thy wickednes may hurt a man as thou art: and thy righteousness may profit the sonne of man.

9 They cause many that are oppressed, to cry, which cry out for the violence of the mighty.

10 But none sayeth, Where is God that made me, which giveth songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giveth vs more wisdom then the fowles of the heaven.

12 Then they cry because of the violence of the wicked, but he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet judgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the guilt with great extremity.

16 Therefore Iob openeth his mouth in vain, and multiplieth words without knowledge.

CHAP. XXXVI.

1 *Eliph sheweth the power of God. 6 And his justice. 9 And wherefore he punisheth. 13 The properties of the wicked.*

Eliph also proceeded and said,

2 Suffer me a little and I will instruct thee: for I have yet to speake on Gods behalfe.

3 I will fetch a my knowledge afarre off, and will attribute righteousness unto my maker.

4 For truly my words shall not be false, and he that is b perfect in knowledge, speaketh with thee.

5 Behold, the mighty God casteth away none that is mighty, and valiant of courage.

6 He maintaineth not the wicked, but hee giveth judgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with kings in the throne, where he placeth them for ever: thus they are exalted.

8 And if they be bound in fetters and tyed with the cords of affliction,

9 Then will he shew them their sinnes and their finnes, because they have bene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquity.

11 * If they obey and serve him, they shall end their daies in prosperity, & their yeres in pleasures:

12 But if they will not obey, they shall passe by the sword and perish without knowledge.

13 But the hypocrites b of heart increase the wrath: for they call not when he bindeth them.

14 Their soule dish in youth, and their life among the whoremongers.

15 Hee delivereeth the poore in his afflictions, and openeth their eare in trouble.

16 Euen so would he have taken thee out of the traile place into a broad place, and not thus vp beneath: and that which resteth vpon thy

table had bene full of far.

17 But thou art full of the judgement of the wicked, though judgement and equitie maintaine all things.

18 * For Gods wrath is, leaue he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that exceed in silver & gold.

20 * Be not careful in the night, now hee destroyeth the people out of their place.

21 Take thou heede: looke not to Piquitie, for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beleeve.

25 All men feed it, and men behold it afarre off.

26 Behold, God is excellent, and wee know him not, neither can the number of his yeres be searched out.

27 When he restraineth the drops of water, the raine f poweth downe by the vapour thereof.

28 Which raine the clouds doe drop and let fall abundantly vpon man.

29 Who can know the diuisions of the clouds, and the thunders of his Tabernacle?

30 Behold, hee spreadeth his light vpon it, and couereth the shadowe of the fea.

31 For thereby hee judgeth the people, and giveth meat abundantly.

32 He couereth the light with the clouds, and commanded them to goe against it.

33 * His companion sheweth him thereof, and there is anger in rising vp.

1 *Eliph sheweth that the unsearchable wisdom of God is manifest by his workes. 4 As by the thunders. 6 The snow. 7 The whirlwinde. 11 And the raine.*

A T this also mine heart is astonished, and is moved out of his place.

2 Heare the sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heaven, and his light vnto the ends of the world.

4 After it a noise founth: hee thundereth with the voyce of his maiestie, and he will not stay a them when his voyce is heard.

5 God thundereth marvellously with his voyce: hee worketh great things which wee know not.

6 For he faith to the snow, Be thou vpon the earth a likewise to the small raine, and to the great raine of his power.

7 With the force thereof he sheweth vnder every man, that all men may know his worke.

8 Then the beasts goe into the den, and remaine in their places.

9 The whitelinde cometh out of the South, and the cold from the Northwind.

c. Meaning, the raine and thunders, &c. So that neither small raine nor great, know not any things els cometh without Gods appointment.

d. By raine and thunders God causeth men to keepe themselves within their houses.

e. In Hebrew it is called the flustering winde, the cloudes and purgeth the ayre.

m. Thou art also greater then the wisdome of the wicked.

n. For thou dost murmur against the iustice of God.

o. God doeth punish thee, leaue thou shouldst haue feared him.

p. And to murmur against Gods iustice, is to be rebellious and to resist.

q. Be not thou curious in seeking the cause of Gods judgement, when hee doeth any.

r. And to murmur against Gods judgement is unpardonable.

s. The workes of God are manifest, that a man may see them.

t. As thou sayest, God is by the same.

u. Our infinitie hindereth vs, that wee cannot attaine to the perfect knowledge of God.

v. That is, the raine cometh of the drops of water, which hee keepeth in the clouds.

w. Meaning, of the clouds, which hee causeth the Tabernacle of God.

x. Vpon the clouds, that men can not come to the knowledge of the springs thereof.

y. He sheweth that the raine hath done.

z. That is, one cometh to death against another.

a. The cold vaour is the winde: that is, the load of the bore exhalation, which being taken to the cold cloud, mounteth vp toward the place where the fire is, and is ingendred: that is, a noise, and thunders.

b. That is, the thunder, whereby hee speaketh to men to waken their dullnes, and to bring them to the consideration of his workes.

c. Meaning, the raine and thunders, &c. So that neither small raine nor great, know not any things els cometh without Gods appointment.

d. By raine and thunders God causeth men to keepe themselves within their houses.

e. In Hebrew it is called the flustering winde, the cloudes and purgeth the ayre.

f. That is, the thunder, whereby hee speaketh to men to waken their dullnes, and to bring them to the consideration of his workes.

g. Meaning, the raine and thunders, &c. So that neither small raine nor great, know not any things els cometh without Gods appointment.

h. By raine and thunders God causeth men to keepe themselves within their houses.

i. In Hebrew it is called the flustering winde, the cloudes and purgeth the ayre.

j. That is, the thunder, whereby hee speaketh to men to waken their dullnes, and to bring them to the consideration of his workes.

k. Meaning, the raine and thunders, &c. So that neither small raine nor great, know not any things els cometh without Gods appointment.

l. By raine and thunders God causeth men to keepe themselves within their houses.

m. In Hebrew it is called the flustering winde, the cloudes and purgeth the ayre.

n. That is, the thunder, whereby hee speaketh to men to waken their dullnes, and to bring them to the consideration of his workes.

o. Meaning, the raine and thunders, &c. So that neither small raine nor great, know not any things els cometh without Gods appointment.

p. By raine and thunders God causeth men to keepe themselves within their houses.

q. In Hebrew it is called the flustering winde, the cloudes and purgeth the ayre.

r. That is, the thunder, whereby hee speaketh to men to waken their dullnes, and to bring them to the consideration of his workes.

s. Meaning, the raine and thunders, &c. So that neither small raine nor great, know not any things els cometh without Gods appointment.

t. By raine and thunders God causeth men to keepe themselves within their houses.

g That is, from
up and dried-
h Gather the va-
pours and mooue
to and fro to wa-
ter the earth.
i That is, the
cloud that hath
lightning in it.
k Raine, coile,
hete, tempests
and such like are
feet of God, either
to punish man, or
to pr. fit the earth
or to declare his
faueur toward man;
as Chap. 33.
l That is, the
lightning to
breake forth in
the cloudes.
m Which is time-
time changed into
raie, or fowre,
haile, or such like.
n Why by cloudes
should keepe thee
waime when the
South-wind blow-
eth, rather then
when any other
winde bloweth?
o For their
cleareness.
p Their, our igno-
rance: signifyng
that Job was to
perdumous, that
he would controll
the works of God.
q Hath God need
that any should
tell him when
man murmureth
against him?
r If God would
defrore a man, should hee repine? s The cloudes sheweth the shining of the
sunne, & man cannot see it till the winde hath away the cloud; & if
man be not able to attaine to the knowledge of these things, how much lesse of
Gods iudgements? t I. Ebrew; golie, meaning, faw weather and cleare as
golde. u Meaning, without cause.

10 At the breath of God the frost is giuen, and
the breath of the waters g is made narrow.

11 He maketh also the cloudes to labour, to
water the earth, and scattereth the cloudes of his
light.

12 And it is turned about by his gouernement,
that they may doe whatsoever he commaundeth
them vpon the whole world:

13 Whether it be for punishment, or for his
land, or of mercy, he causeth it to come.

14 Hearken vnto this, O Job; stand and con-
sider the wonderous workes of God.

15 Diddest thou know when God difposed
them? and caused the light of his cloud to shine?

16 Halt thou knowen the varietie of the
cloud, and the wonderous workes of him that is
perfect in knowledge?

17 Or how thy clothes are warme, when
hee maketh the earth quiet through the South-
winde?

18 Halt thou stretched out the heauens, which
are strong, and as a molten glasse?

19 Tell vs what we shall say vnto him: for we
cannot dispoſe our matter because of darkenesse,

20 Shall it be as tolde him when I speake? or
shall man speake when he shall be destroyed?

21 And now men see not the light, which
shineth in the cloudes, but the winde paleth and
clealeth them.

22 The brightness cometh out of the North;
the praise thereof is to God, which is teuitable.

23 It is the Almighty: wee cannot finde him
out: he is excellent in power and iudgement, and
abundant in iustice: hee cannot lye.

24 Let men therefore feare him: for hee
will not regard any that are wise in their owne
conceit.

CHAP. XXXVIII.

God speaketh to Job, and declareth the weakness of
man in the consideration of his creatures, by whose ex-
cellence the power, iustice, and providence of the
Creator is knowne.

Then answered the Lord vnto Job out of the
whirlwinde, and sayd,

2 Who is this that darkeneth the counsell
by words without knowledge?

3 Gird vp now thy loynes like a man: I will
demand of thee, and declare thou vnto me.

4 Where wast thou when I layed the founda-
tions of the earth? declare, if thou haist under-
standing.

5 Who hath layed the measures thereof, if
thou knowest, or who hath stretched the line
ouer it?

6 Whereupon are the foundations thereof set:
or who layed the corner stone thereof?

7 When the starres of the morning pray-
sed mee together: and all the children of God re-
ioyced?

8 Or who hath shut vp the Sea with doores,
when it issued and came forth as out of the
wombe?

9 Who hath put wisdom in the x reines? or
who hath giuen the heart vnderstanding?

10 Who can number cloudes by wisdom? or
who can seale the vnbottles of heauen?

11 When the earth groweth into barrennesse,
and the cloies are fast together?

9 When I made the cloudes as a covering
thereof, and darkened as the swadding bandes:
thereof?

10 When I stablished my commandment vpon
it, and set barres and doores,

11 And sayd, Birthright, shalt thou come, but
no further, and heere shalt it be stay thy proud
waies.

12 Haft thou commanded the morning since
thy dayes? halt thou caused the morning to know
his place?

13 That it might take holde of the corners of
the earth, and that the wicked might be shaken
out of it?

14 It is turned as clay to fashion, and all stand
vp as a garment.

15 And from the wicked their light shall be ra-
ken away, and the high arme shall be broken.

16 Haft thou entred into the botomes of the
sea: or halt thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto
thee? or halt thou seene the gates of the shadow
of death?

18 Haft thou perceived the breadth of the
earth? tell if thou knowest all this.

19 Where is the way where light dwelleth?
and where is the place of darkenesse?

20 That thou shouldst receive it in the
bounds thereof, and that thou shouldst know
the paths to the house thereof?

21 Knowest thou what time heauen was
borne? and because the number of thy dayes is
great?

22 Haft thou entred into the treasures of the
snow? or halt thou seene the treasures of the
haile,

23 Which I haue hid? against the time of
trouble, against the day of warre and battell?

24 By what way is the light parted, which scat-
tereth the East winde vpon the earth?

25 Who hath diuided the spouts for the raine:
or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no
man is, and in the wilderness where there is no
man?

27 To fulfill the willie and wast place, and to
cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who
hath begotten the drops of the dew?

29 Or of whose womb came the yce? or who
hath ingendred the frost of the heauen?

30 The waters are hid as with a stone: and
the face of the depth is frozen.

31 Canst thou restrain the sweete influences of
the Melkes, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in
their time? canst thou also guide Mazzaroth in
his founes?

33 Knowest thou the counse of heauen, or canst
thou let the raine thereof fall in the earth?

34 Canst thou lift vp thy voyce to the cloudes,
that the abundance of water may couer thee?

35 Canst thou lend the lightning that they
may walke, and lay vnto thee, Lo, heere we
are?

36 Who hath put wisdom in the x reines? or
who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdom? or
who can seale the vnbottles of heauen?

38 When the earth groweth into barrennesse,
and the cloies are fast together?

C H A P. XXXIX.

The heuieie & preudencie of God, which extendeth euen to the young rauen, is giuen him full occasion to put his confidence in God. 37 Job confesseth and humbleth himselfe.

W^hile thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

2 When they couch in their places, and remaine in the count to lie in waite?

3 Who prepareth for the rauen his meate, when his birds crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wild goats bring forth young? or doest thou marke when the hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?

6 They bow themselves: they e beuile their young and cast out their forwees. 7 Let their young wake fatte, and grow vp with com: they goe forth and returne not vnto them.

8 Who hath fet the wilde asse at liberte? or who hath loosed the bonds of the wilde ayle?

9 Is it I which haue made the wilde nelle his house, and the salt places his dwellings.

10 He denieth the multitude of the citie: he heareth not the crie of the druer.

11 Hee teeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the vnicorne s ferue thee? or will he tary by thy crib?

13 Canst thou binde the vnicorne with his band to labour in the furrow? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleue him, that he will bring home thy feede, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaneeth his eeges in the earth, and maketh them h hot in the dail,

18 And forgetteth that the foot might scatter them, or that the wilde beast might breake them.

19 He sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare as if he travelled in vaine.

20 For God hath depriued him of h wisdom, and hath giuen him no part of vnderstanding.

21 When time is, hee mounteth on high, hee mocketh the horse and his rider.

22 Haft thou giuen the horse strength, or covered his necke with n neyng?

23 Haft thou made him afraid as the grasshopper, his strong neyng is fearefull.

24 He diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the hardnedd man.

25 He mocketh at feare, and is not afraid, and turneth not backe from the fword.

26 Though the quier rattle against him, the glittering speare and the shield.

27 He swalloweth the ground for fiercenesse and rage, and he beleueth not that it is the noise of the trumpet.

28 He saith among the trumpets, Ha, ha: he smelleth the battell asfarre off, and the noise of the captaines, and the shouting.

29 Shall the hauke file by thy wisdom, stretching out his wings euen toward the South?

30 Doth the eagle mount vp at thy commandment, or make his nest on high?

31 Shee abideth and remained in the rocke, euen vpon the top of the rocke, and the tower.

32 From thence she spieth for meate, and her eyes behold asfarre off.

33 His yong ones also sucke vp blood: and where the blaine are, there is she.

34 Moreover the Lord spake vnto Job, and sayd,

35 Is this to learne, to striue with the Almighty? he that reprooueth God, let him answer to it.

36 ¶ Then Job answered the Lord, saying,

37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth,

38 Once haue I spoken, but I will answer no more, yea twife, but I will proceede no further.

C H A P. XL.

How weak man, power is, being compared to the worke of God. 2 Why power appeareth in the creation, and gouerning of the great beasts.

A Gainst the Lord answered Job out of the whilewinde, and sayd,

2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me,

3 Wilt thou disaull a my iudgement? or wilt thou conteme me, that thou maist be iustified?

4 Or halt thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe now with m maiestie and excellencie, and aray thy selfe with beaute and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, & abase him.

7 Locke on euery one that is arrogant, and bring him low: and destroy the wicked in their place.

8 Hide them in the dust together, and binde their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can doe these.

10 ¶ Behold now Behemoth (whom I made f with thee) which eateth g grasse as an oxe,

11 Behold now, his strength is in his loynes, and his force is in the nauell of his belly.

12 When hee taketh pleasure, his tails is like a cedar, the sinews of his flonkes are wrapt together.

13 His bones are like flues of brasie, and his small bones like flues of yron.

14 He is the chiefe of the wayes of God: i he that made him, will make his sword to approach vnto him.

15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.

16 Lieth he vnder the trees in the court of the reede and fennes?

17 Can the trees cover him with their shadow? or can the willowes of the riuer compaie him about?

18 Behold, he spoileth the riuer, h and hasterh not: he trulleth that he can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thrusterh his nose vnder whatsoeuer meeteth him.

20 ¶ Canst thou draw out I Liauiath with a hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst

p That is, when cold cometh, to flee into the warme country.

q Is this the way for a man that will beare, to strue with God? which thing he reprooueth in Job. r Whereby hee sheweth that hee repented, and desired pardon for his fault.

* Chap 35: 12

a Signifying that they that vnder themselves comdemne God as iust. b Meaning, that these were proper vnto God, and belonged to no man.

c Causeth them to die without cause. d Prouing hereby that whoeuer attributeth to him selfe power and ability to faue himselfe, maketh himselfe God. e This beast is thought to be the elephant, or some other, which is vnknewen.

f As I made aswell as thee. g This commendeth the poudience of God to ward man: for if he were giuen to deniue as a lion, nothing were able to resist him, or content him.

h He is one of the chiefest works of God among the beasts. i Through man doo our comdeer him yet God ca kill him.

k Hee drinketh no lesure, and feareth no body. l In naming, the whale.

e After he had declared Gods workes in the heuens, he sheweth his marvellous poudience in earth, euen to ward the brute beasts. f Reade Psal. 147: 8.

c He chiefly maketh mention of vnto the goat and hindes, because they bring forth their yong with most difficultie. d That is, how long they goe with yong. e They bring forth with great difficultie.

f That is, the barren ground beares no good fruites grow.

g Is it possible to make the vnicorne signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby hee gouerneth all the world.

b They write that the ostrich couereth her eeges in the sand, and because the contrary is her and the fume of the heate keepeth them warme, they are hatched.

i If he should take care for them.

k That is, to haue a care and naturall affection toward his yong l When the yong ostrich is giuen vp, hee ouercometh the horse.

m That is, giuen him courage.

n Which is meant by neyng and shaking his maue: for with his breath he couereth his necke, n the weateh with his body.

o He foildeth the ground that it ferueth vnder him.

Compare this Translation with the New
in these texts. Jer. 33.16. Job. 33.13. Amos. 3.7

Titles of Christ: Jer. 23.5. The branch. v.6 Jehovah & 2
kenneth. ch 33.15,16. Isa. 4.2. & 40.11. Dan. 9.24 in heb. called the
the Prophet. Micah. 5.1.45. Dan. 9.17 the Lord. 2no. 3.14
Jehovah, or Jom. chap. 6.3 Jehovah called Lord. Gen. 19.24. God. Jer.
no. 40. Psa. 106.21 & 89.19 & 91.1. Psa. 169.4 Job. v.18 Man. heb.
the man, i.e. sufferer, ps 83.19 Jehovah. Gen. 32.24. Man
v. 28, & 30. God. Jagger 13 Man. an Angel, God, 6, 9, 22 & not
ver. 18 secret, or wonderful. Messenger of Covenant Ab
Highest Luke. 1.76. & 7.26. Isa. 53.5. & 96. & 6.5 & 7.14. & 11.1.
Isa. 16.5 & 28.16. Psa. 118.22. Mat. 22.21, 42. Act. 4.11. 1pet.
7, 8. Rom. 9.33. & 10.11. Isa. 32.1, 2. & ch 44.6, 8, 24. & ch 45.5 & 53.10
& 54.5 & 61.1 & 63.9. Zech. 13.7. & 14.4. 1 Cor. 8.6. God Heb. 1.1.
v. 1. heb. 12.23, 29. & 13.20. Father 1 Joh. 3.1. Rev. 1.1, 2, 4.
and chap 2.27. & chap 14.1. and 5.5, 6, 9, 10, 17, 13, 13. 20. Ja. 1.1, 17.
2 John. 1.3. 1 pet. 1.3. ch 5.10. 2 pet. 1.17. heb. 12.2. & ch 10.2
& 9.24. & 10.7. Tit. 1.14. philm. 1.3. Tim. 1.2. 1 thes. 1.2. Col. 3.1.
Eph. 1.3. Gal. 3.14. & ch 1.1. Ro. 11.28. & ch 5.10. & 1, 2, 3, 7. Ac. 13.
30, 37. & 10.38, 39. & ch 7.55, 56. & ch 2.23, 24 to 36. & ch 1.4.
17.3. & ch 1.16 & 3.16. & 4.24. & 6.44, 46. & ch 8.38, 54.
an. 7.9, 13. Rev. 4.23. & ch 5.1, 7, 13 — — —

Nehemiah Robeson was born March the
21 1757
Mary Robeson was born February
the first 1753

1. W.
oilrich is
v. he ojects
the house.
m. That is, glue.
him courage,
which is meant by
weaving and shal-
ling his name:
for with his
breath he conse-
cates his name,
n. He weaves with
his house.
o. He so saddens
the ground that
it ferments upholding
vader him.

glitter.
27 b
and rage,
of the trumpet
28 He
smelleth the
captains.

7/1

7/1
1/1
1/1

8/1
1/1
1/1

the ground
at the end of the
under him,

...brailes, accor-
ding to the be-
brewes, and were
chiefly instituted
to praise and give
thanks to God
for his benefits.
They are called
the Psalms or
Songs of David,
because the most
part were made
by him.

THE * PSALMES OF DAVID.

THE ARGUMENT.

THis booke of Psalmes is set forth unto us by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicity, as well in this life as in the life to come. For the riches of true knowledge and heavenly wisdom, are here set open for vs. to take thereof most abundantly. If we would know the great & high majesty of God, here we may see the brightness of his most clearly. If we would seeke his incomprehensible wisdom, here is the fountaine of his wisdom. If we would comprehend his infinite bounty, & approach nere therunto, and fill our hearts with that treasure, here we may have a most lively and comfortable taste thereof. If we would know wherein standeth our salvation, and how to attaine to life everlasting, here is Christ our onely redeemer, and mediatur most evidently described. The rich man may learne the true use of his riches. The poore man may find full contentation. He that will reioyce, shall know the true way, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliverance. The wicked and the persecutors of the children of God shall see how the hand of God is ever against them: and though he suffer them to prosper for a while, yet he breakech them, in so much as they can not touch an haire of ones head except he permit them, and how in the end their destruction is most miserable. Briefly, here we may have most present remedies against all temptationes & troubles of mind & conscience, so that being well practised herein, we may be assured against all dangers in this life, live in the true feare and love of God, and at length attaine to that incorruptible crowne of glory, which is laid up for all them that love the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did this Psalm first in manner of a preface, to exhort all holy men to study in meditate the heavenly wisdom. For the effect hereof is, 1. That they be blessed which give themselves wholly to the study of the holy Scriptures, and that the wicked consumers of God, though they seeme for a while happy, yet at length shall come to miserable destruction.



Blessed is the man that doeth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seare of the scornfull.

2. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

3. For he shall be like a tree planted by the rivers of waters, that will bring forth her fruits in due season; whose leaf shall not fade, so whatsoever he shall doe, shall prosper.

4. The wicked are not so, but as the chaffe, which the wind drieth away.

5. Therefore the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

6. For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man
hath given no
place to enill coun-
sell, or to his owne
concupiscence, he
beginneth to for-
gett himselfe in his
finesse, and so falleth
into contempt of
God, which con-
tempt is called the
leafe of the fig-tree.
b Deut. 6. 6, 7.
c Psal. 1. 2.
d In the holy
Scriptures.
e Jer. 17. 8.
f God's children are
so mystified with
riches, that
whatsoever com-
meth vnto them,
rendeth vnto their
saluation.
g Though the wicked
seeme to beate
the searce in this world,
yet the Lord drieth them
downe that they shall not
live nor stand in the com-
pany of the righteous.
h Be not like Abin-
ibee, see
God's wrath. f Doth
approach and prosper,
like as thou wilt, to re-
proue and
reieck.

PSAL. II.

1. The Prophet David reioyceth, that notwithstanding his cruell rage, yet God will continue his love for ever, and advance it vnto the end of the world, so and therefore for ever shall kings and rulers, that in any way will humbly submit themselves vnder Gods yoke, be safe in his grace to resist God. Herein is figured Christ's kingdom.

Why do the heathen rage, and the people murmur in vain.

a The conspiracy
of the Gentiles, the
murdering of the
lawful king, and
power of kings cannot pre-
uaile against Christ.

2. The kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his Christ.

3. Let vs breake their bandes, and cast their cords from vs.

4. But hee that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5. Then shall hee speake vnto them in his wrath, and vexe them in his fure displeasure, saying,

6. Euen I haue set my King vpon Zion mine holy mountaine.

7. I will declare the decree, that is in the Lord hath said vnto mee, Thou art my sonne, this day haue I begotten thee.

8. Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9. Thou shalt crush them with a Scepter of yron, and breake them in pieces like a potter's vessel.

10. Be wise now therefore, ye kings: be learned ye iudges of the earth.

11. Serue the Lord in feare, and reioyce in trembling.

12. Kisse the Sonne, least he be angry, and ye perish in the way, when his wrath shall suddenly burne. Blessed are all that trust in him.

g He exhorteth all rulers to repent in time, in Iudges of the earth, Peace and order, being yet to be kept in the midway of the purpose, then shall destruction suddenly come, 1. Thel. 3.

PSAL. III.

1. David driuen forth of his kingdom, was greatly troubled in mind, for hee was a good man, and therefore casteth upon God, and putteth his trust in his promises, against the great malice and hatred of his enemies, yet against death is safe, with his peace, not before his death. 2. Finally, he reioyceth for the good success that God gave him, and all the Church.

b Where with
Chubb chaſeth
me
c If I reuerend
not Saul for
nities like and
preferred his life,
1 Sam. 26, §. 9.
d Let me not only
die, but the diſhon-
ours for euer.

e In poisoning me
the ſingour.

f Not only for
mine, but for thy
Church ſake, de-
clare thy power.
g As thou ſeeſt my
behaviour toward
Saul and mine
enemies
h Though they
pretend a iuſt cauſe
againſt me: yet
thou ſhalt iudge
them hypocrites.
i Hee doth continually
call the wicked to re-
pentance by ſome
ſignes of his iudg-
ment.
k Except Saul
kill his miſde-
doers: for he hath
both mine and
Sauls to deſtroy
me. Thus conſider-
ing his great dan-
ger, he magnifies
Gods grace.
l 1 Sam. 26, 10, 11, 12.
m In keeping faith-
fully his promiſe
with me.

3 O Lord my God, If I haue done ^b this thing,
if there be any wickednes in mine hands.
4 ¶ If I haue rewarded euill vnto him that
had peace with me, (yea I haue deliuered him that
vexed me without cauſe.)
5 Then let the enemy perſecute my ſoule,
and take it: yea, let him tread my life downe vpon
the earth, and lay mine ^d honour in the duſt.
Selah.
6 Ariſe. O Lord, in thy wrath, and liſt vp thy
ſelfe againſt the rage of mine enemies, and awake
for mee according to the iudgement that thou
haſt appointed.
7 So ſhall the congregation of the people
compaſſionate about: for they like theſe therefore
reſtore on high.
8 The Lord ſhall iudge the people: iudge thou
me, O Lord, according to my ^c righteouſes, and
according to mine innocence that is in me.
9 On let the malice of the wicked come to
an end: but guide thou the iuſt: for the righteous
God trieth the hearts and reins.
10 My defence is in God, who preferueth the
vpriſht in heart.
11 God iudgeth the righteous, and him that
contemneſt God, every day.
12 Except hee turne, hee hath whet his ſword:
he hath bent his bow, and made it ready.
13 He hath alſo prepared him deadly weapons:
hee hath ordeined his arrows for them that perſe-
cute me.
14 ¶ Behold, hee ſhall traueile with wickednes:
for hee hath conceiued miſchief, but hee ſhall
bring forth a lie.
15 He hath made a pit, and digged it, and is
fallen into the pit that he made.
16 His miſchief ſhall returne vpon his owne
head, and his cruelty ſhall fall vpon his owne pate.
17 I will praife thee O Lord according to his ^c righte-
couſenes, and willing praife to the Name of the
Lord moſt high.

PSALM VIII.

^a The Prophet conſidering the excellent liberallitie and
Fatherly preſcience of God toward man, whom he made
a little lower than himſelfe, doth not only giue
great thanks, but is aſtoniſhed with the admiration of
the ſame, as one wondering able to compaſſe ſuch great
merits.

¶ To him that excelleth on ^a Giſtrith.
A Pſalme of David.

O Lord our Lord how excellent is thy Name
in all the world: which haſt let thy glory
aboue the heauens.
2 Out of the mouth ^a of babes and ſucklings
haſt thou ordeined ſtrength, becauſe of thine
enemies, that thou mighteſt ſil the enemy and
the auenger.
3 When I beholde thine heauens, ^a even
the workes of thy fingers, the moon and the ſtarrs,
which thou haſt ordeined.
4 What is ^b man, ſay I, that thou art in mind
full of him? and the ſonne of man that thou viſi-
fiest him?
5 For thou haſt made him a little lower then
God, and crowned him with glory and wor-
ſhip.
6 Thou haſt made him to haue dominion
in the workes of thine hands, thou haſt put all things
vnder his feet:
7 All ^c the ſheepe and oxen: yea, and the beaſts
of the field:
8 The fowles of the ayre, and the fiſh of the

ſea, and that which paſſeth thorow the parts of
the ſeaes.
9 O Lord our Lord, how excellent is thy Name
in all the world?

PSALM IX.

^a After he had given thanks to God for the ſundry vilti-
ties that hee had ſent againſt him, he now, and alſo
prayed by many experiences, that hee might be di-
uorced from all his troubles. 14 He being now ſecure
in danger of new enemies, deſiring God to helpe him
according to his wont, 17 and to deſtroy the malicious
arrogance of his enemies.

¶ To him that excelleth on ^a Math Labben.
A Pſalme of David.

I will praife the Lord with my ^a whole heart:
I will ſpeake of all thy marvellous workes.
2 I will be glad, and reioyce in thee: I will
ſing praife to thy Name, O moſt High.
3 For that mine enemies are turned backe:
they ſhall fall and periſh at thy preference.
4 For ^b thou haſt maintained my right and
my cauſe: thou art in the throne, and iudgeth
right.
5 Thou haſt rebuked the heathen: thou haſt
deſtroyed the wicked: thou haſt put out their
name for euer and euer.
6 O enemy, deſtruction is come to a per-
petuall end, and thou haſt deſtroyed the cities:
their immortall is perſiſhed with them.
7 But the Lord ^c ſhall liue for euer: hee hath
prepared his throne for iudgement.
8 For hee ſhall iudge the world in righteouſ-
nes, and ſhall iudge the people with equitie.
9 The Lord alſo will be a refuge for the
poore, refuge in due time, a reuſer in diſtinction.
10 And they that know thy Name, will truſt
in thee: for thou, Lord, haſt not failed them that
ſeek thee.

11 Sing praifes to the Lord, which dwelleth
in Zion: ſhew the people his workes.
12 For ^a when hee maketh inquisition for
blood, hee remembereth it, and forgetteth not the
complaint of the poore.
13 Haue mercy vpon mee, O Lord: conſider
my trouble which I offer of them that hate
mee, that thou liſt mee vp from the gates of
death.
14 me. I may ſhew all thy praifes within the
Gates: the daughter of Zion, and reioyce in
thy liberation.
15 The heathen are ſunk downe in the pit
that they made: in the net that they hid is their
foot taken.
16 The Lord is known by executing iudg-
ment: the wicked is ſnared in the worke of his
owne hands. ^a Higginſon. Selah.
17 The wicked ſhall turne into hell, and all
nations that forget God.
18 For the poore ſhall not be alway forgotten:
the hope of the afflicted ſhall not periſh
for euer.
19 Vp Lord, let not man preuaile, let the hea-
then be iudgeth in thy ſight.
20 Put them in feare, O Lord, that the heathen
may know that they are but men. Selah.

PSALM X.

^a Hee complaineth of the fraud, vanity, inuention, and all
kinds of wrong, which man vsueth, as if hee were
the conqueror, ſtateſman, ſouldier, ſea-warrior, as if hee were
the ſtrong man, the ſtronger, and theſe things ſeeming apart
a little, yet ſo ſubſtantiall toward God, that hee thinketh they
doe all things without controule. 15 Therefore let
the Lord ſeeke out ſome reuenger againſt theſe de-
ſperate enemies, 16 and alſo ſo ſtrongly compaſſion his
with hope of deliverance.

¶ The Lord of an Ten-
ment, ſure, ſe-
of the death of Laban
of the death of
a God is not ex-
tels, except the
whole glory be-
ues to him alone
b Hee ſeeke to
c Hee ſeeke to
d Hee ſeeke to
e Hee ſeeke to
f Hee ſeeke to
g Hee ſeeke to
h Hee ſeeke to
i Hee ſeeke to
j Hee ſeeke to
k Hee ſeeke to
l Hee ſeeke to
m Hee ſeeke to
n Hee ſeeke to
o Hee ſeeke to
p Hee ſeeke to
q Hee ſeeke to
r Hee ſeeke to
s Hee ſeeke to
t Hee ſeeke to
u Hee ſeeke to
v Hee ſeeke to
w Hee ſeeke to
x Hee ſeeke to
y Hee ſeeke to
z Hee ſeeke to

a So some as we enter into affliction, we think God should help us, but that is not always his due time.
b The wicked man rejoyceth in his owne lust, he boasteth when he hath that he would be bigness of his owne and wealth, and he denieth himselfe, and thus blasphemeth the Lord.
c Or, as if he said, I will not be moved, because he was never in need.
d The rust shall not touch me, the rust is of selfe he feareth thus because he is not fearefull.
e He is the one that the wicked have enemy on to hate their cruelty, and therefore ought more to be feared.

f By the hypocrite of them that have authority, we people are deceived.
g He calleth to God for helpe, because wickedness is to farre out of his reach, that God can not helpe our enemies.
h Therefore thou shalt receive punishment for their blasphemy.
i To judge betweene the right and the wrong.
j For thou hast wisely destroyed him.
k The hypocrites or such as live not after Gods Lawe, shall be destroyed.
l God helpe when man helpe ceaseth.
m Or, they no more come upon the earth.

Why standest thou farre off, O Lord, and hidest thee in ^a due time, when in affliction?
2 The wicked with pride doth persecute the poore: let them be taken in the crafts that they have imagined.
3 For the wicked hath ^b made boast of his owne hearts desire, and the courteous blissheth himselfe, he contemneth the Lord.

4 The wicked is so proud, that hee seeketh not for God: hee thinketh alwayes, There is no God.
5 His wayes alway prosper: thy iudgements are high above his fight, therefore he defiesh he all his enemies.
6 He faith in his heart, I shall ^c never be mouen, nor be in danger.
7 His mouth is full of cursing, and deceite, and fraud: vnder his tongue is mischief and iniquitie.
8 He lieth in wait in the villages: in the secret places doth he murder the innocent, his eyes are bent againe all the poore.
9 He lieth in wait secretly, ^d even as a lion in his denne, he lieth in wait to spoyle the poore; he doth spoyle the poore, when he draweth him into his net.

10 He croucheth and boweth; therefore heaps of the ^e poore doe fall by his might.
11 He hath faid in his heart, God hath forgotten, he hideth away his face, and will neuer seee.
12 Arise, O Lord God, lift vp thine hand, forget not the poore.
13 Wherefore doeth the wicked contemne God? hee faith in his heart, Thou wilt not regard.
14 Yet thou hast seene it; for thou beholdest mischief and wrong; that thou mayest ^f take it into thine hands: the poore committeth himselfe unto thee; for thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious; search his wickedness, and thou shalt finde none.
16 The Lord is King for ever and ever; the heathen are destroyed forth of his land.
17 Lord, thou hast heard the distress of the poore; thou preparist their heart; thou predestinest them eare to thine.
18 To iudge the fatherlesse and poore, that earthly man ^g canste to feare no more.

PSAL. XI.

^a This Psalm consisteth twofold. In the first David sheweth how hard assaults of temptations be resisted, and in the second how much of mind he was, when David persecuted him. 4. Then next he reioiceth that God sent him succour in his necessity, declaring his iustice against in governing the godly, and the wicked man, as the whole world.

To him that excelleth. A Psalm of David.
1 The Lord put I say trust: how say yee then to my soules? Flee to your mountaine as a bird?
2 For loe, the wicked bend their bow, and make ready their arrowes vpon the sling, that they may secretly shooot at them which are vpright in heart.
3 For the foundations are cast downe; what hath the ^c righteous done?
4 The Lord is in his holy palace; the Lords throne is in the heauen; his eyes ^d will confider: his eye lids will try the children of men.

5 The Lord will trie the righteous; but the wicked, and him that loueth iniquitie, doeth his soule hate.
6 Vpon the wicked he shall raise flames ^e fire, and brimstone, and storme tempest; ^f that is the portion of their cup.
7 For the righteous Lord loneth righteousness: his countenance doeth behold the iust.

PSAL. XII.

^a The Prophet lamenting the miserable estate of the people, and the decay of all good men, & first G. & directly to send succour to his children. 7. Then comforting himselfe and others with the assurance of Gods helpe, & commending the constant verity that Gods strength in keeping his promises.

To him that excelleth vpon the sight tone. A Psalm of David.

Help Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.
2 They speake deceitfully every one with his neighbour, ^a flattering with their lips, and ^b speake with a double heart.
3 The Lord cutt off all flattering lips, and the tongue that speaketh proud things:
4 Which have said, ^c With our tongue will we preuaile; our lips are our owne; who is Lord ouer vs?
5 Now for the oppression of the needy, and for the sighs of the poore, I will vpraise the Lord, and will ^d set at libertie him, whom the reined hath snared.
6 The words of the Lord are pure words, as the silver, tried in a furnace of earth, fined seven fold.
7 Thou wilt keepe ^e them, O Lord; thou wilt preserve him from this generation for euer.
8 The wicked walks on euery side; when they are exalted, ^f it is a blame for the sonnes of men.

wicked generation. f That is, thine though be wete but due man. g For they supplie the godly and maintain the wicked.

PSAL. XIII.

^a David as it were overcome with sundry and new afflictions, fleeth to God as his only refuge, 3. and so at the length being encouraged through Gods promise, hee cometh to such full confidence against the extreme horrors of death.

To him that excelleth. A Psalm of David.

How long wilt thou forget me, O Lord, a for euer: how long wilt thou hide thy face from me?
2 How long shall I take ^b counsell within my selfe, hauiug waictefull dayly in mine heart? how long shall mine enemy be exalted about me?
3 Behold, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death.
4 Least mine enemy say, I haue preuailed against him: and they that afflict me, reioyce, when I sleepe.

5 But I trust in thy mercy: mine heart shall reioyce in thy saluation; I will sing to the Lord, because he hath dealt lovingly with me.

PSAL. XIV.

^a He denietheth the p. ruerse nature of men, which were f. given to lucifernesse, that God was brought to utter contempt. 7. For the which thing, although he was greatly grieved, yet being persuaded that God would send some preserue remedy, he comforteth himselfe and others.

To him that excelleth. A Psalm of David.
The ^a soule hath said in his heart, There is no God: they haue ^b corrupted, and done an abominable worke: there is none that doeth good.

a As in the destruction of S. d. m. and Gomorrah.
b Which they shall die because to the diables, Eccl. 9. 3. 4.

a Which have deceived the world & fluxe mercy to the oppressed.
b He meaneth the flatterers of the court which hurt him more with their tongues, then with their weapons.
c They thinke themselves able to perforce whateuer they take in hand.
d The Lord is moued with the complaints of his, and delivereth in them from all dangers.
e Because the Lords word and promise is true and vnderchangeable, he will perforce and preserve the poore from this wicked generation.

f That is, thine though be wete but due man. g For they supplie the godly and maintain the wicked.
a As in the destruction of S. d. m. and Gomorrah.
b Which they shall die because to the diables, Eccl. 9. 3. 4.

a This is the wicked counsell of his enemies to him and his companions to drine him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.

* Psal. 33.
a He sheweth that the cause of i. with he is seedless among them.

¶ To him that excelleth. A Psalm of David the servant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I will loue thee dearly, O Lord my strength.

¶ The Lord is my rocke, and my fortresse, and he that deliuereth me, my God and my strength: in him will I trust, my shield, the horn of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

4 The sorowes of death compassed me, and the floods of wickednesse made me afraid,

5 The sorowes of the graue haue compassed me about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, euen into his eares.

7 And then the earth trembled and quaked: the foundations also of the mountaines moued and shooke, because he was angry.

8 Smoke went out of his nostrils, and a consuming fire out of his mouth: coales were kindled thereat.

9 He bowed the heauens alow and came downe, and darkened mas vnder his feete.

10 And hee rode vpon cherub, and did flie, and hee came flying vpon the wings of the vinder.

11 He made darkness his secret place, and his pavilion round about him, euen darkness of waters, and clouds of the aire.

12 At the brightnes of his presence his clouds passed, hailestones and coales of fire.

13 The Lord also thundred in the heauen, and the highest gaue his voyce, hailestones and coales of fire.

14 Then he sent out his arrowes and scattered them, and hee increased lightnings and destroyed them.

15 And the channels of waters were seene, and the foundations of the world were discovered at thy rebeking, O Lord, at the blasting of thy breath of thy nostrils.

16 Behaithelid downe from aboue and taken me: hee hath drawn me out of many waters.

17 Hee hath deliuered me from my strong enemy, and from them which hate mee: for they were too strong for me.

18 They preynted me in the day of my calamity: but the Lord was my stay.

19 Hee brought me forth also into a large place: he deliuered me because he fauoured me.

20 The Lord rewarded me according to my righteousness: according to the purenesse of mine beaue he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee, and I did not cast away his commandements from me

23 I was vpight also with him, and haue kept me from my wickednesse,

24 Therefore the Lord rewarded me according to my righteousness, and according to the purenesse of mine hands in his sight,

25 With the godly thou wilt shew thy selfe godly: with the vpight man thou wilt shew thy selfe vpight.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt fane the poore people, and wilt cast downe the prond looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkness.

29 For by thee I haue broken through an hoaste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the word of the Lord is tried in the fire, he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty like our God?

32 God girdeth me with strength, and maketh my way vpight.

33 Hee maketh my feete like hindes feete, and setteth me vpon mine high places.

34 Hee teacheth mine hands to fight, so that a bowe of y bralle is broken with mine arrowes.

35 Thou hast also giuen mee the shield of thy saluation, and thy right hand hath stayed me, and thy louing kindeesse hath caused mee to increase.

36 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise, they are fallen vnder my feete.

39 For thou hast helped mee with strength to battel; thou hast rescued me, thou hast subdued vnder me.

40 And thou hast giuen mee the neckes of mine enemies, that I might destroy them: thou hast hated me.

41 They cried, but there was none to succour them, euen vnto the Lord, but hee answered them not.

42 Then I did beate them small as the dust before the wind: I did tread them flint as the clay in the feete.

43 Thou hast deliuered mee from the contradi- cion of the people: thou hast made mee the head of me heathen, a people, whom I haue not known, shall serue me.

44 All those as they heare, they shall obey me: the it angers shall be in subiection to me.

45 Strangers shall thinke away, and feare in their priuie chambers.

46 Let the Lord liue, and be blessed be my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to auenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast freed me vp from those that rose against mee; thou hast deliuered mee from the cruell man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth hee vnto his king, and sheweth mercie to his anoynted, euen to Dauid, and to his seed for euer.

He be spea-
keh of God ac-
cording to our ca-
pacitie, who the
reb mme to
and punisheth
the wicked, as
said Iou, Leu 26, 27, 28,
u When their
time is come to
the full measure,
the hee anoynt
to God that be
both gaue the
victorie in the
fildes, and also de-
stroyed the cities
of his enemies.
v These dangers
neuer so many or
great, yet Gods
promise must take
effect.
w He giueth good
successe to all
mine enterprises.
x As toucheth a d
force, which he
tooke out of the
handes of Gods
enemies.
y Ouy, Reele.
z To delend me
from danger.
a Hee attributeth
the longuing
continuance and
increase in well
doe chiefly to
Gods fauour.
b Dauid declareth
that hee did no
thing without his
voicement, which
was stirred vp by Gods
Spirit to execute
his iudgements.
c The Lord giueth
them into mine
handes to be
slayd.
d They bar reieice
theorie of the as-
sistance, God will
also reiect them,
when they cry for
helpe: for neither
paine or feare
crosse his hypo-
crites to any
g. Which shall
round about me.
h The king of
the earth is in Da-
uids kingdom
p-figured, who by
preaching of
the gospell bring
ge all to his
subiection.
i Ouy, Reieice
figuring a subiection
constance and
not of iustitie
k Feare shall
thee to the Lord
and come forth
of their secret
holes and hold
to seeke
pardon.
l That is, Saul,
who made a
persecution
vnto him.
m These words
appertaineth
to the king Ioue
of Christ and es-
sation of the
of the Canites,
a Romans 15, 25,
n This did not properly appertaine to Salomon, but to Iesus Christ,
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they make a bow and nodde the head, saying,

8 † * He trusted in the Lord, let him delivert

him; let him save him, seeing he longeth him.

9 But thou shalt draw me out of the womb:

thou shalt me hope, even as my mothers breasts.

10 I was cast upon thee, then from the womb:

thou art my God from my mothers belly.

11 Be not farre from mee, because trouble is

neere: for there is none to helpe me.

12 Many young bulles have compassed mee:

mighty bulles of Bashan have closed me about.

13 They gaze upon me with their moutnes,

as a ramping and roaring lion.

14 I am like b water poyred out, and all my

bones are out of ioynt: mine heart is like waxe:

it is molten in the midst of my bowels.

15 My strength is dried up like a postbeard,

and my tongue cleaveth to my jawes, and thou

hast brought me into the dust of death.

16 For dogges have compassed mee, and the

assembly of the wicked have inclosed mee: they

h pierced mine hands and my feete.

17 I may tell all my bones, yet they beholde,

and looke upon me.

18 They part my garments among them, and

cast los upon my vesture.

19 But be not thou farre off, O Lord, my

strength: hasten to helpe me.

20 Deliver my soule from the sword: my de-

solate soule from the power of the dogge.

21 Save me from the lions mouth, and an-

swer me saving me from the hornes of the

unicornes.

22 * I will declare thy Name unto my bre-

thren: in the middes of the Congregation will I

praise thee, saying,

23 * Praise the Lord, ye that feare him: mag-

nifie ye him, all the seede of Iakob, and feare ye

him all the seede of Israel.

24 For he hath not despised nor abhorred

affliction of the poore: neither hath he hid his face

from him, but when he called unto him, he heard.

25 My prayer shall be in thee in the great

Congregation: my vows will I performe before

them that feare him.

26 The poore shall eate and I be satisfied: they

that seeke after the Lord, shall praise him: thy

heart shall live for ever,

27 All the endes of the world shall remember

themselves and turne to the Lord, and all the kin-

des of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ru-

leth among the nations.

29 All they that be fat in the earth shall eate

and worship: all they that goe downe into the

dust, shall bow before him, * even he that cannot

quicken it is owne soule.

30 * Their seede shall serve him: it shall be coun-

ted unto the Lord for a generation.

31 They shall come and shall declare his righte-

ousnesse unto a people that shall be borne, be-

cause he hath done it.

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PSALM XXXIII.

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c Retaine me in the faith of thy promise; that I forsake out any file

d Constantly and against all distractions.

4 c Show mee thy wayes, O Lord, and teach me thy paths.
5 Leade mee forth in thy truth, and teach me: for thou art the God of my salvation: in thee doe I trust all the day.
6 Remember, O Lord, thy tender mercies, and thy loving kindnesse: for they haue bene for euer.

7 Remember not the finnes of my youth, nor my rebellions; but according to thy kindnes remember thou me, *even for thy goodnes sake*, O Lord.

8 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

9 Them that be meeke, will hee be guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord are mercy and truth vnto such as keepe his covenant and his rethimonies:

11 For thy b Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What man is hee that feareth the Lord? him will hee teach the way that he shall chuse.

13 His soule shall dwell at ease, and his seed shall inherit the land.

14 The secret of the Lord is revealed to them that feare him: and his Covenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feet out of the net.

16 Turne thy face vnto mee, and haue mercy vpon me: for I am desolate and poore.

17 The forowes of mine heart are enlarged: draw me out of my troubles.

18 Look vpon mine affliction and my travel, and forgive all my finnes.

19 Behold mine enemies, for they are many, and they hate me with cruel hatred.

20 Keepe thy soule and deliver me: let me not be confounded: for I trust in thee.

21 Let p mine vprightnesse and equitie preferre me; for mine hope is in thee.

22 Deliver Israel, O God, out of all his troubles.

PSAL XXVI.

a David appeareth with many inueries, finding no helpe in the world, except for ayde from God: and assured of his integritie toward Saul, desirous God to be his iudge, and to defend his innocencie. b Finally he maketh mention of his sacrifice, which he will offer for his iniquities, and desireth to be in the company of the faithful in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open praises and thanksgiving.

A Psalm of David.

Y **I**dgme, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.

2 Prouoe me, O Lord, and trie me; examine my be reines, and mine heart.

3 For thy louing kinnesse is before mine eyes; therefore haue I walked in thy truth.

4 I haue not d haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated c assembly of the euill, and haue not companied with the wicked.

6 I will e wash mine hands in innocencie, O Lord, and I will compasse thine altar.

7 That I may declare with the voyce of thanksgiving, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloody men;

10 In whose hand is e wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie; redeme me therefore, and be mercifull vnto me.

12 My foot standeth in e vprightnesse; I will praise thee, O Lord, in the Congregations.

PSAL XXVII.

a David maketh this Psalm being delivered from great perils, as appeareth by the prayer and thanksgiving annexed. b Therefore we may see the constant faith of David against the assaults of all his enemies. c And also the ende wherfore hee desireth to be in the Congregation, namely to worship God in his Congregation.

A Psalm of David.

THe Lord is my light and my saluation, whom shall I feare? the Lord is the strength of my life of whom shall I be afraid?

2 When the wicked, *even* mine enemies, and my foes came vpon me to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against me, mine heart should not be afraid; though warre be raised against me, I will trill in b m.

4 *c* One thing haue I desired of the Lord, that I will require, *even* that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.

5 For in the time of trouble hee shall helpe mee in his Tabernacle; in the secret place of his pavilion shall hee hide me, and let mee vpon a rocke.

6 And now shall he lift vp mine head above mine enemies round about mee, therefore will I offer in his Tabernacle sacrifices of joy, I will sing and praise the Lord.

7 Heauen vnto my voyce, O Lord, when I cry; I haue mercie also vpon mee and heare mee.

8 When thou sayest, Seek mee my face, mine heart answered vnto thee, O Lord, I will seek thee face.

9 Hide not there e the face from mee, nor cast thy seruant away in displeasure; thou hast bene my succour, leaue me not, neither forsake me, O God of my saluation.

10 Though my father and my mother should forsake mee, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Gue me not vnto the fist of mine a liers; for there are false witnesses risen vp against me, and such as speak cruely.

13 I know d I haue fainted, except I had beleueed to see the goodnesse of the Lord in the land of the liuing.

14 Hope in the Lord: be strong and hee shall comfort thine heart, and trust in the Lord.

PSAL.

a I will e wash mine hands in innocencie, O Lord, and I will compasse thine altar.

b That I may declare with the voyce of thanksgiving, and set forth all thy wonderous workes.

c O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

d Gather not my soule with the sinners, nor my life with the bloody men;

e In whose hand is e wickednesse, and their right hand is full of bribes.

f But I will walke in mine innocencie; redeme me therefore, and be mercifull vnto me.

g My foot standeth in e vprightnesse; I will praise thee, O Lord, in the Congregations.

h I will walke in mine innocencie; redeme me therefore, and be mercifull vnto me.

i One thing haue I desired of the Lord, that I will require, even that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.

j For in the time of trouble hee shall helpe mee in his Tabernacle; in the secret place of his pavilion shall hee hide me, and let mee vpon a rocke.

k And now shall he lift vp mine head above mine enemies round about mee, therefore will I offer in his Tabernacle sacrifices of joy, I will sing and praise the Lord.

l Heauen vnto my voyce, O Lord, when I cry; I haue mercie also vpon mee and heare mee.

m When thou sayest, Seek mee my face, mine heart answered vnto thee, O Lord, I will seek thee face.

n Hide not there e the face from mee, nor cast thy seruant away in displeasure; thou hast bene my succour, leaue me not, neither forsake me, O God of my saluation.

o Though my father and my mother should forsake mee, yet the Lord will gather me vp.

p Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

q Gue me not vnto the fist of mine a liers; for there are false witnesses risen vp against me, and such as speak cruely.

r I know d I haue fainted, except I had beleueed to see the goodnesse of the Lord in the land of the liuing.

s Hope in the Lord: be strong and hee shall comfort thine heart, and trust in the Lord.

t Hee shall comfort thine heart, and trust in the Lord.

u Hee shall comfort thine heart, and trust in the Lord.

v Hee shall comfort thine heart, and trust in the Lord.

w Hee shall comfort thine heart, and trust in the Lord.

a Hee shall comfort thine heart, and trust in the Lord.

b Hee shall comfort thine heart, and trust in the Lord.

c Hee shall comfort thine heart, and trust in the Lord.

d Hee shall comfort thine heart, and trust in the Lord.

e Hee shall comfort thine heart, and trust in the Lord.

f Hee shall comfort thine heart, and trust in the Lord.

g Hee shall comfort thine heart, and trust in the Lord.

h Hee shall comfort thine heart, and trust in the Lord.

i Hee shall comfort thine heart, and trust in the Lord.

j Hee shall comfort thine heart, and trust in the Lord.

k Hee shall comfort thine heart, and trust in the Lord.

l Hee shall comfort thine heart, and trust in the Lord.

m Hee shall comfort thine heart, and trust in the Lord.

n Hee shall comfort thine heart, and trust in the Lord.

o Hee shall comfort thine heart, and trust in the Lord.

p Hee shall comfort thine heart, and trust in the Lord.

q Hee shall comfort thine heart, and trust in the Lord.

r Hee shall comfort thine heart, and trust in the Lord.

s Hee shall comfort thine heart, and trust in the Lord.

t Hee shall comfort thine heart, and trust in the Lord.

a Hee shall comfort thine heart, and trust in the Lord.

b Hee shall comfort thine heart, and trust in the Lord.

c Hee shall comfort thine heart, and trust in the Lord.

d Hee shall comfort thine heart, and trust in the Lord.

e Hee shall comfort thine heart, and trust in the Lord.

f Hee shall comfort thine heart, and trust in the Lord.

g Hee shall comfort thine heart, and trust in the Lord.

h Hee shall comfort thine heart, and trust in the Lord.

i Hee shall comfort thine heart, and trust in the Lord.

j Hee shall comfort thine heart, and trust in the Lord.

k Hee shall comfort thine heart, and trust in the Lord.

l Hee shall comfort thine heart, and trust in the Lord.

m Hee shall comfort thine heart, and trust in the Lord.

n Hee shall comfort thine heart, and trust in the Lord.

o Hee shall comfort thine heart, and trust in the Lord.

p Hee shall comfort thine heart, and trust in the Lord.

q Hee shall comfort thine heart, and trust in the Lord.

r Hee shall comfort thine heart, and trust in the Lord.

s Hee shall comfort thine heart, and trust in the Lord.

t Hee shall comfort thine heart, and trust in the Lord.

u Hee shall comfort thine heart, and trust in the Lord.

v Hee shall comfort thine heart, and trust in the Lord.

w Hee shall comfort thine heart, and trust in the Lord.

x Hee shall comfort thine heart, and trust in the Lord.

y Hee shall comfort thine heart, and trust in the Lord.

z Hee shall comfort thine heart, and trust in the Lord.

a Hee shall comfort thine heart, and trust in the Lord.

b Hee shall comfort thine heart, and trust in the Lord.

c Hee shall comfort thine heart, and trust in the Lord.

d Hee shall comfort thine heart, and trust in the Lord.

PSAL. XXVIII.

1 Bring ^a *dearest* fear and heaviness to me to see God ^b *showed* by the wicked, he desireth to be rid of them.
2 And crieth for vengeance against them: and as length ^c *after* his life, that God hath heard his prayer.
3 Vnto whose house he commendeth all the faithful.

A Psalm of David.

V Nio thee, O Lord, doe I cry: O my strength, be not deaf to ward me, least if thou answer mee not, I be like a them that goe downe into the pit.

2 Heare the voyce of my petitions, when I cry vnto thee, when I hold vp my hands toward thee: O holy Oracle.

3 Draw me not away with the wicked, and winn the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deedes, and according to the wickednesse of their inventions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the worke of the Lord, nor the operation of his hands: therefore breake them downe, and build them not vp.

6 ^a *Prayed* be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord is ^b *their* strength, and he is the strength of the deliverance of his anyome.

9 Save thy people, and blesse thine inheritance: feed them also, and exalt them for ever.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world (which far more hee thinketh there is no God)
2 At the least to praise him for the thunder and tempests, for fire wherof all creatures tremble, as also though thereby God sheweth himselfe, yet he is alwayes mercifull to his, and moueth them thereby to praise his Name.

A Psalm of David.

G Iue vnto the Lord, ye ^a *lonnes* of the mighty, giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory also vnto his Name: worship the Lord in the glorious Sanctuary.

3 The voyce of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is mighty: the voyce of the Lord is glorious.

5 The voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calf: Lebanon also and ^b *Shirion* like a young unicorn.

7 The voyce of the Lord shaketh the flames of fire.

8 The voyce of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadeth to tremble.

9 The voyce of the Lord maketh the findes to a calfe, and ^c *disco*uereth the forests: therefore in his Temple doeth euery man speake of his glory.

10 He maketh the trees also, and groweth the most secret places: though the wicked are doing wicked, yet the faithful shall praise God.

10 The Lord sitteth vpon the floods, and the Lord doeth remaine King for ever.

11 The Lord shall giue strength vnto his people; the Lord shall blesse his people with peace.

PSAL. XXX.

1 When David was deliuered, from great danger, he rendered thanks to God, exhorting others to do the like, and to leave by his example, that God is rather mercifull then severe and rigorous towards his children. 2 And ^a *testi*fies the fact: from prophesie to aduise vs to shew. 3 The desire, which is to prayre, promising to praye God for ours.

A Psalm of King of the dedication of the house of David.

Will magnifie thee, O Lord: thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast ^b *restored* me.

3 O Lord, thou hast brought vp my ^c *foot* out of the graue: thou hast reuiued me from thence that goe downe into the pit.

4 Sing praises vnto the Lord, ye ^d *his* Saints, and giue thanks ^e *before* the remembrance of his Holinesse.

5 ^f *For hee* enlureth but a while in his anger: but in his fauour is life: weeping may abide at evening, but ^g *joy* cometh in the morning.

6 And in my ^h *prosperity* I sayd, I shall neuer be moued.

7 For thou Lord of thy goodnesse haddest made my ⁱ *mountaine* to stand strong; but thou didst hide thy face, and I was troubled.

8 Then cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profit is ^j *there* in my blood, when I goe downe to the pit: shall mine ^k *du*lt giue thanks vnto thee: or shall it declare thy truth?

10 Heare, O Lord, and haue mercy vpon me, Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my lacke, and girded mee with gladnesse.

12 Therefore shall my ^l *tongue* praise thee and not cease; O Lord my God, I will giue thanks vnto thee for ever.

In the earth therefore he would liue to praise his Name, which is the end of mans creation. 1 Because thou hast preferred me that my tongue should praye thee, I will not be vniudiciall of my iudice.

PSAL. XXXI.

1 David deliuered from some great danger, first reuereheth his meditation he had by the power of faith, when death was before his eyes, his name being ready to take him. 2 Then hee sheweth that the fauour of Gods alwayes ready to those that feare him. 3 Finally he exhorteth all the faithful, to trust in God and to love him, because hee preserveth and strengtenth them, as they may see by his example.

To him that excelleth. A Psalm of David.

I N ^a *thee*, O Lord, haue I put my trust; let mee neuer be confounded; deliuer me in thy ^b *righteous*nesse.

2 Bow downe thine eare to mee; make haste to deliuer me; be vnto me a strong rocke, and an house of defence to saue me.

3 For thou art my rocke and my fortress; therefore for thy Names sake direct me and giude mee.

4 Daw mee out of the nette, that they haue layed pitifully for mee; for thou art my strength.

* Sam 7 a
* Psal 10 f
* After that Absalom had polluted it with his mother fornication, hee conducted them of great ingratitude, which do no praye God for his benefits.
* Relieved from the resolution of Aulism.
* Meaning, that he escaped death most narrowly.
* The word ingirdeth them that haue reuised mercy, and shew mercy liberally vnto others.
* Before his Tribulation.
* Psal 45 8.
* Psal 47.
* I put too much confidence in mine quiet state, at iere. 31. 12 2 Chron. 31 24 25.
* I thought thou hadst established me in Zion most surely.
* After that thou hast with a strong tower helpe, I felt my misery.
* David meaneth that the dead are not profitable to the Congregation of the Lord here.
* Psal 71. x.
* For thou God declarst himselfe iust, when he preferreth his according as he hath promised.
* Preferre mee from the craftie counsels and subtil practise of mine enemies.

a He counteth himselfe as a dead man, till God liue his fauour toward him, and grant him his passion.
b Heueth this outward meares to heipe the weakness of his faith: for in that place was the Ark, and these Gods promise to liue, the token, and his fauour.
c Delitoy not the good with the bad.
d He thus prays in respect of Gods glory and not for his owne cause.
e For gale of that God would punish the perfumes of his Church.
f Let them be vnto vnto deliued, as Malact. 4.
g Because he felt the all-vance of Gods helpe in his feare, his mouth was opened to sing his praises.
h Meaning, who were as meane, by whom God declared his power.
i He exhorteth the good tyrans to humile themselves vnder Gods hand, and not to be inferiour to brute bea and dumb creature.
j The thunder clappeth that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.
k That is, the strong rebolt breaketh the most strong trees, and shall none think their power to be able to resist God.
l Called also Hermon.
m He saith the lightning to slood and glie.
n In places most desolate, whereas formerly there was the presence of God.
o For feste maketh them to call their cates.
p Maketh the trees also, and groweth the most secret places.
q Though the wicked are doing wicked, yet the faithful shall praise God.

h Hee theueth
about all our felicity
findeh in his,
the he Lord is
our God.

i In piousness, that
all things are ga-
thered by Gods
providence and
by his fortune.
k Therefore hee
freeweth his
wicked enterpri-
ses.

l In kings and the
mightie of the
world cannot be
sued by worldly
meanes, but only
by Gods pro-
vidence, which
have cause to trust
in, that want not like
meanes?

m In God theueth
that toward his
of his mercie,
which may by no
merites be able to
compete.

n Thus hee speak-
eth in the name
of the whole
Church, which
only depend on
Gods providence.

11 The counsell of the Lord shall stand for ever, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose God is the Lord: even the people that he hath chosen for his inheritance.

13 The Lord looketh downe from heaven, and beholdeth all the children of men.

14 From the habitation of his dwelling, hee beholdeth all them that dwell in the earth.

15 He hath fashioned their hearts every one, and understandeth all their workes.

16 The King is not feared by the multitude of an hoste, neither is the mightie man delivred by great strength.

17 A horse is a vaine beaste, and shall not deliv-
er any by his great strength.

18 Behold, in the eye of the Lord is upon them that feare him, and upon them that trust in his mercie.

19 To deliver their soules from death, and to preserve them in famine.

20 Our soules waiteth for the Lord, for he is our helpe and our shield.

21 Surely our heart shall rejoyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be upon vs, as wee trusted in thee.

P S A L. XXXIII.

After David had escaped Achish, according as it is written in the 15. Psalm. 1. women in the little hee church Abimelech, who was a general, was to a the King of the Philistines, hee prayeth for his deliverance, 2. something at others, hee example to trust in God, to persevere, and 3. Who defendeth the godly with his Angels, 15. and utterly destroyeth the wicked in his dayes.

A Psalm of David, when hee changed his behaviour before Abimelech, who drave him away, and he departed.

I will alwaye give thanks unto the Lord: his praise shall be in my mouth continually.

2 My soule shall glory in the Lord: the humble shall beare it and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I fought the Lord, and he heard me: yea, hee delivred me out of all my feare.

5 Theyd shall buke unto him, and runne to him: and their faces shall not be ashamed, saying,

6 This poore man cryed, and the Lord heard him, and saved him out of all his troubles.

7 The Angel of the Lord pitcheth round about them, that feare him, and deliveth them.

8 Taste ye and see how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The flyings doe lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.

11 Come children, hearken unto mee: I will teach you the feare of the Lord.

12 What man is he that desireth life, and loveth long dayes for to see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschew euill and doe good: seeke peace and follow after it.

15 The eyes of the Lord are upon the righteous, and his eares are open unto their cries.

16 But the faces of the Lord are against them that doe euill, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, and deliveth them out of all their troubles.

18 The Lord is neere unto them that are of a contrite heart, and will save such as are afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliveth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 But malice shall slay the wicked: and they that hate the righteous, shall perish.

22 The Lord redeemeth the soules of his servants: and none that trust in him, shall perill.

P S A L. XXXV.

As when Saul was overcome to David, at that he had any authority under him, to flatter their King, as the counsel of war, as David, who cruelly persecuted David, as if he were a man, to plead and to avenge his cause, 2. that they may be known in their nets and in their toils, and to him, that his innocencie may be declared, 27. and that the innocent, which take part with him, may escape, as the Name of the Lord, that thus delivereth his servants, 28. shall be promissed to persevere forth the justice of the Lord, and so magnify his Name all the dayes of his life.

A Psalm of David.

Lead thou my cause, O Lord, with them that fight against me.

2 Lay hand upon the shield and buckler, and stand by my helpe.

3 Bring out also the speare, and stop the way against them that persecute mee, lay vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame, that sleeke after my soule: let it be turned backe, and brought to confusion, that imagined mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord scatter them.

6 Let their way be dake and slipperie: and let the Angel of the Lord persecute them.

7 For without cause they have hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come upon him at vntwares, and let his net, that hee hath layd privily, take him: let him fall into the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall rejoyce in his saluation.

10 All my bones shall say, Lord, who is like unto thee, which delivrest the poore from him, that is too strong for him: yea, the poore and him that is in misery, from him that spoyleth him!

11 Cruell wrongdoers did rise up: they asked of me things that I knew not.

12 They rewarded me euill for good, so I have spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and

k The anger of God doeth not only destroy the wicked, but also abolisheth their name for ever.

l When hee seems to be swallowed up with affliction, then God it at hand to deliver them.

m And as Christ saith, all the bones of his head.

n Their wicked enterprises shall turne to their owne destruction.

o When they seeme to be overcome with great dangers, and reach it selfe, then God theueth himselfe their redeemer.

a He desireth God to vnderstand his cause against them that did persecute him and floundered him.

b Albeit God can with his breath destroy all in the same: yet the holy Ghost attributeth vnto him these outward weapons to signifye vs of his infinite power.

c Affire mee against these temptations, that thou art the author of my saluation.

d Smite them with the force of thine helpe, that they may be as chaffe before the wind, and thy renewed selfe reward.

e She wing that we may our call to be a reward, but only for his glory, and when our cause is lost.

f When hee promiseth to himselfe peace.

g Which hee prepared against the children of God.

h Hee attribute his deliverance onely to God, praying him therefore both in soule and body.

i That would not find me to purge myselfe.

k To keepe them from me at comfort, and brought me into despair.

a Hee promised to become victorious of Gods great benefite by his delivrance.

b They that are beaten downe with the experience of their owne euill.

c Which con-
fessed for the danger wherein I was.

d They shall be bold to rise to thee for succour, where they shall fee thy mercie toward me.

e Though Gods power be sufficient to overcome vs, yet for mans inhumane hee appointed his Angels to watch over vs.

f The godly by their patient obedience procure more than they which raue and praye.

g They abide the last trial.

h That is, the true religion, and worship of God.

i Per. 3. 10.

j Seeing all men naturally desire felicity, hee would teach why they call themselves willingly into misery.

I I prayed for
their sin: I was
afection as I would
have done for my
selfe: or, I declared
mine affection with
bowing downe
mine head.
n When they saw
me ready to slip, and
as one that he led
for infirmities.
o With their
raiding words.
p The word
mine bakes: as the proud
counters at the
dange teeth. *Confess*
raile, and confesse
his death.
p In token of con
tent and moking.
|| Or, *disse* of the
earth smacking.
|| *For* I, and others
in their mine state.
q They cryed
as though they
had beene
David mouthed.
|| *For* the iustice
of God to give
me suppreffion of
affliction & sorrow.
r I will to the grief
full state, and helpe.
s As I will.
f Because we have
men which we
fought for, feeling
our is delivred.
t That is, at once,
were they ready
to our yormine.
u This prayer
shall always be
verie first against
them that perse
cute his bell.
v That is, I
am in y night,
though they be not
able to helpe me.
w He rebuketh the
Church to praye
God for the deliv
rance of his
man, as for the
affliction of his
adversaries.

and my prayer was turned vpon my tofome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewailer his mother.

15 But in mine adversity they reioyced, and gathered themselves together, the abjects assembl themselves against me, and I knew not: they tare me, and ceased not.

16 With the false scoffers as of bankers gnash ing their teeth against me.

17 Lord, how long wilt thou behold this? declin my soule from their tumult, when my delo nate soule from the liuns.

18 So will I giue thee thanks in a great Congregation: I will praye thee among much people.

19 Let not them that are mine enemies vniu ly reioyce over me, neither let them p wicke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull wordes against the quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, our eye hath seene.

22 Thou hast seene it, O Lord, keepe not silence: be not farr from me, O Lord.

23 Arise and wake to my iudgement, when to my castle, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy rightcousnesse, and let them not reioyce over me.

25 Let them not say in their hearts, O our soule reioyce: neither let them say, We have deuoured him.

26 Let them be confounded, and put to shime together, that reioyce at mine hurt: let them be clothed with confusion and flame, that lift vp their ielicus against me.

27 But let them be ioyfull and glad, & that loue my rightcousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall utter thy rightcous nesse, and thy praise euery day.

PSAL. XXXVI.

1 The Propher graciously used by the wicked this com plaine of their malice, which desire, 6. Then he turneth to consider the vnchangeable goodnesse of God to ward adherentes. 9. His iustitie may be confided and feared, that by the fear thereof, his vniuersall consist of Gods worke. 13. Who in the end deliue the wicked, and saue his iust.

¶ To him that excelleth. A Psalm of David, the seruant of the Lord.

Wickednes faith to the wicked man, & eu en in mine heart, that there is no feare of God before his eyes.

2 For he flattereth himselfe in his own eyes, while his iniquity is found worthy to be hated. 3 The wordes of his mouth are iniquity and deceit: he hath left off to vnderstand and to doe good.

4 He dregineth mischief: vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy mercy, O Lord, reacheth vnto the hea uers, & thy faithfullnesse vnto the cloudes.

6 Thy rightcousnesse is like the mightie mountaines: thy iudgements are like a great deepe: thou Lord, dost laue man and beast.

7 How excellent is thy mercy, O God: there fore the children of men stult vnder the shadow of thy wings.

8 They shall be satisfied with the fullnesse of the house, and thou shalt giue them drinke out of the riuier of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that know thee, and thy rightcousnesse vnto them that are vpright in heart.

11 Let not the foure of pride come against mee, and let not the hand of the wicked men moue me.

12 For they are fallen that worke iniquity: they are cast downe, and shall not be able to rise.

13 Her blessing was a Gods children, to wit, they that know him, and leade cleane liues. 14 Let our goodnesse, and his illi tudes of the wicked draw not away. 15 That is, in their place where in they flatter themselves.

PSAL. XXXVII.

1 This Psalm containeth exhortation and consolation for the wicked, that are grieved at the prosperitie of the wicked, or impatient of the delay. 2. For how prosperously hath the wicked done for the time, yet with off, and they shall be cast downe. 3. And patience, because they are in the power of Gods hand, in the end they shall be cast downe, and shall be punished. 4. And the wicked shall be cast downe, and shall be punished. 5. And the wicked shall be cast downe, and shall be punished.

¶ A Psalm of David.

1 Let not my selfe be troubled because of the wicked men, neither be enuious for the euill doers.

2 For they shall soon be cut downe like grasse, and shall wither as the green herbe.

3 Trust thou in the Lord and doe good: dwell in the land, and thou shalt be faithfully.

4 And desire thy selfe in the Lord, and hee shall giue thee thine hearts desire.

5 Commune thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy rightcousnesse, as the light, & thy iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: for thou thy selfe for him which bringeth his iustie pites to passe.

8 Cease from anger, and leaue of wrath: fret not thy selfe: for thou shalt doe euill.

9 For euill doers shall be cut off, and they that wake vpon the Lord, they shall inherit the land.

10 Therefore yet a little while and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But meeke men shall possess the earth, and shall haue their delite in the multitude of peace.

12 The wicked practiseth against the iust, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his way is coming.

14 The wicked haue drawn their sword, and haue bent their bowe, to cast downe the poore

Though wicked men be left, yet they shall be cast downe, and shall be punished. 15. That is, in their place where in they flatter themselves.

16. That is, in their place where in they flatter themselves.

17. That is, in their place where in they flatter themselves.

18. That is, in their place where in they flatter themselves.

19. That is, in their place where in they flatter themselves.

20. That is, in their place where in they flatter themselves.

21. That is, in their place where in they flatter themselves.

22. That is, in their place where in they flatter themselves.

23. That is, in their place where in they flatter themselves.

24. That is, in their place where in they flatter themselves.

25. That is, in their place where in they flatter themselves.

26. That is, in their place where in they flatter themselves.

27. That is, in their place where in they flatter themselves.

28. That is, in their place where in they flatter themselves.

n I seemingly by his deeds, that since pulchre toward the reproba tion of wickednesse, albeit he be about to court his impietie.
b Through all other deuil his vile line, yet he himselfe feeleth in not.
c The reprobate worke at the whole of doctrine, and put not difference betweene good and euill. d By describing at large the nature of the wicked, and bee aduised with the goodly as to be of the like vice.

P S A L M XXXVIII.

and needy, and to stay such as be of spright confession.

15 But their sword shall enter into their owne heart, and their bowes shall be broken.

16 As a smiting into the iust man is better then great riches to the wicked and mighty.

17 For the times of the wicked shall be broken: but the Lord upholdeth the iust men.

18 The Lord I knoweth the dayes of upright men, and their inheritance shall be perpetual.

19 They shall not be confounded in the perillous time, and in the dayes of furie they shall haue enough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the face of larches: euen with the stroke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull and giueth.

22 For such as be blessed of God shall inherit the land, and they that be cursed of him, shall be cut off.

23 The pathes of man are directed by the Lord: for he loueth his way.

24 Though he fall, hee shall not be cast off, for the Lord putteth vnder his hand.

25 I haue bene young, and am old, yet I saw neuer the righteous forsaken, nor his seed begging bread.

26 But he is ener mercifull and lendeth; and his seed enuyeth the blidig.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaken not his Saints: they shall be preferred for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shall inherit the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement.

31 For the Law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will leaue him in his hand, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet hee passed away, and hee was gone, and I found him, but he could not be found.

37 Marke the upright man, and behold the iust: for the end of that man is peace.

38 But the transgressours shall be destroyed together, and the ende of the wicked shall be cut off.

39 But the saluation of the righteous men shall be of the Lord: hee shall be their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

David lying face of some green bay tree, acknowledged himselfe to be afflicted of the Lord for his sinnes, and thus he prayeth God to turne away his wrath, and to be mercifull to him, because of his many sinnes, and to be mercifull to him, because of his many sinnes, and to be mercifull to him, because of his many sinnes.

A Psalm of David for a remembrance.

O Lord rebuke me in thy wrath, chastise me in thy wrath.

2 For thine arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There is nothing found in my flesh, because of thine anger: neither is there rest in my bones, because of thy fure.

4 For mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for me.

5 My woundes are purified, and corrupt because of my foolishnesse.

6 I am bowed, and crooked very sore: I grieve mourning all the day.

7 For my reins are full of burning, and there is nothing found in my flesh.

8 I am weakened and sore broken: I sware for the very griefe of mine heart.

9 Lord, I pourre my whole desire before thee, and my fighting is not hid from thee.

10 Mine heart is panteth: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

11 My louers and my friends stand aside from my plague, and my kinsmen stand asse off.

12 They also that seeke after my life, lay snares, and they that go about to do me euill, talke wicked things and imagine deceit continually.

13 But I as a deafe man heard not, and am as a dumb man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on these, O Lord, doe I waite: thou wilt heare me, my Lord, my God.

16 For I sayd, Heare me, least they reioyce ouer me: for I when my foot slipper, they extol themselves against me.

17 Surely I am ready to m hair, and my sorrow is euer before me.

18 When I declare my paine, and am sorie for my sinne,

19 Then mine enemies are alieue, and are mighty, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I followe goodnesse.

21 Forake mee not, O Lord, be not thou farre from me, my God.

22 Hasten thee, to helpe mee, O my Lord, my saluation.

David without hope to recouer my strength, in my great misery, he had rather haue the hand of the world, then to faile in any part of his deuotion to God ward, which is the author of any saluation, and this declareth that he prayed with pure hope of deliuerance.

P S A L M XXXIX.

David uttereth with what great griefe and bitterness of minde he was driven to his outward complaint of his iniquities. For hee confesseth that he had determined silence, that hee brought forth yet no words, that he would not, through the greatness of his griefe. And then hee rehearseth certaine righteous which talke of the iniquities of man, and mixeth with them many prayers: but all doe so to winde.

For they are daily fed with Manna from heauen, and haue sufficiency, when the wicked haue none, but are weary, but are not weary.

I God knoweth what dayes hee bringeth ouer him, and by what means to deliuer him. For God will not suffer contemners of his law to be deliuered, but that which shall be mercifull.

They shall vanquish a way suddenly, for they are fed for the day of vengeance.

God will surely bring sinners to his blis, but they are not able to helpe others.

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To put himselfe and others in the hands of Gods chastisement for sinne.

Hee desireth not to be exempted from Gods rod, but that he would moderate his hand, that he might be able to brenne.

They desire, where-with thou hast visited me, that I should be visited.

David acknowlethged God to be iust in his punishments, because his sinnes had deliuered much more.

Hee confesseth his sinnes, Gods iudice, and meekly prayeth his refuge.

That rather than to gaine place to mine owne iustice, then to the will of God.

Or, to see as one that is disgraced and consumed with sickness.

This example warneth vs neuer to disfigure, but to be content to be great: but alwayes to cry vnto God with pure trust for deliuerance.

For, runneth as fast, as he is pressed to and fire, meaning, that he was desirous of all helpe and counsell.

My fight faileth me for very sorrow.

Partly for feare and partly for pride, they denied all deuotion and friendship.

For I can haue no audience here, because of mine iniquities, and therefore patiently wait for the helpe of God.

That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken them.

mind wonderfully troubled, that it may plainly appear how he did strive mightily against death & desperation.
 ¶ To the excellent Musician a Lamentum.

A Psalm of David.

a This was one of the chief fingers, x. Chron. 16. 4. b Albeit he had appointed with himself patiently to have tasted Gods pleasure, yet the vehemency of his paine caused him to breake his purpose. c Though when the wicked ruled, he thought to have kept silence, yet his zeale caused him to charge his mind. d He confideth that hee paged against God, considering the greatness of his sinnes, and the shortness of his life. e Yet David offended in that that he reasoned with God as though that he were too feuer to ward his weaknesse. f Make me not a mocking stocke to the wicked, or wrap mee nor vp with the wicked, when they are put to shame. g Seeing my enemies came of thy providence, I thought to have endured them patiently. h Though thine open plagues light not out more upon me, yet thy secret curse continually entereth into me. i The word signified all that hee had said, that hee was ready to beate death. k For his sorrow caused him to think that God would deliuer him utterly; whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despair assaile them.

I Thought, b I will take heed to my wayes, that I lin not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumb and spake nothing: I kept silence euen from good, c and my sorow was more stirred.

3 Mine heart was hote within me, and while I was musing, the fire kindled, and I d spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euey man in his best state is altogether vany. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapech vp riches, and cannot tell vno shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliu. me from all my transgressions, and make me not a rebuke vnto the foolish.

9 I should haue bene dumbe, and not haue opened my mouth, because thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou wilt rebukest doest chastise man for iniquity, thou as a moth b makest his beauty to consume, surely euey man is vany. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recover my strength, k before I go hence and be not.

PSALM XL.

1 David deliued from most dangers, that magnifie and praise the eyes of God for his mercies, and commendeth his piety, and induceth all man kind, to be in debt he prayeth to the Lord his God, and so he cleareth how God is truly worshiped. 2. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 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I Waited a patiently for the Lord, & hee inclined vnto me, and heard my cry.

2 He brought mee also out of the horrible pit, orke of the myrie clay, and let my feet vpon the rock, and ordered my goings.

3 And he hath put in my mouth a new song of praise vnto our God: many shall see it & feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towards vs: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: of his pride ouer all, & confesteth that his counsels towards vs are far aboue our capacities: We cannot so much as tell them in order,

(for mine eares haue thou prepared) burnt offering and sinne offering haue thou not requir'd.

7 ¶ Then said I, Los, I come: for in the rolle of the booke it is written of me.

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousness in § b great Congregation: loe, I will not reftaine my lips: O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy and thy truth from the great Congregation.

11 Withdraw not thou thy tender mercy from me, O Lord, let thy mercy and thy truth alway preferre me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number then the haire of mine head: therefore mine heart hath failed mee.

13 Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe me.

14 Let them be confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that deliue mine hurt.

15 Let them be destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper, and my deliuerer: my God, make no taryng.

Gods mercy may comfort d for him against the rage of his enemies. e Let the same shame and confoundment vnto me, which they intended to haue brought vnto me. f At the fauful alwayes praye God for his brethren: so the wicked mocke Gods children in their affliction.

PSALM XLII.

1 David being grievously afflicted, desireth that thy praye, § b and intercession of the people in his behalf, should be for him, as to the Lord, in the 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 92

b Meaning, either in profpity of life, or in the true feare of God againſt all tentations. **i** Shewing me euident figures of thy fauerly prouidence. **k** By this repetition he ſheweth vp the faithfull to pray for God.

10 Therefore, O Lord, haue mercy vpon mee, and raiſe me vp: fo ſhall I reward thee.

11 By this I know that thou fauouſteſt me, becauſe mine enemy doth not triumph againſt me.

12 And as for me, thou vpholdeſt me in mine integrity, & doſt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael world without end. So be it, euen fo be it.

P S A L. XLII.

i The Prophet grievouſly complaineth, that being ſetled by his perſecutors, he could not be preſent in the congregation of Gods people, preſenting that although he was ſeparated in body from them, yet his heart was therein well affected. **7** And laſt of all he ſheweth, that he was not ſo far ſuſtained by his ſorrowes, & thoughts, as that he continually put his confidence in the Lord.

¶ To him that excelleth. A Pſalme to giue inſtruction, & committed to the ſonnes of Korah.

As the hatt bayer for the rivers of water, ſo b panteſt my ſoule after thee, O God.

2 My ſoule thiſteth for God, euen for the liuing God; when ſhall I come and appeare before the preſence of God?

3 My teares haue bene my meate day and night, while they dayly ſay vnto me, Where is thy God?

4 When I remembered theſe things, I powdered my very heart, becauſe I had gone with the multitude, and ledde them into the houſe of God with the voyce of ſinging, and praiſe, as a multitude that keepeth a feaſt.

5 Why art thou caſt downe, my ſoule, and vnquiet within me? & wait on God: for I will yet giue him thanks for the helpes of his preſence.

6 My God, my ſoule is caſt downe within me, becauſe I remembered thee, from the land of Iordan, and Hermonim, and from the mount Mizar.

7 One ſ deepe calleth another deepe by the noiſe of thy water ſpouts: at all thy waves and thy floods are gone ouer me.

8 The Lord will grant his louing kindnes in the day, and in the night ſhall I ſing of him, euen a prayer vnto the God of my life.

9 I will ſay vnto God, *whom* is my rocke, Why haſt thou forgotten me? why doe I mourning, when the enemy oppreſſeth me?

10 My i bones are cut aſunder, while mine enemies reproach me, ſaying dayly vnto me, Where is thy God?

11 **¶ Why art thou caſt downe, my ſoule? & why art thou diſquieted within me? wait on God: for I will yet giue him thanks: becauſe of my preſent help, and my God.**

b He aſſureth himſelfe of Gods help in time to come. **i** That is, I am moſt grievouſly troubled. **k** Thus the prophet doth declare that Dauid did not overcome at once, to teach vs to be conſtant, for as much as God will continually deliuer his.

P S A L. XLIII.

i He prayeth to be deliuered from them that conſpire againſt him, that he might uoſtly praſe God in his holy congregation.

Iudge vs, O God, and defend my cauſe againſt the vnmercifull b people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength: why haſt thou put me away? why doe I ſo mourning, when the enemy oppreſſeth me?

3 Send thy light and thy truth: let them lead mee; let them bring me vnto thine holy Mountaine, and to thy Tabernacles.

4 Then ſhall I goe vnto the altar of God, euen vnto the God of my ioy and gladnes: and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou caſt downe, my ſoule? and why art thou diſquieted within me? & wait on God: for I will yet giue him thanks, becauſe of my preſent help, and my God.

P S A L. XLIV.

i The faithfull remember the great mercy of God toward his people. **9** After they complaine, becauſe they feele it no more. **17** Alſo they aduſe the councill made with Abraham, for the keeping whereof they ſhew what gracious things they ſuffred. **23** Finally, they pray vnto God not to conſume their affliction, ſeeing the ſame redoundeth to the conſumpt of his honour.

¶ To him that excelleth. A Pſalme to giue inſtruction, committed to the ſonnes of Korah.

We haue heard with our eares, O God: our fathers haue told vs the workes that thou haſt done in their dayes, in the old time:

2 How thou haſt driuen out the be heathen with thine hand, and planted c them: how thou haſt deſtroyed the d people, and cauſed e them to grow.

3 For they inherited not the lande by their owne ſword, neither did their owne arme ſaue them: but thy right hand, and thine arme, and the light of thy countenance, becauſe thou didſt f fauour them.

4 Thou art my king, O God: ſend helpe vnto Iſakob.

5 **¶** Through thee haue we thruſt backe our aduerſaries: by thy Name haue we troden downe them that roſe vp againſt vs.

6 For I doe not truſt in my bow, neither can my ſword ſaue me.

7 But thou haſt ſaued vs from our aduerſaries, and haſt put them to conſuſion that hate vs.

8 Therefore will we praye God continually, and will confeſſe thy Name for ever. Selah.

9 But now thou art farre off, and putteth vs to i conſuſion, and goeſt not forth with our armies.

10 Thou makeſt vs to turn backe from ſ aduerſary, and they which hate vs, ſpoile i for their felicitie.

11 **¶** Thou gneſt vs: as ſleepe to be eaten, and doeſt ſcatter vs among the nations.

12 Thou telleſt thy people i without gaine, and doeſt not increaſe their price.

13 Thou makeſt vs a reproach to our neighbours, a ſcote and a laughing ſtocke to them that are round about vs.

14 Thou makeſt vs a prowerb among the nations, and a ridding of the head among the people.

15 My i conſuſion iſ daily before me, and the ſhame of my face hath couered me,

16 For the voyce of the ſlanderer and rebuker, for the enemy and a auenger.

17 All this is come vpon vs, yet doe we not forget thee, neither deals we faſly concerning thy covenant.

18 Our heart is not turned backe: neither our ſteps gone out of thy paths.

19 Albeit thou haſt ſmitten vs downe into the place of d dragons, and covered vs with the ſhadow of death.

20 If we haue forgotten the Name of our God, and holden vp our hands to a P ſtrange god,

21 Shall not God ſearch this out? for hee knoweth the ſecrets of the heart.

b Shame. **n** Meaning, the proud and cruel tyrant. **o** They boaſt not of their victories, but declare that they rely vpon God to the mid of their dayes. **i** A diſcretion: who puniſhed not now their diſcreet, but by hard afflictions called them to ſeruation. **k** For what ſeaſon here we ſee the power of faith, which can be overcome by no ſerils. **p** They ſhew that they honoured God aright, becauſe they truſted in him alone. **q** They ſhew God to winde that they were upright to himward.

e Whereby he admoniſheth the faithfull not to relent, but conſtantly to waite on the Lord, though their troubles be long and great.

a This Pſalme ſeemeth to haue bene made by ſome excellent Prophet for the vie of the people, when the Church was in extreme miſery, either at their reſtoration from Baby- lon, or vnder Antiochus, or in ſuch like affliction.

b That is, the Canaanites.

c To wit, our fathers.

d Of Canaan.

e That is, our fathers.

f Gods free mercy and loue is the only fountaine and beginning of the Church, Deut. 4. 37.

g Becauſe thou art our king, thou ſaueſt our people from their miſery.

h Becauſe they and their forefathers made both one Church, they apply that to themſelves which before they did attribute to their fathers.

i As they confeſſed before that their ſtrength came of God, ſo now they acknowledge that this affliction came by his iudgement.

j Or at their pleaſure.

k Rom. 8. 26.

l Knowing God to be our father of this calamity, they murmure not, but ſeeke remedy at his hands, who would ſhew them.

m At ſtates which are ſolde for a low price, neither loweſt for ſuch ſeruation that offereth moſt, but rareſt the ſerke chapman.

n I daie not live vpon my head for

22 Surely

n As a treaſure to be kept of them, which was of the number of the Leuites.

o By theſe ſimilitudes of thirbt and paining, he ſheweth his ſeruent deſire to ſerue God in his Temple.

p As others take pleaſure in eating and drinking, ſo he was altogether giuen to weeping.

q That is, how I ſet the people to ſerue thee in thy Tabernacle, and now ſeeing my contrary ſtate, I deſire to ſerue thee for ſoreuer.

r Though he ſuffered grievous faults of the deſt to call him into deſperate, yet his faith grounded on Gods accustomed mercies getteth the victory.

s That is, when I remember thee in this land of my ba- nillment among the mountaines.

t Afflictions came to thick vpon me, ſo that I felt my ſelfe as overcome: whereby he ſheweth there is nouel of our miſery till God be pacified.

u And ſend remedy.

v He aſſureth himſelfe of Gods help in time to come. **i** That is, I am moſt grievouſly troubled. **k** Thus the prophet doth declare that Dauid did not overcome at once, to teach vs to be conſtant, for as much as God will continually deliuer his.

2 The deſireth God to vindicate his cauſe againſt the enemies but chiefly, that he ſhould reſtore him to the Tabernacle.

3 To ſet in the cruel company of mine enemies.

4 To wit, thy fauour, which appeareth by the preſence of thy ſeruants.

5 The promiſeth to ſuffer a ſecond ſacrifice of thankſgiving in token of his great deliverance.

e The faithful maketh their comfort, that the wicked punish them out for their sin, but for God's sake. *Mat. 5. 10. 1. Pet. 4. 1.* There is no hope of recovery, except thou put to thine hand and raise vs up.

f Which is the our sufficient cause to deliver both body and soule from all kinds of slavery and misery.

22 Surely for thy sake are we slain continually, and are counted as sheepe for the slaughter.
23 Vp, my sleepe thow, O Lord! awake, be not late off for euer.
24 Wherefore hidest thou thy face? and forgettest our misery and our affliction?
25 For our soule is beaten down vnto the dust: our belly cleaueth to the ground.
26 Rise vp for our succour, and redeeme vs for thy mercies sake.

PSAL XLV.

a The marriage of Solomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptian being a heathen woman, is blessed, so that they can renounce her people and the laws of her country, and give her self wholly to her husband. Vnder the which figure, the wonderful marriage and increase of the kingdom of Christ and his Church his spouse, now taken of the Gentiles, is described.

q To him that excelleth on a Shoshannim, a song of lone to give instruction, committed to the tunes of Korah.

Mine heart will utter fourth a good matter: I will intreat in my works of the King: my tongue is as the pen of a swift writer.

2 Thou art c fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glory.

4 And prosper with thy glory: ride vpon the word of truth and of meekenes at of righteounesse: so thy right hand shall reach thee terrible things.

5 Thine arrows are sharpe to pierce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer and euer: the scepter of thy kingdom, is a scepter of righteounesse.

7 Thou lovest righteounesse, and hatest wickednesse, because God, when thy God, hath favoured thee with the oyle of gladnesse about thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the yuory palaces, where they haue made thee glad.

9 Kings daughters were among thine honorable maies: vpon thy right hand shall stand the Queene in a vesture of gold of Ophir.

10 Heauen, O daughter, and consider, and incline thine care: forget also thine own people and thy fathers house.

11 So shall the King haue pleasure in thy beauty: for he is thy Lord, and reuerence thow him.

12 And the daughter of Tyus is to the rich of the people: shall doe homage before thy face with presents.

13 The Kings daughter is all glorious with in her clothing: is clothed gold.

14 She shall be brought vnto the King in raiment of fine woole: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnes shall they be brought, **k** H signifies that those of them that be brought to the Church, albeit they give no present, but desire to be brought in: there is nothing finer, nor better, but it is glorious both within and without: and because the Church hath not all this glory and glory, the souls is to be impured vnto their eyes in glory.

and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes through all earth.

17 I will make thy Name to be remembered through all generations: therefore shall all the people give thanks vnto thee world without end.

be sufficient to enrich all his members. o This onely must be referred to Christ.

PSAL XLVI.

a A song of triumph or thanksgiving for the deliverance of Ierusalem, after Sennacherib with his army was driven away, or some other such sudden and marvellous deliverance by the mighty hand of God. A Wherby the Prophet commencing this great triumph, doth exhort the faithful, as they shall see which they see the hand of God, desiring nothing but that under his protection they should be safe against all the enemies of their enemy, because they have fought in a way the rage of the wicked, when they were fighting against the evil.

q To him that excelleth on a Shoshannim, a song committed to the tunes of Korah.

GOD is our hope and strength, and he is in troubles, ready to be found.

2 Therefore will not we feare, though the earth be moved, and though the mountains fall into the middes of the sea.

3 Though the waters thereof rage and be troubled, and the mountains shake at the furies of the same, Selah.

4 Yet there is a River, whose stream shall make glad the Citie of God: even the Sanctuary of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it, and the King also.

6 When the nations rage, and the Kingdoms were moued, God thundered, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge, Selah.

8 Come and behold the workes of the Lord, how delatations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bow, and cutteth the speare, and burneth the chariots with fire.

10 Be still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge, Selah.

that God can and will defend his Church from all dangers and enemies: so as, howe not be hath destroyed his enemies, and shall be his people. He sheweth them that heareth the word of God, that he will be their strength, for they shall see that God is too strong for them against whom they fight.

PSAL XLVII.

a The Prophet exhorteth all people to the worship of the true and everlasting God, acknowledging the merit of God toward the deliverance of Iakob. A Psalm of praise, written at the time of the King, when of King in the time of the Gentiles.

q To him that excelleth. A Psalm committed to the tunes of Korah.

All people clap your hands, sing loud vnto God with a ioyfull voice.

2 For the Lord is high, and terrible; a great King over all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feet.

4 He hath chosen vs our inheritance for vs: euen the glory of Iakob whom he loved, Selah.

of the Lawe and Prophets, which sheweth the Gentiles that they should obey him. God hath chosen vs above all other nations, to be his people.

b They shall have greater grace then their fathers. *1. Cor. 1. 3. 1. Pet. 4. 1.* There is no hope of recovery, except thou put to thine hand and raise vs up. *Mat. 5. 10. 1. Pet. 4. 1.* There is no hope of recovery, except thou put to thine hand and raise vs up.

c Which is the our sufficient cause to deliver both body and soule from all kinds of slavery and misery. *Mat. 5. 10. 1. Pet. 4. 1.* There is no hope of recovery, except thou put to thine hand and raise vs up.

d He signifies that those of them that be brought to the Church, albeit they give no present, but desire to be brought in: there is nothing finer, nor better, but it is glorious both within and without: and because the Church hath not all this glory and glory, the souls is to be impured vnto their eyes in glory.

e He signifies that those of them that be brought to the Church, albeit they give no present, but desire to be brought in: there is nothing finer, nor better, but it is glorious both within and without: and because the Church hath not all this glory and glory, the souls is to be impured vnto their eyes in glory.

d Albeit thou seeme to be neuer to fure fellet
e For the eyes of the reprobate are shut up by Gods iudgements.
f Which by long remembrance, feeling that he take a their yoke against the wicked.

g In his faithfullnes, he reioyseth to have a place among the seruants of God, that he may grow in the knowledge of godlinesse. **h** Executed his vengeance, **i** For, making use of his grace and countenance.

take thee and plucke thee out of thy tabernacle, & d root thee out of the land of the living. Selah.

6 The righteous also shall see it, and feare, and shall laugh at him, saying,

7 Behold the man thatooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength in his riches.

8 But I shall be like a greene olive tree in the house of God: for I trusted in the mercy of God for ever and euer.

9 I will alway praye thee, for that thou hast done a this, and I will hope in thy name, because it is good before my Sauiours.

10 I will alway praye thee, for that thou hast done a this, and I will hope in thy name, because it is good before my Sauiours.

PSAL. LIII.

1 He deliuereth the weak & humbled. **4** The cruelty, **5** A description of the wicked, whom they lacke not for. **6** And a fifth the abundance of the gods, that they may see, for their.

7 To him that exelleth in a Mahalah a Psalm of David to iuse iniquitation.

T He foile hath hid in his heart, **There** **u** no God, they haue corrupted and done atominable wickednesse, **there** **e** a name that doeth good.

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

3 Every one is gone backe: they are altogether corrupt: there is none that doth good, no not one.

4 Doe not the workers of iniquitie knowe that they eate vp my people as they eate bread: they eate not vpon God.

5 There they were afraid for feare, **where** no feare was: for God hath scattered the bones of him that beleegeth thee: thou hast put them to confusion, because God hath call them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall glorie.

e When they thought there was no occasion to feare, the sudden vengeance of God is tried vpon them. **f** He the enemies power neuer so great, nor the danger so small, yet God deliuereth him in due time.

PSAL. LIV.

1 David brought into great anguish by reason of the Ziphims, **2** Calah vnto the Name of God to deliver his enemies, **3** Promising sacrifices and offerings for a great deliuerance.

4 To him that exelleth in Neginoth, a Psalm of David, to iuse iniquitation When the Ziphims came and said vnto Dauid, **5** Is not Dauid hid among trees?

S Aue me, O God, by thy Name, and by thy power I giue thee.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For strangers are risen vp against me, and tyrants seeke my soule: they haue not set God before them, Selah.

4 Beholde, God is mine helper: the Lord is with them that uphold my soule.

5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy wrath.

6 Then I will sacrifice freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, & mine eye hath seene my desire vpon mine enemies.

a According to thy faithfull promise for my defence. **b** For hypocrites serue God for feare or vpon conditions. **c** We may lawfully reioyce for Gods iudgements against the wicked, if our affection be pure.

PSAL. LV.

1 David bring in great heavinesse and distresse, complaints of the violence of Saul, **2** and of the falsehood of his familiar acquaintance. **3** Warning most aduice affliction: to moue the Lord to punit him. **4** After, bring a prayer of supplication, he prayeth for the grace of Gods, as though he had already ob. **5** This request.

6 To him that exelleth in Neginoth, a Psalm of David to iuse iniquitation.

H Eare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answer me: I mourne in my prayer, and make a noise,

3 For the voyce of the enemy, and for the vexation of the wicked, because e they haue brought iniquitie vpon me, and furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and a horrible feare hath a coured me.

6 And I said, O that I had wings like a dove: then would I flee away and rest.

7 Behold I would take my flight farre off, and lodge in the wilbernes. Selah.

8 Hee would make hate for my deliuerance from the forme wind and tempest.

9 I beseech, O Lord, and desire their tongues: for I haue bene crucible and thirfe in the citie.

10 Day and night they goe about it vpon the walles thereof: both iniquitie and mischief are in the middes of it.

11 Wickednesse in the mid les thereof: deceit and guile depart not from her feete:

12 Surely mine enemye did not delime mee; for I could haue borne it: neither did mine iudicator put himselfe against me: for I would haue hid from him.

13 But now thou, O man, euen my companion, my gile, and my familiar:

14 Whom I desired in consulting together, and went into the house of God as companions.

15 I am death: I came vnto them: let them I ge downe quicke into the graue: for wickednesse is in their dwellings, euen in the middes of them.

16 But I will call vnto God, and the Lord will saue me.

17 Evening and morning, and at noone will I pray, in Sa make a noise, & he will heare my voyce.

18 Hee hath deliuered my soule: in peace from the battell thamas against me: for many were with me.

19 God shall heare and afflict them, euen hee that reigneth of olde, Selah: because they o haue no changes, therefore they feare not God.

20 Hee laid his hand vpon such as be at peace with him, and he brake his covenant.

21 The words of his mouth were softer then butter, yet warre was in his heart; his words were more gentle then oyle, yet they were fowles.

22 Cast thy burden vpon the Lord, and hee shall nourish thee: he will not suffer the righteous to fall for euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody, and decessfull man shall not liue halfie their dayes: but I will trust in thee.

a As peace with him, yet he had war again? me. **b** For, gifts, to woe, which thou wouldst that God should giue thee. **c** Though thou for their bettering and still, be better then thou for a time. **d** Though they sometime lue longer, yet their life is cursed of God, vaine, and worse then any death.

e For, gifts, to woe, which thou wouldst that God should giue thee. **f** Though thou for their bettering and still, be better then thou for a time. **g** Though they sometime lue longer, yet their life is cursed of God, vaine, and worse then any death.

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k For, gifts, to woe, which thou wouldst that God should giue thee. **l** Though thou for their bettering and still, be better then thou for a time. **m** Though they sometime lue longer, yet their life is cursed of God, vaine, and worse then any death.

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a The earne of this prayer declare his extreme vehemency of his griefe to so much as he is compelled to burie into cities.

b For the calamities of Saul and his armye.

c They haue determined as a wicked person, or they be imagined with destruction.

d There was no part of him, that was not acquainted with extreme hate.

e Hee had driuen out to great distresse, yet hee would be aid in some vnderles.

f From the cruelty and tyranny of Saul.

g As in the confusion of Ba ylen when the wicked culprits against God.

h All lawes and good order are broken, and clealy vnde and confusion reigh vnder Saul.

i Mine open enemye had fought me: but I could the better haue avoied him.

k Which was not only to my friendship and confidence in worldly matters, but also in his sight.

l As King David had said to Amnon, which hee would and for euer to be with him.

m Which hee would and for euer to be with him.

n Which hee would and for euer to be with him.

o Which hee would and for euer to be with him.

p Which hee would and for euer to be with him.

q Which hee would and for euer to be with him.

r Which hee would and for euer to be with him.

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v Which hee would and for euer to be with him.

w Which hee would and for euer to be with him.

x Which hee would and for euer to be with him.

y Which hee would and for euer to be with him.

z Which hee would and for euer to be with him.

a Which hee would and for euer to be with him.

b Which hee would and for euer to be with him.

c Which hee would and for euer to be with him.

d Which hee would and for euer to be with him.

e Which hee would and for euer to be with him.

f Which hee would and for euer to be with him.

g Which hee would and for euer to be with him.

h Which hee would and for euer to be with him.

i Which hee would and for euer to be with him.

j Which hee would and for euer to be with him.

k Which hee would and for euer to be with him.

b He sweeth that is either more time or fewer, that God help him, for all the world is against him and ready to devour him.
c He it breath his confidence upon Gods promise, though he be not present helpe.
d All my counsels have euill success, and turne to mine euill euill for me.
e As all the world against one man, and cannot be false, except they haue my life.
f They thinke not only to escape punishment, but the more wicked they are, the more impudēt they waxe.

g If God keepe the secret of his Saints in thore, much more will he remember their blood, to avenge it: and though tyrants beuse the bones, yet can they not blot the teares and blood out of Gods register.

h Having received that which I requested, I am bound to pay my vowe of thanksgiving, as I promised. As I am bound to pay my vowe of thanksgiving, as I promised. As I am bound to pay my vowe of thanksgiving, as I promised.

i As I am bound to pay my vowe of thanksgiving, as I promised. As I am bound to pay my vowe of thanksgiving, as I promised. As I am bound to pay my vowe of thanksgiving, as I promised.

k That is, in this life and light of the sunne.

l That is, in this life and light of the sunne.

m That is, in this life and light of the sunne.

n That is, in this life and light of the sunne.

o That is, in this life and light of the sunne.

p That is, in this life and light of the sunne.

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w That is, in this life and light of the sunne.

x That is, in this life and light of the sunne.

y That is, in this life and light of the sunne.

z That is, in this life and light of the sunne.

B Mercifull vnto me, O God, for he man would swallow me vp: hee higheth continually and vexeth me.

2 Mine enemies would dayly swallow me vp: for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his c word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne d words grieue me dayly; all their thoughts are against me to doe me hurt.

6 They gather together, and keepe themselves close; they marke my steps, because they wait for my foule.

7 They sinke they shall escape by inquiry: O God, call these people downe in thine anger.

8 Thou hast counted my wandrings: put my s teares into thy bottel; are they not in thy register?

9 When I cry, then mine enemies shall turne backe; this I know, for God is with me.

10 I will reioyce in God because of his word; in the Lord will I reioyce because of his word.

11 In God do I trust; I will not be afraid what man can doe vnto me.

12 Thy vowe are vpon me, O God; I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling; that I may walke before God in the light of the liuing.

P S A L. LVII.

1 David being in the desert of Zaph, where the inhabitants did betray him, and at length in the same came with Saul. **2** Callest thou earnestly vnto God, with full confidence, that he will performe his promise, and be his couer in hand. **3** Alas that hee will show his glory on the heauens, and the earth against his euill enemies. **4** Therefore doeth he render laud and praise.

5 To him t at ex-celleth, a Desfrey not. A Psalm of David on Michiam.

6 Awake mine vpon me, O God, I haue mercie vpon mee; for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions ouer-tie.

7 I will call vnto the most high God, even the God, that performe in his promise toward me.

8 He will lend from heauen, and saue mee from y reproche of them that would swallow me. Selah. God will send his mercie, and his truth.

9 My soule among lions; I lie among the children of men, that are set on fire, whole teeth are speares and arrowes, and their tongue a sharpe sword.

10 Exit thy false, O God, aboute the heauen, and let thy glory be vpon all the earth.

11 They haue laide a net for my steps; my soule is pressed downe, they haue digged a pit before me, and are fallen into the mids of it. Selah.

12 Mine heart is prepared, O God, mine heart is prepared; I will sing and giue praise.

13 Awake my tongue, awake vnde and harpe: I will awake early.

14 I will praye thee, O Lord, among the people, and I will sing vnto thee among the nations.

15 For thy mercies is great vnto the heauens; and thy truth vnto the cloudes.

16 Exit thy false, O God, aboute the heauens; and let thy glory be vpon all the earth.

P S A L. LVIII.

1 He deliuereth the voice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appeareth to Gods iudgement, in showing that the iudiciall reuerce, when they see the punishment of the wicked to the glory of God.

2 To him that ex-celleth. Desfrey not. A Psalm of David on Michiam.

3 Is it true? O congregation, speake ye truly? O Iohnes of men, iudge ye rightely?

4 Yea, rather yee imagine mischiefs in your heart: your hands execute crueltie vpon the earth.

5 The wicked are strangers from the wombe, even from y belly haue they erred, and speake lies.

6 Their pylon is euē like the pylon of a serpent; like the deafe adder that forgett his care.

7 Which heareth not the voyce of the chanter, though he be most expert in charming.

8 Breake their e teeth, O God, in their mouths: breake the lawes of the yong lions, O Lord.

9 Let them smelt like the wares, let them passe away, when hee smothereth his arrowes, let them be as broken.

10 Let them consume like a chaille that melteth, and like the vniuersally fruit of a woman, their hair not fence the fūne.

11 As raw flesh before your possesseye the fire of thornes; so let them carie them away as with a whirlewind in his wrath.

12 The righteous shall reioyce when hee seeth the vengeance; he shall walke with his feete in the blood of the wicked.

13 And men shall say, Verily there is fruit for the righteous; doubtlesse there is a God that iudgeth in the earth.

P S A L. LIX.

1 Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **2** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **3** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **4** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **5** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **6** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **7** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **8** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **9** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **10** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **11** Do nothing vnus accusers of Saul, who sent to lay his hand, and persecute him. **12** Do nothing vnus accusers of Saul, who sent to lay his hand, 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a He compareth their cruelty to hungry dogges, shewing that they are neuer satiate in doing euill. **b** They boast openly of their wicked deuides, and euery word is as a sword: for they neither feare God, are allied of men. **c** Though Saul haue neuer so great power, yet I know, that thou dost baffle him: therefore will I patiently hope on thee. **d** He will not faile to succour me when neede requireth.

e Altogether, but by little and little, that the people seeing oftentimes thy iudgements, may be misdallified.

f That in their miserie and shame they may be at gladde and examples of Gods vengeance. **g** When thy time shall come, and **h**, when they haue sufficiently feared an example of thy vengeance vnto other, in Hee meeketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. **i** Which didd vnto the police of a weake woman to confound the enemies strength, as **1. Sam. 19. 12.** **k** Condemning himselfe to be void of all vertue and strength, he attributeth the whole to God.

PSAL. LXX.

1 David being now ouer Iudah, and having had many victories, sheweth in euery verse, that God euelled him King, assuring the people that God will prosper them, if they approve the same. **a** After, he prays vnto God to pray that that he hath begonne. **b** To him that exalteth vpon a Sissban Edath, or Michram. **c** A Psalm of David to teach. **d** When he fought against Aram Naharaim, and against Aram & Zobah, when Iobab returned and flewe threue thousand Edomites in the salt valley.

e O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs.

f Thou hast made the inde to tremble, and hast made it to d dape: heale the breaches thereof, for it is shakend.

g Thou hast shewed thy people heauy things: thou hast made vs to drinke the wine of giddines.

h But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth, Selah.

i That thy beloued may be deliuered, helpe with thy right hand and heare me.

k God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and treasure the valley of Succoth.

l Gilead shall be mine, and Manassah shall be mine: Ephraim also shall be the strength of mine hand: **m** Iudah is my lawgiver.

n Moab shall be my wash-pot: ouer Edom

will I cast out my shoe: **o** Palestina shew thy selfe ioyfull for me! **p** Who will leade me into the strong city? who will bring me vnto Edom? **q** Wilt not thou, O God, which haddest cast vs off, and diddest not goe fourth, O God, with our armies? **r** Give vs helpe againe: trouble: for vaine is the helpe of man. **s** Through God we shall do euery thing: for he shall tread downe our enemies.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absalon, here he crieth to be heard and deliuered. **2** And confirmed in his kingdom. **3** He promish perpetual praise.

4 To him that exalteth on Neginath. A Psalm of David.

Hear me cry, O God: giue care vnto my prayer.

2 From the ends of the earth will I cry vnto thee: when mine heart is oppressed, bring mee vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong tower against the enemy.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the covering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life; his yeeres shall be as many ages.

7 He shall dwell before God for euer; prepare mercie and faithfulness, that they may preferre him.

8 So will I alway sing praye vnto thy Name; in performing daily my vowes.

PSAL. LXII.

1 This Psalm partly concerneth meditation, whereby David encourageth himselfe to trust in God against the assaults of temptations. And because our minds are easily drawn from God by the allurements of the world, he partly represseth this carnitie, to the intent he might cleane fast to the Lord.

2 To the excellent Musician **1** Jeduthun. A Psalm of David.

Yet a my soule keepeth silencie vnto God; of him cometh my saluation.

2 Yet he is my strength and my saluation, and my defence; therefore I shall not much be moued.

3 How long will yee imagine mischief against a man? yee shall be as dust: yee shall be as bowed wall, or as a wall shaken.

4 Yet they confide that I shall come downe from his dignitie; their delight is in lies; they bleis with their mouths, but curse with their hearts. Selah.

5 Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is hee my strength and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my glory, the rocke of my strength; in God is my trust.

8 Trust in him alway, ye people; & powre out your hearts before him; for God is our hope. Selah.

9 Yet the children of men are vanitie, the

1 For thou wilt dissemble, and faile as though thou wouldest glad. **2** He was assured, that God would giue him the strong citie of his enemies, where in they the ought themselves sure.

a From the place where I was banished, being deuoted out of the citie and Temple by my soune Abialom.

b Vnto the which without thy helpe cannot attaine.

c There is nothing that death neuer strengthen our faith, then the remembrance of Gods succour in times past.

d This chiefly is cleued to Christ, who lurch eternally not ouerly himselfe, but also in his members.

e For the stability of my kingdome standeth in thy mercie and truth.

*** 1. Chron. 16. 42**

a Though Satan enuied him not to outgaine againe God; yet he bredded his afflictions, and telling vpon Gods promise, beareth his crosse patiently.

b It appeareth by the oft repetition of this word, that the Prophet abole manifold temptations, but by resting on God, and by patience he ouercame them all.

c He meaneth himselfe, being the man whom God had appointed to the kingdom.

d Though yee seeme to be in honour, yet God will suddenly destroy you.

e David was greatly moued with these troubles, therefore he stretcht up himselfe to trust in God.

f These vehement and often repetitions are acceptable to strengthen his faith against the horrible assaults of Satan.

g He admonisheth vs of our wicked nature, which rather didd our sorrow and griefe on the biddis, then vnto our griefe to God to obtaine remedie.

b Give your felues wholly to God by putting away all things that are contrary to his Law.
i He hath plenty of borae wille of his power, so that none need to doubt the eoff.
k So that the wicked

chiefe men are liars: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in opprission nor in robberie: b be not vaine, if riches increase, let not your heart thereon.

11 God spake i once or twice, I haue heard it, that power belongeth vnto God.

12 And to thee, O Lord, mercy: for thou k rewardest enery one according to his worke.

Thall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 David after he had bene in great danger by Saul in the desert of Ziph, made this Psalm: 3 Wherein he giveth thanks, to God for his wonderful auerence, as whose merits he trusted, euen in the middle of his misery: 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

A Psalm of David, when he was in the wilderness of Iudah.

O God, thou art my God, early will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus I beheld thee as in the Sanctuary, when I beheld thy power and thy glory.

3 For thy louing kindeuie b better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shall be fastidied, as with marrow and fatted, and my mouth shall prayse thee with ioyfull lips.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule b cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall goe into the lowest parts of the earth.

10 They shall cast him downe with the edge of the sword, and they shall be a portion for foxes.

11 But the king shall reioyce in God, and all that sware by him shall reioyce in him; for the mouth of them that speake lies, shall be stopped.

They that professe him, shall reioyce in this worthy king.

PSAL. LXIII.

1 David prayeth against the fauie and false reports of his enemies. 7 He doth claime his punishment and deliueration. 10 To the comfort of the iust in the glory of God.

A Psalm of David.

Hear my voyce, O God, in my prayer: pre- sent my life from feare of the enemye.

2 Hide me from the conspiciencie of the wicked, & from the rage of the workers of iniquity.

3 Which haue what their tongue like a sword, and thot for their arrowes d biter words:

4 To shooe at the vpright in secret; they shooe at him suddenly and c feare not.

5 They encourage themselves in a wicked purpose; they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen every one c his secret thoughts, and the depth of his heart.

g There is no way to secret and subtil to doe hurt, which they intended not for his destruction.

7 But God will shooe an arrow at them suddenly: i their strokes shall be a once.

8 They shall cause their owne tongue to fall vpon them; and whosoever shall see them, shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

PSAL. LXV.

1 A praye and thanksgiving vnto God by the faithfull, who are signified by Zion, 4 For the choyse, preferencie, and conseruation of thine, 9 And for the plentiful blessing, general forth vpon all the earth, but especially towards the Church.

To him that excheleth A Psalm of song of David.

O God, a praye waite for thee in Zion, and vnto thee shall the voy be performed.

2 Because thou hearest the praye, vnto thee shall all flesh come.

3 Wicked deedes c haue preuailed against me; but thou wilt be mercifull vnto our transgressors.

4 Blessed is hee, whom thou chusest and causest to come to thee: he shall dwell in thy courts, and wee shall be fastidied with the pleasures of thine House, o God of thine holy Temple.

5 O God of our situation, thou wilt d answer vs with fearful signes in thy righteouesne. O thou the hope of all the ends of the earth, and of them that are faire off in the c Sea.

6 Hee stablisheth the mountaines by his power: and is girded about with strength.

7 Hee appealeth the noyse of the seas, and the noyse of the waues thereof, and the tumults of the people.

8 They also that dwell in the vttermost parts of the earth, shall be afraid of thy signes, thou shalt make t the East and the West to reioyce.

9 Thou visitest the earth, and waterest it: thou makest it very rich: the brier of God is full of water: thou preparest them corne; for so thou appointest it.

10 Thou waterest abundantly the furrowes thereof; thou caulest the raine to descend into the valleyes thereof; thou makest it full with flowes, and bleisest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fattednesse.

12 They drop vpon the pastures of the wilderness: and the hills shall be compassed with gladnesse.

13 The pastures are clad with sheepe; the valleyes also shall abound with corn; therefore they shout for ioy, i and sing.

that all the order of nature is a testimony of Gods love vnto man, and that hee doth not only reioyce in his creatures, but that hee doth continually king.

PSAL. LXVI.

1 Hee preacheth vnto the people the Lord and to confesse his worke. 6 Hee sheweth forth the power of God to prayse the eternitie. 9 And sheweth how God hath decreed iudgement vnto the iust and vnto the wicked.

A Psalm of song.

1 Hee preacheth vnto the people the Lord and to confesse his worke. 6 Hee sheweth forth the power of God to prayse the eternitie. 9 And sheweth how God hath decreed iudgement vnto the iust and vnto the wicked.

2 Sing vnto God, how terrible art thou in thy works: thy power is great in the world.

3 Say vnto God, how terrible art thou in thy works: thy power is great in the world.

4 Say vnto God, how terrible art thou in thy works: thy power is great in the world.

5 Say vnto God, how terrible art thou in thy works: thy power is great in the world.

6 Say vnto God, how terrible art thou in thy works: thy power is great in the world.

7 Say vnto God, how terrible art thou in thy works: thy power is great in the world.

8 Say vnto God, how terrible art thou in thy works: thy power is great in the world.

9 Say vnto God, how terrible art thou in thy works: thy power is great in the world.

b To see Gods iudgements against them, and how hee hath caught them in their owne snares, so that they shall confesse that hee will be fauourable to them as hee was to his famous Dauid.

a Thou giest daily new occasions to praise the Church to praise the Lord. b Not only the Jews but also the Gentiles in the Kingdom of Christ. c Hee purpeth it to his honour and to the increase of the people, that God who has been accounted to assist them. d Hee doth with his favour from them. e Thou wilt desire thy felicity to be the portion of thy Church destroying these enemies, as thou didst in the time of David. f As all barbarous nations and heathen. g Hee doth shew that there is no part not creature in the world which is not governed by Gods power and goodness. h Hee sheweth that the Church is not a man of flesh and blood, but a man of God. i Hee sheweth that the Church is not a man of flesh and blood, but a man of God. k Hee sheweth that the Church is not a man of flesh and blood, but a man of God.

a Hee doth shew that the Church is not a man of flesh and blood, but a man of God. b Hee doth shew that the Church is not a man of flesh and blood, but a man of God. c Hee doth shew that the Church is not a man of flesh and blood, but a man of God. d Hee doth shew that the Church is not a man of flesh and blood, but a man of God. e Hee doth shew that the Church is not a man of flesh and blood, but a man of God. f Hee doth shew that the Church is not a man of flesh and blood, but a man of God. g Hee doth shew that the Church is not a man of flesh and blood, but a man of God. h Hee doth shew that the Church is not a man of flesh and blood, but a man of God. i Hee doth shew that the Church is not a man of flesh and blood, but a man of God. k Hee doth shew that the Church is not a man of flesh and blood, but a man of God.

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p In most extreme dangers God hath infinite wayes to deliver his.

g As he delivered his Church out of the hand of Ogol, Habin, and other giants, and from the danger of the Red Sea, so will he rescue us as we necessarily require.

i Traitors in the blood of that great daughter, were dyes shall lay a blood.

f This is, how this which art called King gett out of my people to warre, and giue them the victory.

k He defendeth the order of the people, when they were in the Temple, ergo giue thanks for the victorie.

u Which is one of the Danianes of the Danianes.

x Benjamin is called little, because he was the youngest of the twelve.

y Who was the chief ruler of the tribe.

z Declare out of thine house, as the power for the defence of thy Church in Jerusalem.

a He saith he that the people of the might may be delivered, and shall be accustomed to glorify thee.

b He saith he that the people of the might may be delivered, and shall be accustomed to glorify thee.

c He saith he that the people of the might may be delivered, and shall be accustomed to glorify thee.

d He saith he that the people of the might may be delivered, and shall be accustomed to glorify thee.

20 This is our God, even the God that saith: and to the Lord God belong the victories of death.

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his finnes.

22 The Lord hath said, I will bring my people againe from a Babylon: I will bring them againe from the depths of the Sea:

23 That thy foule may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, even in it.

24 They hate feare, O God, thy goings, the goings of my God, and my King, as he is in the Sanctuary.

25 The fingers were of the king, the players of instruments after: in the maidens were the maidens playing with timbrels.

26 Praise ye God in the assemblies, and the Lord, ye that are of the fountaine of Israel.

27 There was a little Benjamin with their ruler, and the princes of Iudah with their assembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy GOD hath appointed thy strength: Istinah, O God, that which thou hast wrought in vs.

29 Out of thy Temple vpon Ierusalem, and Kings shall bring presents vnto thee.

30 Deliuor the company of the spearmen, and multitude of the mighty bulles with the calves of the people, that tread vnder feete pieces of silver: leaue the people that deliue in warre.

31 Then shall the princes come out of Egypt: Ehiptia shall haste to stretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth: sing praise vnto the Lord. (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: behold, he will lend out by his voyce a mighty found.

34 Ascribe the power to God: for his majesty is vpon Israel, and his strength is in the cloudes.

35 O God, mount a terrible out of mine holy places: the God of Israel is hee that giueth strength and power vnto the people: prayed hee God.

b He prophesied that the Gentiles shall come to the true knowledge and worship of God. c By his terrible voyce he will make himselfe to be knowne of all the world. d Iustinus, a gentile iudge, made a great name for the glorification of thy people. e He alluded to the Tabernacle which was climed into the temple.

PSAL. LXIX.

1 The complaints, prayer, fervent zeale and great anguish of David is set forth as a figure of the Church and his members. 2 The manner of the entrance of the enemies. 3 And their punishment. 4 Where Iudas which is Iudas is described. 5 The gathering together in his affliction. 6 and cheerful prayer unto God. 7 Which he more acceptable than all sacrifices: where all the afflicted may take comfort. 8 Finally, he doth praise his mercies to praise, prophesying of the first come of Christ, and the resurrection of his body, and his ascension, and his judgment. 9 And then he doth pray for ease.

¶ To him that excelleth vpon a Shoshanim.

A Psalm of David.

S Aue mee, O God: for the waters are entred euen to my soule.

I like felt in the deepe myre, where no stay is: I am come into deepe waters, and the streames ranne ouer me.

3 I am weary of crying: my throat is dry: mine eyes faile, while I waite for my God.

4 They that hate me without a cause, are more then the haire of mine head: they that would destroy mee, and are mine enemies: faithfully are my glory, so that I reuered that which I looke not.

5 O God, thou knowest my foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for me: let not those that seeke thee, be confounded through mee, O God of Israel.

7 For my sake haue I suffered reproofe: shame hath covered my face.

8 I am become a stranger vnto my brethren, euen an alien vnto my mothers finnes.

9 For the zeale of thine house hath eaten mee, and the rebukes of them that sought thee, are fallen vpon me.

10 I wept, and my soule failed, but that was to my reproofe.

11 I put on a sack also; and I became a proeue vnto them.

12 They that sat in the gate, spake of mee, and the drunkards gaue of me.

13 But Lord, I made my prayer vnto thee in an acceptable time, when in the multitude of thy mercy: O God, heare me in the truth of thy salvation.

14 Deliuor mee out of the myre, that I sinke not: let me be deliuered from them that as me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow mee up, and let not the pit shut her mouth vpon mee.

16 Heare mee, O Lord, for thy louing kindeesse is good: turne vnto mee according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant, for I am in trouble: make haste and heare mee.

18 Draw neere vnto my soule and redeeme it: deliuor me because of mine enemies.

19 Thou hast known my reproofe and my frame, and my dishonour, all mine aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and I looked for some to haue pity on me, but there was none; and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vinegar to drinke.

22 Let their table be a snare before them, and their prosperity their mine.

23 Let their eyes be blinded that they see not: and make their stoues alway to smoke.

24 Powe out thine anger vpon them, and let thy wrathful displicature take them.

25 Let their habitation be voyde, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they add vnto the sorrow of thine, whom thou hast wounded.

27 Lay a iniquity vpon their iniquity, and let their confoundment depende of God: for many heresies are in the world, and thou dost know them.

28 I like felt in the deepe myre, where no stay is: I am come into deepe waters, and the streames ranne ouer me.

d Though his enemies be many, yet he will deliver his Church out of their hands.

e O Lord, thou knowest my foolishnes, and my faults are not hid from thee.

f I have been a stranger to my brethren, and an alien to my mothers friends.

g I have been a stranger to my brethren, and an alien to my mothers friends.

h I have been a stranger to my brethren, and an alien to my mothers friends.

i I have been a stranger to my brethren, and an alien to my mothers friends.

k I have been a stranger to my brethren, and an alien to my mothers friends.

l I have been a stranger to my brethren, and an alien to my mothers friends.

m I have been a stranger to my brethren, and an alien to my mothers friends.

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o I have been a stranger to my brethren, and an alien to my mothers friends.

p I have been a stranger to my brethren, and an alien to my mothers friends.

q I have been a stranger to my brethren, and an alien to my mothers friends.

r I have been a stranger to my brethren, and an alien to my mothers friends.

s I have been a stranger to my brethren, and an alien to my mothers friends.

t I have been a stranger to my brethren, and an alien to my mothers friends.

u I have been a stranger to my brethren, and an alien to my mothers friends.

v I have been a stranger to my brethren, and an alien to my mothers friends.

x They which feared
their sinners
fellow to have
bene written in
thy booke, yet by
their fault prooue
the contrary, let
them be knowen
as reprobate.
y There is no fac-
tious, which God
more esteeme,
then that bring-
ing forth his bene-
dict.
z For as hee deli-
vered his seruant
David, so will hee
doe all that are in
distresse, and call
upon him.
a Under the tem-
porall promise of
the land of Cana-
an, he comprehen-
deth the promise
of life everlasting to
the faithful and
their posteritie,

let them not come into thy righteousness.
28 Let them be put out of the * booke of life,
neither let them be written with the righteous.
29 When I am poore and in heauynesse, thine
helpe, O God, I shall exalt me.
30 I will praye the Name of God with a song,
and magnifie him with thanksgiving.
31 This also shall please the Lord better then
a yong bullocke that hath hornes and hooves.
32 The humble shall see this, and they that
seeke God shall be glad, and your heart shall liue.
33 For the Lord heareth the poore, and despise-
th not his prisoners.
34 Let heauen and earth praye him: the seas
and all that moueth in them.
35 For God will saue Zion, and build the ci-
ties of Iudah, that men may dwell there and haue
it in possession.
36 The seed also of his seruants shall inherite
it, and they that loue his name shall dwell therein.

PSAL. LXX.

a He prayeth to be right speedily deliuered. a Hee desireth
the forme of his enemies. a And the voyfull content
of all those that seeke the Lord.

q To him that ex-cellecth. A Psalm of David,
to put a in remembrance.

O * God, blesse thee to deliuer mee: make haste
to helpe me, O Lord.
2 Let them be con-founded and put to shame,
that seeke my soule: let them be turned backward
and put to rebuke, that desire mine hurt.
3 Let them be turned backe for a reward of
their d shame, which sayd, Aha, aha.
4 But let all those that seeke thee, be ioyfull
and glad in thee, and let all that loue thy saluati-
on, say alwayes, God be praye-d.
5 Now I am * poore and needy: O God, make
haste to me: thou art my helper, and my deliue-
r: O Lord, make no taryng.

PSAL. LXXI.

a He prayeth in faith, e established by the word of promise.
b And confirmed by the worke of God from his youth.
c Hee complaine of the crueltie of his enemies, and
desireth God to continue his graces toward him. 2d. Pro-
mising to be minifull and thankfull for the same.

I N * a thee, O Lord, I trust: let mee neuer be
ashamed.
2 Refue mee and deliue mee in thy b righte-
ousnesse: incline thine eare vnto me and saue me.
3 Be thou my strong rocke, whereunto I
may alway resort: thou hast giuen command-
ment to saue mee: for thou art my rocke, and my
fortresse.
4 Deliue me, O my God, out of the hand^d of
the wicked: out of the hand of the euill and cruell
man.
5 For thou art mine hope, O Lord God, euen
my trust from my youth.
6 Vpon thee haue I bene stayed from the
wombe: thou art he that took me out of my mo-
thers bowels: my praye shall be alwayes of thee.
7 I am become as it were a f monster vnto
many: but thou art my sure frutt.

8 Let my mouth be filled with thy praye, and
with thy glory euer day.

9 Call me not off in the time of * age: forlake
me not when my strength faileth.
10 For mine enemies (speake of me, & they that
lay wait for my soule, take their counsell together.
11 Saying, h God hath forsaken him: pursue
and take him, for there is none to deliuer him.
12 Goe not farre from me, O God: i my God
hasteth thee to helpe me.
13 Let them be confounded and confum'd that
are against my soule: let them be covered with
reproche and confusion, that seeke mine hurt.
14 But I will waite continually, and will praye
thee more and more.
15 My mouth shall daily rehearse thy righte-
ousnesse, and thy saluation: k for I know not the
number.

16 I will goe forward in the strength of the
Lord God, and will make mention of thy righte-
ousnesse, euen of thine only.

17 O God, thou hast taught mee from my
youth euen vntill now: therefore will I tell of thy
wonderous worke.

18 m Yea euen vnto mine olde age and gray
head, O God: forlake me not, vntill I haue declar-
ed thine arme vnto this generation, and thy
power to all them that shall come.

19 And thy n righteousness, O God, I will exalt
on high: for thou hast done great things: o O
God, who is like vnto thee!

20 Which hast shewed me great troubles and
p aduersities, but thou wilt reuenee and reuenee me,
and wilt come againe, and take mee vp from the
depth of the earth.

21 Thou wilt increafe mine honour, and re-
turne and comfort me.

22 Therefore will I praye thee for thy q faith-
fulnesse, O God, vpon instrument and viol: vnto
thee will I sing vpon the harpe, O Holy one of
Israel.

23 My lips will reioyce when I sing vnto thee,
and my f soule which thou hast deliuered.

24 My tongue also shall talke of thy righte-
ousnesse dayly: for they are confounded and
brought vnto shame, that seeke mine hurt.

God performed his promise. r For there is no true praying of God, except it
come from the heart and therefore be promised to delight in nothing, but what is
in God may be glorified.

PSAL. LXXII.

1 He prayeth for the precious estate of the Kingdom of
Salomon, who was the figure of Christ. a Under which
shall be righteousness, peace, and felicity. 2d. Vnto
whom all Kings and nations shall doe homage, 3d. Whose
name and power shall endure for euer, and in whom all
nations shall be blessed.

q A Psalm of a of Salomon.

G Iue thy b iudgements to the King, O God, and
thy righteousness to the Kings' sonne.

2 Then shall hee iudge: thy people in righte-
ousnesse, and thy poore with equity.

3 The d mountains, and the hills shall bring
peace to the people by iustice.

4 Hee shall e iudge the poore of the people:
hee shall saue the children of the needy, and shall
subdue the oppressor.

5 They shall f feare thee as long as the sunne
shall be enriched with thy blessings. e Hee sheweth wherefore the Lord is
committed to Kings: to wit, to defend the innocent, and suppress the wicked.
f The people shall subdue thy true religion: when thou giuest a King that iustly
according to thy word,

and moone endureth, from generation to generation.

6 His shall come downe like the raine vpon the mowen grasse, and as the flowers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be long as the moone endureth.

8 His dominion shall be also from sea to sea, and from the river vnto the ends of the land.

9 They that dwell in the wil lernes, the kneelee before him, and his enemies shall like the daff.

10 The kings of Tarshish & of the yles shall bring presents: the kings of Seba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall tribute him.

12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shall mercie the poore and needie, and shall preserve the foules of the poore.

14 Hee shall redeeme their soules from deceit and violence, and hee shall their blood be in his sight.

15 Yea, bee shall live, and vnto him shall they give of the mangle of Seba: they shall also pray for him continually, and daylie bless him.

16 An handful of corne shall be for en in the earth, *even* in the top of the mountaines, and the fruit thereof shall like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for ever: his name shall endure as long as the Sunne: all nations shall bless him, and be blessed in him.

18 Blessed be the Lord God, *even* the God of Israel, which onely doth wondrous things.

19 And blessed be his glorious Name for ever: and let all the earth be filled with his glory. So be it *ever* so be it.

H E R E E N D T H E prayers of David the sonne of Ithai.

E x p t God misericordiously preferre his people, that neither seeking nor the king lone can continue. **C** Concerning his soune Salomon.

PSAL. LXXIII.

A The Prophet teacheth by his example that neither the worldly presence of the enemy, *nor* the affliction of the good ought to discourage God's children: but rather teach to move us to consider our Enemies' provocation, and to cause us to asseverate Gods judgments, *as* for much the more we should asseverate, *as* and the good we are in life continuing, *as* in hope whereof the refreshment shall be into Gods hands.

A Psalm committed to Asaph.
Y E **E** God is good to Israel: *even* to the pure in heart.

2 As for me, my feet were almost gone: my steps had well nigh slipped.

3 For I fretted at the foolish, when I saw the propertie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride was a chaine vnto them, and crucifie couereth them as a garment.

7 Their eyes stand out for fatnesse: they have more then heart can w sh.

8 They are licentious, and speake wickedly of their oppression: they talk: presumptuously.

E They glory in their pride as some do in their chaires, and in crucifie, as some doe in apparel. **E** For, they passe the desires of the heart.

9 They d for their mouth against heaven, and their tongue walk in iron, the earth.

10 Therefore his people were hindered for waters of a full cup are wont good to them.

11 And they say, how doeth God know? or is there knowledge in the most high?

12 Lo, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I have cleansed mine heart in vain, and washed mine hands in innocencie.

14 For dayly have I bene purified, and chastised every morning.

15 If I say, I will iudge thee, behold the generation of thy children, I have respited.

16 Then thought I to know this, but it was too painefull for mee.

17 Vntill I went into the Sanctuary of God: then vnto thee I thine end.

18 Surely thou hast let them in slippery places, and catched them downe into debilitation.

19 How suddenly are they destroyed, perished, and horribly consumed.

20 As a dreame when one awaketh: O Lord, when thou awake vs vp, thou shalt make their image despoiled.

21 Certainly mine heart was vexed, and I was pricked in my reins.

22 So foolish was I & ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsaile, and afterward receive me to glorie.

25 Where? me I in a heauen but thee? and I have defiled mine in the earth with thee.

26 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my portion for ever.

27 For loe, they that withlawe themselves from thee, shall perish: then destroyeth all them that goe a waing from thee.

28 As for me, it is good for me to draw nere to God: therefore I have put my trust in the Lord God, that I may declare althy workes.

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E For loe, they that withlawe themselves from thee, shall perish: then destroyeth all them that goe a waing from thee.

e They have de-
stroyed by true
religion, and spread
their banners in
figure of defiance.
f He commendeth
the temple for the
city winter, the
excellent voice
manhood, and beau-
ty thereof, and
withstanding the
enemies dia-
demy.

g They encoura-
ged one another
to courage, that
not easily Gods
people might be
defeated, but al-
to his religion vi-
terly in all places
suffered.

h They lamented
that they had no
Prosper among them
to free them from
long their misery
should endure.

i They join their
desire with
Gods glory and
power, knowing
that the punish-
ment of the ene-
my should be
their deliverance.
k Meaning, in the
light of all the
world.

l To wit, Phara-
ohs army.
m Which was a
great monster of
the sea, or vobale,
meaning, Pharaoh.
n His destruction
did rejoyce them
as much as if they
had seen the body.

o Meaning that God
by his providence
governeth and
disposeth all things,
his governance
that he will take care
chiefly for his
children.

p He heareth the
Church of God,
which is expost
as a pray to the
wicked.

q That is, all pla-
ces where thy
word shineth out,
these reigneth vi-
tamine and Ambition.
r Hee thereto that
God cannot suffer
his Church to be
oppressed, except
he looke his owne
right.

s Or, increase
myre and mire.

a Recite Psal. 57. 1.

b He declareth
how the faithful
shall ever have such
excuses to praise
God, forasmuch as
in their need they
shall see his pow-
er at hand to helpe
them. c When I see
my time (saith God)
to helpe your misery,
I will come
and set all things in
good order.

4 Thine adversaries roare in the mids of thy
congregation, and set vp thy banners for signes.

5 He that lifted the axe vpon the thicke
trees, was renowned as one that brought a thing
to perfection :

6 But now they breake downe the carued
worke thereof with axes and hammers.

7 They haue cast thy Sanctuaries into the fire,
and raised it to the ground, and haue defiled the
dwelling place of thy Name.

8 They sayd in their hearts, Let vs destroy
them altogether: they haue burnt all the Syna-
gogues of God in the land.

9 Wee see not our signes: there is not one
Prophet more, nor any with vs that knoweth
how long.

10 O God, how long shall the aduersarie re-
proach thee? shall the enemy blaspheme thy
Name for euer?

11 Why withdrawest thou thine hand, euen
thy right hand? draw it out of thy bosome, and
conferme them,

12 Euen God is my king of old, working fal-
lacyon in the mids of the earth.

13 Thou diddest diuide the sea by thy power:
thou brakest the heads of the dragons in the wa-
ters.

14 Thou brakest the head of Liuiathan in
pieces, and gauest him to be meat for the people
in wilderness.

15 Thou brakest vp the fountaine and tiuer:
thou driedst vp mightie riuers.

16 The day is light, and the night is thine:
thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth:
thou hast made Summer and Winter.

18 Remember this, that the enemy hath re-
proached the Lord, and the foolish people hath
blasphemed thy Name.

19 Giue not the foule of thy turtle doue vn-
to the beast, and forget not the Congregation of
the poore for euer.

20 Consider thy covenant: for the darke
places of the earth are full of the habitations of
the cruell.

21 O let not the oppressed returne ashamed,
but let the poore and needy praye thy Name.

22 Arise, O God: maintaine thy owne cause:
remember thy daily reproach by the foolish man.

23 Forget not the voice of thine enemies: for
the tumult of them that rise against thee, is ascer-
deth continually.

P S A L. LXXV.

a The faithful doe praye the Name of the Lord, which
shall come to iudge at the time appointed. b when the
wicked shall be put to confusion, and drinke of the cup
of his wrath. to they shall be abased, and the
righteous shall be exalted to honour.

q To him that exelleth. A Psalm,
or song committed to Asaph.

WE will praye thee, O God, we will praye
thee for thy Name is nere: therefore they
will declare thy wondrous workes.

c When I shall take a convenient time, I
will iudge righteously.

3 The earth and all the inhabitants thereof

are dissolued: but I will establish the pillars of
it. Selah.

4 I layd vpon the foolish, Be not so foolish,
and to the wicked, Lift not vp the horne.

5 Lift not vp your horne on high, neither
speake with a stiffe necke.

6 For to come to preferment is neither from
the East, nor from the West, nor from the South,

7 But God is the iudge; he maketh lowe, and
he maketh high.

8 For in the hand of the Lord is a cup, and
the wine is red: it is full mixt, and hee powreth
out of the same: surely all the wicked of the earth
shall bring out and drinke the dregs thereof.

9 But I will declare for euer, and sing prayes
vnto the God of Isaakob.

10 All the hornes of the wicked also will I
breake: but the hornes of the righteous shall be
exalted.

P S A L. LXXVI.

a This Psalm setteth forth the power of God, and care for
the defence of his people in Ierusalem, in the destruction
of the army of Sancherib: xi. and exhorteth the faith-
full to be thankfull for the same.

q To him that exelleth on Neginoth. A Psalm,
or song committed to Asaph.

GOD is known in Iudah: his Name is great
in Israel.

2 For in Shalem is his Tabernacle, and his
dwelling in Zion.

3 There brake he the arrows of the bow, the
shield, and the sword, and the battell. Selah.

4 Thou art more bright and puissant, then
the mountaines of pray.

5 The stout hearted are spoiled: they haue
slept their sleepe, and all the men of strength haue
not found their hands.

6 At thy rebuke, O God of Isaakob, both the
charet and horse are cast asleepe.

7 Thou, euen thou art to be feared; and who
shall stand in thy sight, when thou art angry!

8 Thou diddest cause thy iudgement to be
heard from heauen: therefore the earth feared, and
was still.

9 When thou, O God, arose to iudgement, to
helpe all the meeke of the earth. Selah.

10 Surely the rage of man shall tune to thy
praye; the remnant of the rage shalt thou re-
strain.

11 Vowe and performe vnto the Lord your
God, all ye that be round about him; let them
bring presents vnto him that ought to be feared.

12 He shall consume off the spirit of princes: he is
terrible to the kings of the earth.

Leuites that dwell about the Tabernacle, or the people among whom he doeth
dwell. i. The Hebrew word signifieth to visitage, or gather together: meaning, that
he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

P S A L. LXXVII.

a The Prophet in the Name of the Church rethenseth the
gratias of his affliction, and his gruen sentenances.
b whereby he was drawn to this end is to reuerse his
former conuersion. xi. and the constant course of
Gods wayes in the preservation of his saints, and
he confirmeth his faith against these conuersion.

q For the excellent Musician. A Psalm,
committed to Asaph.

My voice came to God, when I cried: my
voyce came to God, and he heard me.

d Though all
things be brought
to ruine, yet I can
renew and pre-
ferue them.

e The Prophet warn-
eth the wicked
that they would ot-
ter themselves
against Gods people,
saying that God at
his time destroy-
eth them that rule
wickedly.

f Gods wrath is
compared to a cup
of strong and deli-
cious wine, where-
with the wicked
are made to drunke;
reby drinking till
they come to the
very dregs they are
utterly destroyed.

g The godly shall
better prosper: for
their innocency im-
plicitly, than the
wicked shall by all
their craft and
subtillie.

h He declareth
that Gods power
is evidently seene
in preferring his
people and deliue-
ring his enemies.

i Which after-
wards was called
Ierusalem.

k He compareth
the kingdom full
of extortion and ri-
pity to the moun-
taines that are full
of rauening beasts.

l God hath taken
their spirit and
strength from them;
as though their
hands were cut off.
m God with a looke
is able to destroy
all the power and
actiuitie of the
enemies, were they
never so many, or
mighty.

n To reuenge the
wrong done to
thy Church.

o For the end shall
linee: that the ene-
my was able to
bring no brag to
pale: also thou shalt
brutle their rage
that they shall not
compasse their
purpose.

p To wit, the

* Psal. 30. and 241.
i. Chon 16. 41.

q To wit, he
teacheth by his
example to be
vnto God for his
owne seruice.

them, and flew the strongest of them, and smote downe the chosen men of Israel.

32 For all this, they sinned still, and beleueed not his wonderous works.

33 Therefore their dayes did he consume in vanity, and their yeeres battly.

34 And when he flew them, they fought him, and they returned, and fought God early.

35 And they remembered that God was their strength, and the most hie God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not upright with him: neither were they faithfull in his covenant.

38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, and did not stir vp all his wrath.

39 For hee remembered that they were flesh: yea, a winde that passeth and cometh not againe.

40 How oft did they prouoke him in the wilderness, and grieve him in the desert?

41 Yea, they returned and tempted God, and limited the Holy one of Israel.

42 They remembered not his hand, nor the day when he deliuered them from the enemy.

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 Hee gaue also their fruits vnto the caterpillar, and their labour vnto the grasshopper.

47 Hee destroyed their vines with haile, and their wild figge trees with the hailstone.

48 Hee gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 Hee call vpon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of euill angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence.

51 And smote all the first borne in Egypt, even the beginning of their strength in the tabernacles of Ham.

52 But hee made his people to goe out like sheepe, & led them in the wilderness like a focke.

53 Yea, hee caried them out safely, and they feared not, and the Sea covered their enemies.

54 And hee brought them vnto the borders of his Sanctuary: even to this Mountain, which his right hand purchased.

55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies.

57 But turned backe, and dealt falsly like their fathers: they turned like a deceitfull bow.

58 And they prouoked him to anger with their high places, and moued him to wrath with their graven images.

59 Hee made them to feare, so much as God destroyed their enemies, and deliuered them safely.

60 Meaning Canaan, which God had conferred to binde it, and appointed to his people. * Ioh 11.6. and 13.6. Nothing more displeaseth God in the children, then when they continue in that wickedesse, which their fathers had begun.

61 By feusing God otherwise then hee had appointed.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that hee forsooke the habitation of Shilo, even the Tabernacle where hee dwelt among men.

61 And deliuered his power into captiuitie, and his beauty into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire deuoured their chosen men, and their maidens were not o'prayed.

64 Their Priests fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after him quene cryeth out.

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yer hee refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which hee loued.

69 And hee built his Sanctuary as an high place, like the earth, which hee flathised for euer.

70 Hee chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the oxes with young, brought he him to feed his people in Iakub, and his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

73 Hee showed that hee spared not together the afflictions, which hee punished their enemies. 1 By building the Temple, and establishing the kingdom, hee declared that his fauour were among them.

74 He sheweth wherein a kinges charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and affliction that they suffered by Gobs enemies, and confesse their sinnes, see to Gods mercies with full hope of deliuerance, 10 Because their calamities were rewarded vnto the contempt of his Name, 13 for the which they promise to be thankfull.

2 A Psalm committed to Asaph.

3 O God, the heauen are come into thine inheritance: thine holy Temple have they defiled, and made Ierusalem heapes of stones.

4 The dead bodies of thy seruants have they giuen to be meate vnto fowles of the heauen: and the flesh of thy saints vnto the beastes of the earth.

5 Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.

6 We are a reproach to our neighbours, euen a scorn and derision vnto them that are round about vs.

7 Lord, how long wilt thou be angry, for euer? shall thy ielousie be burne like fire?

8 Powre out thy wrath vpon the heathen that haue not knowne thee, and vpon the kingdomes that haue not called vpon thy Name.

9 For they haue deuoured Iakub, and made his dwelling place desolate.

10 Remember not againt vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.

11 Helpe vs, O God of our saluation, for the fowles, before thou takest vs to mercy? * Iere. 10.21.

12 Which wee and our fathers haue committed. * And say not till wee haue recomfited for our sin.

13 Seeing we haue none other Saviour, neither can we helpe our selues, and also by our saluation thy Name shall be playd: therefore, O Lord, helpe vs.

14 O Lord, helpe vs, for the fowles, before thou takest vs to mercy? * Iere. 10.21.

15 Which wee and our fathers haue committed. * And say not till wee haue recomfited for our sin.

16 Seeing we haue none other Saviour, neither can we helpe our selues, and also by our saluation thy Name shall be playd: therefore, O Lord, helpe vs.

1 For their ingratitude hee suffered the Philistines to take the Arke, which was the signe of his presence, from among them.

2 The Arke is called his power and beauty, because thereby hee defended his people, and beautifully appeared vnto them.

3 They were suddenly destroyed, 1 Sam. 6.10.

4 They had no marriage longer: that is, they were not married.

5 Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

6 Because they were drunken in their feasts, they iudged Gods patience to be a flimbling, as though hee were drunken, therefore hee answering their foolishly iudgement, brought forth his euill

7 Hee showed that hee spared not together the afflictions, which hee punished their enemies. 1 By building the Temple, and establishing the kingdom, hee declared that his fauour were among them.

8 He sheweth wherein a kinges charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

9 For they haue deuoured Iakub, and made his dwelling place desolate.

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18 Which wee and our fathers haue committed. * And say not till wee haue recomfited for our sin.

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20 O Lord, helpe vs, for the fowles, before thou takest vs to mercy? * Iere. 10.21.

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23 O Lord, helpe vs, for the fowles, before thou takest vs to mercy? * Iere. 10.21.

24 Which wee and our fathers haue committed. * And say not till wee haue recomfited for our sin.

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26 O Lord, helpe vs, for the fowles, before thou takest vs to mercy? * Iere. 10.21.

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28 Seeing we haue none other Saviour, neither can we helpe our selues, and also by our saluation thy Name shall be playd: therefore, O Lord, helpe vs.

29 O Lord, helpe vs, for the fowles, before thou takest vs to mercy? * Iere. 10.21.

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31 Seeing we haue none other Saviour, neither can we helpe our selues, and also by our saluation thy Name shall be playd: therefore, O Lord, helpe vs.

32 O Lord, helpe vs, for the fowles, before thou takest vs to mercy? * Iere. 10.21.

33 Which wee and our fathers haue committed. * And say not till wee haue recomfited for our sin.

34 Seeing we haue none other Saviour, neither can we helpe our selues, and also by our saluation thy Name shall be playd: therefore, O Lord, helpe vs.

35 O Lord, helpe vs, for the fowles, before thou takest vs to mercy? * Iere. 10.21.

d That is all things
are out of order
by incontinency
or careless
negligence.
e No title of hon-
or shall exalte
us, but y^e shall
a force of prayer
and judgement,
and render account
as well of other men
f Therefore no
tyrant shall make
thy right and author-
itie from thee.

from the hand of the wicked.
5 They know not and vnderstand nothing:
they walke in darkness, albeit all the foundations
of the earth be moued.
6 I haue said, Ye are gods, and ye all are chil-
dren of the most High.
7 e B^e it yee shall die as a man, and ye princes
shall fall like others.
8 O God, arise, therefore iudge thou the earth:
for thou hast innuente all nations.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them
from their enemies both at home and averse off, which
inferred nothing but their destruction. 2 As a man
desire that all iudgements may, according as God
will be accomplished. 3 He iudged with the truth of
Gods word. 4 That they may know that the Lord
is most high vpon the earth.

5 A King or Psalm committed to Asaph.
K E p^e aⁿ thou silence, O God; be not still,
and cease not, O God.

6 For loe, thine b^e enemies make a tumult; and
they that hate thee, lifted vp the head.

7 They haue taken crafty counsell against
thy people, and haue conspired against thy s^ecret
ones.

8 They haue said, Come and let vs d^ecut them
off from being a nation: and let the name of Is-
rael be no more in remembrance.

9 For they haue consulted together in e heart,
and haue made a league against thee.

6 The tabernacles of Edom, and the Ishmae-
lites, Moab and the Agareins;

7 Gaba and Ammon, and the Ama-
lethites, with the inhabitants of Tyus.

8 Ashtar also is ioynted with them; they haue
bene an arme to the children s^e of Lor Selah.

9 Doe thou to them as vnto the b^e Midia-
nites; as to Siser and as to Iabin at the riu^e of
Kishon.

10 They perished at Endor, and were d^eing for
the earth.

11 Make them, euen their princes, like *Oreb
and like Zeeb; yea, all their princes like Zeeb
and like Zalunnah.

12 Which haue sayd, Let vs take for our pos-
session the h^e abitations of God.

13 O my God, make them like vnto a¹ wheele,
and as the fubble before the wind.

14 As the fire burneth the forest, and as the
flame fethereth the mountains on fire:

15 So persecute them with thy tempest, and
make them afraid with thy storme.

16 Fill their faces with shame, that they may
m¹ seek thy Name, O Lord.

17 Let them be confounded and troubled for
euer; yea, let them be put to shame, and perish.

18 That they may e know that thou, which art
called Iehouah, art alone, euen the most High ouer
all the earth.

PSAL. LXXXIV.

1 David desires forth of his country. 2 Desireth most
ardently to come againe to the tabernacle of the Lord
and the assembly of the Saints to praye God, a pronoun-
ces them blessed that may fa doe. 6 Then he praeseth
the courage of the people, that passe through the wilder-
nesse to a habitation in Zion. 10 Finally, with
praise of this matter and confidence of Gods goodness, he
enacts like Psalm.

a This Psalm
seemeth to haue
bene composed as
a forme of prayer
against the dangers
that the Church
was in. b The dayes
of Iehoshaphat.
c He calleth them
Gods enemies,
which are enemies
to his Church.
d The elect of
God are his re-
deemed: for he hel-
peth his taber-
nacle, and prefer-
reth them from all
enemies.
e They were not
content to take the
Church as posses-
sion: but fought ve-
mently to destroy it.
f By all secret
meanes.
g They thought
to haue subuerted
why so easily where-
of the perpetuities
of the Church was
not abolished.
h Ps. 22.
i The wickednes
of the Ammonites
and Moabites is
described in that
they provoked
Israel out of their
rest: and fought
against Israel.
k In their
habitation.
l By their exam-
ples they were
counsumed, that
God would not
suffer his people
to be utterly de-
stroyed. Iud. 7. vs.
and 4. vs.
m Trode vnder
their soyle. * Iud. 7. vs. and 8. vs. k That is, Iudea: for where his Church is, there
dwelleth he among them. 1 Because the reprobate could by no means be auer-
ted, he praeseth y^e they may vnto be destroyed. b Vnto the temple of Zion. c That is,
in that is, he is compelled by thy plagues to confesse thy power. n Though they
believe not, yet they may proue by experience, that it is in vaine to resist against
thy counsell in establishing thy Church.

To him that exelleth vpon Gath. A Psalm
committed to the Iannes of Krah.

O L o d of hostis, how amiable are thy Taber-
nacles?

2 My soule longeth, yea, and fainteth for the
b courts of the Lord: for my heart and my flesh
reioyce in the living God.

3 Yea, the figuratiue hath found her an house,
and the swallow a nest for her, where she may lay
her yong: euen by thine altars, O Lord of hostis,
my king and my God.

4 Blessed are they that dwell in thine house:
they will euer praye thee. Selah.

5 Blessed is the man whose strength is in thee,
and in whose heart are thy wayes.

6 They going through the vale of e Baca,
make welles therein: the raine also couereth the
pools.

7 They go from strength to strength, till
eury one appaere before God in Zion.

8 O Lord God of hostis, heare my prayer, hea-
ken, O God of Israhel. Selah.

9 Behold, O God, our shield, and looke vpon
the face of thine s^e Anoynted.

10 For a day in thy courts is better then a
thousand other where: I had rather be a dore kee-
per in the house of my God, then to dwell in the
tabernacles of wickednes.

11 For the Lord God is the sunne and shield
vnto vs: the Lord will giue grace and glory, and
no good thing will he withhold from them that
wake vp rightly.

12 O Lord of hostis, blessed is the man that
trusteth in thee.

g That is, for Christs sake, whose figure I represent. h He would
wilt to live but one day: rather to Gods Church, then a thousand among y^e world-
lings. i But will from time to time increase his blessings vponward his name and
more.

PSAL. LXXXV.

1 Because God would not his name from his Church
after their returne from Babilon, but they put him in
mind of their inuention, is the intent that he build
not the temple of his grace on y^e fig. 2 Next they
complaie of their long affliction. 3 And thirdly, they
reioyce in hope of felicity promised. 4 For then delinea-
tes a figure of Christs kingdom, vnder the which
shall be perfect felicitie.

5 To him that exelleth. A Psalm committed to
the Iannes of Krah.

L ord, thou hast bene a¹ launourable vnto thy
land: thou hast brought againe the captiuitie
of Israhel.

2 Thou hast forgiven the iniquity of thy peo-
ple, and covered all their finnes. Selah.

3 Thou hast withdrawn all their thine anger, and
hast turned backe from the s^e fierceneffe of thy
wrath.

4 Turne vs, O God of our saluation, and releaue
thine anger towards vs.

5 Wilt thou be angry with vs d^e for euer? and
wilt thou prolong thy wrath from one genera-
tion to another?

6 Wilt thou not turne againe and quicken vs,
that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and graunt vs
thy s^e saluation.

8 I will hearken when the Lord God will say:
for he will speake peace vnto his people, and to
his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that
he would be mercifull vnto them. e He confesseth that our saluation cometh
only of Gods mercy. f He will send all prosperity to his Church, when he hath
sufficiently corrected them, a fo by s^e p^editions the faithfull shall leave to
beare that they require not to like offenders.

a David complaine
b that he can-
not haue access to
the Church of God
to make protection
of his soule, and to
proceed in religion.
c He s^e mine but the
Priests could enter
into the Sanctuary,
and the rest of
the people into the
courts.
d So that the
people here haue
more liberty
then I.
e Who trusteth
nothing in him-
self, but in thee
only, and learneth
of thee to be
thine.
f That is of mul-
titude of trees, which
was a barren place:
for that they placed
faith through
multitudes for
their dignities.
g That is, signifi-
cantly, that no leu-
el can binder them
that are fully bent
to come to Christs
Church, neither
yet that God will
releue them.
h They are
weary, but in
thee is strength
and courage till
they come to Gods
house. i That is, for Christs sake, whose figure I represent. h He would
wilt to live but one day: rather to Gods Church, then a thousand among y^e world-
lings. i But will from time to time increase his blessings vponward his name and
more.

g Though for a time God thus exerciseth them with his rods, yet under the kingdom of Christ they should have peace and joy. b Justice shall then flourish, and have free confesse and passage in every place.

fear him, that glory may dwell in our land.

10 Mercie and truth shall meete, righteousness and peace shall kille one another.

11 a Truth shall bud out of the earth, and righteousness shall look downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 b Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

a David for affliction & forsaken of all, prayeth severely for deliverance: sometimes rehearsing his miseries, sometimes the mercies received. 1. Desires affs to be comforted of the Lord, that he may fear him, and glorify his Name. 2. His complaints affs to his adversaries, and requests to be delivered from them.

A Prayer of David.

1 Ncline a thine ear, O Lord, and heare me: for I am poore and needie.

2 Prefere thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trutheth in thee.

3 Be mercifull vnto mee, O Lord; for I cry vpon thee continually.

4 Reioyce the soule of thy seruant; for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and d mercifull, and of great kindnesse vnto all them that call vpon thee.

6 Gine ear, Lord, vnto my prayer, and e hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee, for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none f that can doe like thy works.

9 All nations whom thou hast made, shall come and g worship before thee, O Lord, and shall glorify thy Name.

10 For thou art great and doest wonderous things; thou art God alone.

11 a Teach me thy way, O Lord, and I will walke in thy truth; for thou hast taught me, that I may feare thy Name.

12 I will praye thee, O Lord my God, with all mine heart: yea, I will glorify thy Name for ever.

13 For great is thy mercie toward me, and thou hast deliuered my soule from the lowest graue.

14 O God, the proud are rised against me, and the assemblies of violent men haue b fought my soule, and haue not for thee before them.

15 But thou, O Lord, art pitifull God and mercifull, slow to anger, and great in kindnesse and truth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the f soune of thine handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

PSAL. LXXXVII.

a The holy Ghost promitteth, that the condition of the Church which is in misery after the captiuitie of Babylon, should be deliuered to great exultation, 4 So that there should be nothing more comfortable, than to be numbered among the members thereof.

A Psalm or song committed to the sonnes of Korah.

GOD layd his foundations among the holy mountaines.

2 The Lord loueth the gates of Zion about all the habitations of Iacob.

3 b Glorious things are spoken of thee, O clude of God, Selah.

4 I will make mention of e Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia, d There is borne.

5 And of Zion it shall be said, b Many are borne in her: and hee, euen the most High shall stablish her.

6 The Lord shall court, when hee writeth the people, He was borne there. Selah.

7 Aftell the fingers as the players on instruments shall praye: elee: all my e springs are in thee.

a Was borne in the Church. e Out of all sources they shall be counted as cisterns. f When hee called by his Church, should be hearkened and euen in his booke, his whole exultation and comfort in the Church.

PSAL. LXXXVIII.

1 A precious promise of the faithfull, for afflicted by pines, persecutions and aduersities. 2 Being a true child of God without any consolation. 3 The health of God's flock, and strength against oppression. 4 Complaining his life to be full of affliction.

a A song or Psalm of * Heman the Ekraite to giue instruction, committed to the sonnes of Korah for him that exalteth vpon Malath.

* Leanneth.

O Lord God of my saluation, I cry day and night b before thee.

2 Let my prayer enter into thy presence: incline thine ear vnto my crye.

3 For my soule is filled with euils, and my life draweth neere to the grane.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 c Free among the dead, like the liue lying in the graue, w om thou rememberest no more, and they are cutt off from d hand.

6 Thou hast laid me in the lowest pit in darkness, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues. Selah.

8 Thou hast put away mine f acquaintance farre from mee, and made mee to be abhorred of them: g I am thus vp, and cannot get forth.

9 h Mine eye is forswolln through mine affliction; Lord, I call dayly vpon thee, I stretch out mine hands vnto thee.

10 Wilk thou shew i a miracle to the dead? or shall the dead rise and praye thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfullnesse in destruction?

12 Shall thy wonderous works be knowne in the darke? and thy righteousness in the land of obliuion?

13 But vnto thee, haue I cryed, O Lord, and early shall my prayer come before thee.

14 Lord, why dost thou reiect my prayer, and hidest thy face from me?

15 I am afflicted and at the point of death;

b Mine eyes and face declare my sorrows. c Hee saith that the time is more convenient for God to helpe, when men call vnto him in their daunger, then to helpe them when they are in the graue.

d I am thus vp, without all sense and remembrance.

I am ever in great danger and fears, as though my life should verily be cut off every moment.

† Ebr. *meis* *darkness*.

1 from my youth I suffer thy terrors doubting of my life.
16 Thine indignations goe over me, and thy feare hath cut me off.
17 They came round about me daily like water, and compassed me together.
18 My lovers and friends hath thou put away from me, and mine acquaintance hid themselves.

PSALM LXXXIX.

With many words doth the Prophet praise the goodness of God, 23 For his covenant and covenant, that he had made betwixt him and his elect by Iesus Christ the sonne of David. 38 Thou dost hee complaint of the great ruine, and desolation of the kingdom of David so that the outward appearance the promise was broken. 46 Finally, he prayeth to be delivered from his afflictions, making mention of the suretie of mans life, and confirming himselfe by Gods promise.

¶ A Psalm to give instruction, of Ethan the Ezrahite.

I will sing the mercies of the Lord for ever: with my mouth will I declare thy truth from generation to generation.

2 For I have said, Mercy shall be set up for ever: thy truth shall thou establish in the very heavens.

3 I have made a covenant with my chosen: I have sworn to David my servant.

4 Thy seed will I establish for ever, and set up thy throne from generation to generation. Selah.

5 O Lord, even the heavens shall praise thy wonderous worke: yea, thy truth in the Congregation of the Saints.

6 For who is as equal to the Lord in the heaven? and who is like the Lord among the sonnes of the gods?

7 God is very terrible in the assemblie of the Saints, and to be reuerenced above all that are about him.

8 O Lord God of hosties, who is like unto thee, which art a mighty Lord, and thy truth is about thee?

9 Thou rulest the raging of the Sea: when the waves thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heavens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: † Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

14 Righteousnesse and equitie are the establishment of thy throne: mercie and truth goe before thy face.

15 Blessed is the people that can reioyce in thee: they shall walke in the light of thy countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousness shall they exalt themselves.

17 For thou art the glory of their strength,

and by thy favour our hornes shall be exalted.

18 For our shield appertaineth to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision unto thine Holy one, and saidst, I have layd helpe upon one that is mighty: I have exalted one chosen out of the people.

20 I have found David my servant: with mine holy oyle have I anointed him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My truth also and my mercie shall be with him, and in my Name shall his home be exalted.

25 I will set his hand alow in the sea, and his right hand in the floods.

26 He shall cry unto mee, Thou art my Father, my God, and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercy will I keepe for him for evermore, and my Covenant shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the dayes of heaven.

30 But if his children forsake my Law, and walke not in my iudgements.

31 If they breake my statutes, and keepe not my commandments:

32 Then will I visite their transgression with the rod, and their iniquitie with the scourge.

33 A Yet my loving kinde will I not take from him, neither will I falsifie my truth.

34 My Covenant will I not breake, nor will I alter the thing that is gone out of my lips:

35 I have sworn once by mine holines, that I will not falsifie David, saying,

36 His seed shall endure for ever, and his throne shall be as the sunne before me.

37 He shall be established for evermore as the moon, and as a faithful witnesse in the heaven. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine anointed.

39 Thou hast broken the Covenant of thy servant, and prophaned his crowne, casting it on the ground.

40 Thou hast broken downe all his wallies: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoyle him: he is a rebuke unto his neighbours.

42 Thou hast set up the right hand of his enemies, and made all his adversaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and covered him with shame. Selah.

46 O Lord, how long wilt thou hide thy face, for ever? shall thy wrath burne like fire?

And imagine. e By this he meaneth the horrible disposition and venting of the kingdom, which was by the ferocious, or else by the spirit of prophesie. Ethio speaks of the great miserie, which came from afterword to p. 11 at the captivity of Babylon. f He saith that the kingdom fall before it came to perfection, or was ripe. g The Prophet in toyning prayer with his complaints, the which that his faith never failed.

p In that that our King hath power to defend vs, it is the gift of God. q To Samuel and to others, to assure that David was thy choise.

r Whom I have both chosen and given him strength to execute his office, as verse 21. f Though there shall be euermore enemies against Gods kingdom, yet he prometh to ouercome them.

t I will mercifully perforce my promise to him, nor withstanding his iniquities and offences.

u His power, glory and estate.

x He shall enjoy the land round about him.

y His excellent dignitie shall appear herein, that he shall be named the sonnes of God, and the first borne, wherein he is a figure of Christ.

z Though for the finnes of the people the state of the kingdom decayed: yet God referred will a roo, will be had.

ac That promised by his promise in Christ.

a Sm. 7. 14. a Though the faithful and vertue not is all aduers to their profess.

od, yet God will not breake his Covenant with them.

b For Gods promise is his mercie, and his truth, and his power.

nerfing.

c For it is the will of God, which is a man's estate.

c As long as the Sonne and the one endure, they shall be in the world.

d Because of the horrible confusion of things, the Prophet complaineth to God, as though he be a not the performance of his promise.

e And thus, And his cares on God, he retheth.

u But

u But

u But

u But

u But

u But

u But

u But

foole doeth not vnderstand this.

7 (When the wicked grow as the graffe, and all the workers of wickednesse do flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

10 & Thou shalt exalt mine horne, like the unicorne, and I shall be annoynted with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.

12 The righteous shall flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruit in their age: they shall be fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquity be in him.

PSAL XCIII.

His praise the power of God in the creation of the world, and stretche out all people which lift him up against his majesty, 5 and proueth it by his promise.

The Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power, the world also shall be established, that it cannot be moued.

2 Thy throne is established of old: thou art from euertlasting.

3 The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea are marueilous through the noise of many waters, yet the Lord on high is more mighty.

5 Thy attestations are very sure: holinesse becommeth thine house, O Lord, for euer.

PSAL XCIV.

He prayeth vnto God against the violence and arrogancie of tyrants, 10 wishing them of Gods iudgements, 13 That hee be comforted by the multitude of their afflictions, as he felt in himselfe, and did feel in others, and by the ruine of the wicked, 15 whom the Lord will destroy.

O Lord God the auenger, O God the auenger, shew thy selfe clearly.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquity vaunt themselves.

5 They desire downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 Yet they say, The Lord shall not see: neither will the God of Iacob regard it.

8 Vnderstand, yee vnwise among the people: and yee folles, when will ye be wise?

9 Hee that planted the eare, shall hee not heare? or he that formed the eye, shall hee not see?

10 Or he that chastisheth the nations, shall hee

not correct? he that teacheth man knowledge, shall hee not know?

11 The Lord knoweth the thoughts of man, that they are vanities.

12 Blessed is the man whom thou chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pitte is digged for the wicked.

14 Surely the Lord will not fail his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpight in heart shall fellow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquity?

17 If the Lord had not holpen me, my soule had almost dwelt in silence.

18 When I said, My foot slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hee that the throne of iniquity fellowship with thee, which forgoeth wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompense them their wickednesse, and destroy them in their owne malice, yea, the Lord our God shall destroy them.

of Gods iudgement, when the purpose of the wicked is broken, but malle, when they are destroyed in their owne malice.

PSAL XCV.

An earnest exhortation to praise God, 4 for the government of the world, and the election of the Church. 8 An admonition not to follow the rebellion of the older fathers, that tempted God in the wilderness. 11 For the which they might not enter into the land of promise.

Come, let vs reioyce vnto the Lord: let vs sing a slowe vnto the rocke of our salvation.

2 Let vs come before his face with praise: let vs sing lowd vnto him with Psalmes.

3 For the Lord is a great God, and a great King aboue all gods.

4 In whose hand are the deepe places of the earth, and the heights of the mountaines are his.

5 To whom the Sea belongeth, for he made it, and his hands formed the dry land.

6 Come, let vs worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: so day, if ye will heare his voyce.

8 Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness.

9 When your fathers tempted mee, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not known my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my rest.

*if they heare his voyce. 12 By the contemning of Gods word, 13 Or in strife: whereof the place was called. 14 Orientation, read Eccl. 17.7. * Exod. 17. 2. numbe. 14. 21. g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them selfe.*

h God hath care ouer his, and chastisheth them for their wealth, that they should not perishe for euer with the wicked.

h God will reuenge the dare and gouernment of things to their right vnto, and then the Godly shall follow him cheerefully.

h His complaint of them which would not helpe him to reuenge the enemies: yet as a father, that Gods helpe would not faile.

h When I thought, there was no way to my death, in my trouble and distresse I was found thy present helpe.

h Though the wicked iudge pretend iustice in oppressing the Church, yet they shall not satisfie the thirst of God.

h It is a great token

h He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the facillitie of praise and thanksgiving.

h Euen the Angels (who in respect of men are thought as gods) are nothing in his sight, much lesse the idols, which many braue men reuerence.

h All things are gouerned by his providence, and by these three words be signified something meaning that they must wholly giue themselves to serue God.

h That is, the rocke, whom he gouerneth with his owne hand. He sheweth where in they are Gods rocke, that is,

PSAL. XCVI.

An exhortation both to the Jewes and Gentiles to praise God for his mercies. And this specially ought to be referred to the kingdom of Christ.

Sing vnto the Lord a newe song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praye his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great and much to be praised: he is to be feared above all gods.

5 For all the gods of the people are idols: but the Lord created the heavens.

6 Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

8 Giue vnto the Lord the glory of his Name: bring of an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the Nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people in righteousness.

11 Let the heavens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lord: for hee cometh, for hee cometh to iudge the earth; he will iudge his world with righteousness, and the people in his truth.

PSAL. XCVII.

The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ, to be desired by the rebells and sinners, and ioyfull to the iust, whom he exhorteth to innocencie, as to reioicing and thanksgiving.

The Lord reigneth: let the earth reioyce: let the multitude of the Isles be glad.

2 Cloudes and darkness are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall go a fire before him, and burne up his enemies round about.

4 His lightnings gaue light vnto the world: the earth law it and was afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue graven images, and that glory in idols: worship him all ye gods.

8 Zion heard of it, and was glad; and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High above all the earth: thou art much exalted above all gods.

10 Ye that loue the Lord, hate euill; hee preferreth the soules of his Saints, hee will deliuer them from the hand of the wicked.

11 Light is sowne for the righteous, and ioy

for the vpright in heart.

12 Reioyce, ye righteous in the Lord, and giue thanks for his holy remembrance.

PSAL. XCVIII.

An earnest exhortation to all creatures to praise the Lord for his power, mercie and patience in his promise by Christ, so by whom he hath communicated his saluation to all nations.

A Psalm.

Sing vnto the Lord a new song: for hee hath done marvellous things: his right hand, and his holy arme haue gotten him the victory.

2 The Lord declared his saluation: his righteousness hath beene revealed in the sight of the nations.

3 Hee hath remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue sene the saluation of our God.

4 All the earth, sing ye loud vnto the Lord: cry out and reioyce, and sing praises.

5 Sing, praye to the Lord vpon the harpe, even vpon the harpe with a singing voyce.

6 With flutes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before the Lord, for he is come to iudge the earth: with righteousness shall he iudge the world, and the people with equitie.

PSAL. XCIX.

Hee commendeth the power, equitie and excellencie of the kingdom of Christ by Christ ouer the Jewes and Gentiles, and promitteth them to magnifie the same, and to sene the Lord, 6. following the example of the ancient fathers, Moyses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the people tremble: hee sitteth betwene the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high above all the people.

3 They shall praye thy great and fearefull Name (for it is holy.)

4 And the Kings power, that loueth iudgement, for thou hast prepared equitie: thou hast executed iudgement and iustice in Iacob.

5 Exalt the Lord our God, and fall downe before his footstool: for he is holy.

6 Moses and Aaron were among his Priests, and Samuel also: as call vpon his Name, these called vpon the Lord, and he heard them.

7 Hee takes vnto them in the cloudy pillar: they kept his testimonies, and the Law shall hee gaue them.

8 Thou heardest them, O Lord our God: thou wast fauourable God vnto them, though thou diddest take vengeance for their inuentions.

9 Exalt the Lord our God and fall downe before his holy Mountaine: for the Lord our God is holy.

For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benediction.

PSAL. C.

He exhorteth all to praise the Lord, who hath chosen vs, and preferred vs, and so enter into his house to praise his Name.

A Psalm of praise.

Sing a new song vnto the Lord, all the earth.

2 Seue the Lord with gladnesse: come to adore him with ioyfullnesse.

So great, that they shall haue wonderfull occasion to praise his mercie & reioyce.

Hee minifull of his benediction and ouerly trust in his defence.

That is, some long or any made in token of their wonderfull deliverance by Christ.

For the deliverance of his Church, God was moued by none other means to gather his Church of Jewes and Gentiles, but because he would performe his promise.

By this reputation and earnest exhortation to praise with instruments, and also of the dance, creatures, hee signifieth that the world is created to praise the Lord.

Hee is called, for it is his duty for their deliuerance.

Where God dwelleth in his Church, all benediction shall be to him.

That is, before his Temple on Araf, where hee promise to be adored by them who by his Name shall be praised.

That is, before his Temple on Araf, where hee promise to be adored by them who by his Name shall be praised.

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That is, before his Temple on Araf, where hee promise to be adored by them who by his Name shall be praised.

The Prophet that where God reioyce, there it is delicate, and spiritually. For the Gospel shall not be only preached in Iudea, but through all yeres and countries.

He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

This feare bringeth them to awe away from God.

Hee is thus described to keepe his enemies in feare, which commonly contemne Gods power.

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Hee is thus described to keepe his enemies in feare, which commonly contemne Gods power.

▲ For as much as the Israelites were excused from the common punishment of the world, and were elected to be Gods people, the Prophet willett them to shew themselves thankful by thanksgiving. By their strength and grace be made the like where God declared his power and his presence.

▲ Which he hath wrought in the deliverance of his people.

▲ Because his power was thereby as lively declared, as if he should have declared it by himself.

▲ The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed in the same land, and again in his feed of them.

▲ He the verb that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers.

g That in the king of Egypt and the king of Gerar, Gen. 11. 17, and 20. 38.

h The verb whom I have sanctified to be my people.

i Meaning, the old fathers, to whom God the Lord himselfe plainly and who were fittest for this word.

k Either by feeding scarcity, or by a king away the strength and nourishment thereof.

l So long he suffered affliction, until God had appointed, a devil he had tried for his patience.

m That the very princes of the country should be his servants, and have wisdom and commandment, and have wisdom and commandment.

n Such is in God, either to remove the heart of the wicked, or to use to have Gods children.

o Meaning, Moses and Aaron.

p Exod. 7. 10.

q Exod. 8. 6.

r So that this verse is not only a promise, but a God had appointed, and his prophet Moses spake.

g It was strange to see that in Egypt, much more it was fearful to see him.

P Rayfe the Lord, and call upon his Name: I declare his work among his people.

2 Sing unto him, sing prayfe unto him, and talke of all his wondrous workes.

3 Reioyce in his holy Name, let the heart of them that fecke the Lord, reioyce.

4 Seeke the Lord and his strength: seeke his face continually.

5 Remember his marueilous workes that he hath done, his wonders, and the iudgements of his mouth.

6 Ye feind of Abraham his seruant, ye children of Iakob, which are his elect.

7 Hee is the Lord our God: his iudgements are through all the earth.

8 He hath alway remembered his covenant, and promise, that he made to a thousand generations.

9 *Then* that which he * made with Abraham, and his oath vnto Izhak:

10 And *since* hath confirmed it to Iakob for a law, and to Israel for an euertlasting covenant.

11 Saying, I vnto thee will I giue the land of Canaan, the lot of thy inheritance.

12 Albeit they were few in number, yet a very few, and strangers in the land,

13 And walked about from nation to nation, from one kingdom to another people,

14 Yet suffered he no man to do them wrong, but reproofed 8 Kings for their sakes, saying,

15 Touch not mine b anoynt, and doe my i Prophets no harme.

16 Moreover, hee called a famine vpon the land, and vterly brake the staffe of bread.

17 But he sent a man before them: Ioseph was sold for a slave.

18 They I led his feet in the flockes, and he was layd in yrons,

19 Vntill his appointed time came, and the counsell of the Lord had tried him.

20 The King lent and looked him; *then* the Ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance,

22 That nee should binde his * princes vnto his will, and reach his Ancients wisdom.

23 Then Israel came to Egypt, and Iakob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppressours.

25 He turned their heart to hate his people, and to deale craftily with his seruants.

26 *Then* sent he Moses his seruant, and Aaron whom he had chosen.

27 They sheweth among them the message of his signes, and wonders in the land of Ham.

28 He sent darkness, and made it darker: and they were not * disobedient vnto his commiffion.

29 * He turned their waters into blood, and slew their fish.

30 * Their land brought forth frogs, *even* in their Kings chambers.

31 Hee spake, and there came swarms of flies and lice in all their quarters.

32 He gaue them hail for raine, and flames of fire in their land.

33 Hee smote their vines also and their figge

trees, and brake downe the trees in their coasts.

34 * He spake and the grasshoppers came, and cate pillers innumerable,

35 And did eare vpon all the graffe in their land, and deuoured the fruit of their ground.

36 * Hee smote also all the first borne in their land, *even* the beginning of all their strength.

37 Hee brought them forth also with filth and golde, and there was none feeble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 He spread a cloud to be a covering, and fire to giue light in the night.

40 They walked, and he brought quails, and heilled them with the bread of heaven.

41 He opened the rock, and the waters flowed out, and ranne in the dry places like a riuier.

42 For hee remembered his holy * promise to Abraham his seruant,

43 And hee brought forth his people with joy, and his chosen with gladnesse.

44 And gaue them the lands of the heathen, & they tooke the labors of y people in possession,

45 That they might * keepe his statutes, and obserue his Lawes. Playfe ye the Lord.

PSAL. CVI.

1 The people dispersed vnder Antiochus, doe magnifie the goodness of God among the mil and repentant: 4 Deferring to be brought againe into the land by Gods merciful assistance. And after the manifold mercies of God amongst them, his deliverance forth of Egypt, and the great magnitude of the people increased. 47 They doe pray, and desire to be gathered from among the heathen, so the intent they may praise the Name of the God of Israel.

¶ Prayfe ye the Lord.

P Rayfe * ye the Lord because he is good, for his mercy endureth for ever.

2 Who can expresse the noble actes of the Lord, or shew forth all his prayfe?

3 Blessed are they that * keepe iudgement, and doe righteousness at all times.

4 Remember mee, O Lord, with the * fauour of thy people: visit me with thy saluation.

5 That I may see the felicity of thy chosen, and reioyce in the joy of thy people, and glory with thine inheritance.

6 Wee haue sinned with our fathers: wee haue committed iniquity, and done wickedly.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, *even* at the red sea.

8 Nevertheless hee * saued them for his Names sake, that he might make his power to be knowne.

9 And he rebuked the red sea, and it was dried up, and he led them in the deepe, as in the wilderness.

10 And hee haued them fro the aduersaries hand, and deliuered them from the hand of the enemy.

11 * And the waters covered their oppressors: not one of them was left.

12 Then * beleued they his wordes, and sang prayfe vnto him.

13 But incontinently they forgate his workes: they waited not for his * counsell.

h He the verb that all the fathers are armed againe, man when God is his enemy, as at his committment the grasshoppers deioyed the land.

h Exod. 11. 29

i When their enemies felt Gods might felt Gods plagues, his children by his providence were excused.

i For Gods plagues caused them rather to depart with the Israelites, then with their liues.

i Not for necessity, but for satisfying of their faith.

x Which he confirmed to the promise, in whom all of us are, for the dead live and reioyce the promise.

y Where the Egyptians lamented and were destroyed.

z This is the end, which God prefereth his Church, because they find out worship, and call upon him in this world.

a The Prophet exhorted the people to prayfe God for his constant faith, that thereby their minds may be strengthened against all present troubles and desolations.

b He sheweth that it is not enough to prayfe God with mouth, except the whole heart agree thereto, and all our life be thereto framed.

c Let the good will be that thou brearst to thy people, extend vnto me, that thereby I may be receiued into the number of thine.

d By the confession of sinnes, as of their owne, as of their fathers iniquities, they shew that they had hope that God according to his promise would proue them.

e The infinitable goodness of God appeareth in this, that hee would change the order

although they were wicked.

Exod. 14. 27

f The wonderful workes of God, as hee suffered to be led, to prayfe him, g They would prevent his wisdom and providence.

b By healing them he declareth his good will toward them

i Meaning, their diseases, which had almost brought them to the grave and corruption. k Playfull confession of Gods benefits are but true testimonies of the mercy.

l He is enriched by the fact that one child has out another man, for in that that be delivered education to the great danger of the fact, he delivereth them, as it were from a thousand deaths.

m Their fate and danger is to fight, as when their art and means fail them they are compelled to confess that one of Gods providence doth preserve them.

n Though before every drop seemed to fight one against another, yet at Gods commandment they are as still, as though they were foolish.

o This great benefit ought not only to be considered particularly, but magnified in all places and assemblies.

p Or, *salvage*. q For the love that he beareth to his Church, he changeth the order of nature for their commodity.

r Continual increase and yearly.

s As God by his providence doeth exalt men, to do so he also humble them by afflictions to know themselves.

t For their wickedness and tyranny he causeth the people and subjects to condemn them.

u They, whose faith is lightened by Gods spirit, will strive to see Gods judgements against the wicked and venged.

and because of their iniquities are afflicted.

13 Their souls abhorreth all meate, and they are brought to deaths doore.

14 Then they cry vnto the Lord in their trouble, and he delivereth them from their distress.

15 Hee sanctifieth his word and healeth them, and delivereth them from their griefes.

16 Let them therefore confesse before the Lord his loving kindeesse, and his wonderfull workes be ore the sonnes of men.

17 And let them offer sacrifices of prayse, and declare his workes with reioycing.

18 They that goe downe to the sea in ships, and occupie by the great waters,

19 They see the workes of the Lord, and his wonders in the deepe.

20 For he commandeth and raised the storme winde, and it lifteth up the waues thereof.

21 They mount vnto the heauen, and descend to the deepe, so that their soules are melteth for trouble.

22 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

23 Then they cry vnto the Lord in their trouble, and he bringeth them out of their distress.

24 Hee turneth the storme to calme, so that the waues thereof are still.

25 When they are quieted, they are glad, and hee bringeth them vnto the haven, where they would be.

26 Let them therefore confesse before the Lord his loving kindeesse, and his wonderfull workes before the Lordnes of men.

27 And let them exalt him in the congregation of the people, and prayle him in the assembly of the Elders.

28 Hee turneth the floods to a wilderness, and the springes of waters into dinnells.

29 And a fruitful land into barrenesse, for the wickednesse of them that dwell therein.

30 Againe hee turneth the wilderness into pools of water, and the dry land into water springes.

31 And there he placeth the hungry, and they build a citie to dwell in.

32 And low the helles, and plant vineyards, which bring forth fruitfull increase.

33 For he bletheth them, and they multiply exceedingly, and he diminisheth not their cattell.

34 Againe men are diminished, and brought low by oppression, euill and sorow.

35 He poweth contempt vpon princes, and causeth them to erre in desert places out of way.

36 Yet hee raiseth vpon the poore out of misery, and maketh him families like a flocke of sheepe.

37 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

38 Who is like that hee may observe these things? for they shall vnderstand the loving kindeesse of the Lord.

PSAL. CVIII.

This Psalm is composed of two other Psalms before the Leuen and after the Leuen. The two are here contained, 1. That David commendeth with heart and voice to praise the Lord, 2. and after his promise of Gods concerning his kindeesse, and his power against other nations: 1. Who though hee beareth for his sake, yet hee is not to be envied, and hee is not to be envied.

A Song or Psalm of David.

God, mine heart is prepared, to is my tongue: I will sing and glorie playle.

a This earnest affection declareth that hee is free from any sinne, and that his kindeesse playeth him not. b Or, my glory, because it sheweth forth the glory of God.

2 Awake viole and harpe, I will awake early.

3 I will prayse thee, O Lord, among the people, and I will sing vnto thee among the nations,

4 For thy mercy is great about the heauens, and thy truth vnto the cloudes.

5 Exalt thy self, O God, about the heauens, and let thy glory be vpon all the earth.

6 That thy beloued may be delivered: d helpe with thy right hand and heare me.

7 God hath spoken in his holinesse: therefore I will reioyce, I shall diside Shechem and measure the valley of Succoth.

8 Gilead shall be mine, and Manasse shall be mine: Ephraim also shall be the strength of mine head: Iudah is my lawgiuer.

9 Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me vnto Edome?

11 Wilt not thou, O God, which haddst forsaken vs, and diddest not goe forth, O God, with our armies?

12 Gue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for he shall tread downe our enemies.

me. * Psal. 50. 8. f From the first verse of this Psalm vnto the last, is made the exposition of the last Psalm and his verse.

PSAL. CIX.

David being falsely accused by Sattens sons Saul, perishe Gods helpe him, and to destroy his enemies. Also vnto them he speaketh of Iudas the traitor vnto Ihu Christ, and of all the like enemies of the church of God: 1. And desireth to be delivered, that his enemies may know the workes to be of God. 2. Thus doth he promise to give prayse vnto God.

1 To him that excelleth. A Psalm of David.

HOLD not thy tongue, O God of my prayse: 2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they have spoken to me with a lying tongue.

3 They compassed me about all with words of hatred, and fought against me without a cause.

4 For my friendship they were my aduersaries, b but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersary stand at his right hand.

7 When he shall be iudged, let him be condemned, and let his prayer be turned into sinne.

8 Let his dayes be few, and let another take his charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be vagabonds, and beg and seeke bread, coming out of their places detokied.

11 Let the extortioner catch all that hee hath, and let the strangers spoyle his laboure.

12 Let there be none to extend mercy vnto him: neither let there be any to shew mercy vpon his fatherlesse children.

13 Let his posterity be destroyed, and in the generation following, let their name be put out.

14 Let the iniquity of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done away.

15 Let let them alway be before the Lord, that he may cut off their memoriall from the earth.

g Thus punisheth the Lord to the third and fourth generation of the parents in their wicked children.

b He prophesieth of the calling of the Gentiles: for except by were called, they could not haue the goodliest of God.

c Let all the world see thy iudgements: that they shall say: God our alfa, and so confesse that thou art glorious.

d When God by his benefits maketh his pathes knowne, he admonisheth vs to be earnest to prayre, to desire him to continue and smite his graces.

e As he hath spoken to Samuel concerning mee, so will hee to me: hee will be to me as a father, and holy in his promise, so that these nations following shall be subiect vnto me.

f From the first verse of this Psalm vnto the last, is made the exposition of the last Psalm and his verse.

a Though all the world condemn me, yet thou wilt approve mine innocencie, and that is a sufficient prayse to me.

b To declare that I had no other refuge, but thee, in whom my confidence was at rest.

c Whether it were Deceit, or Saul, or some familiar friend that hath betrayed him, hee prayeth not of private affection, but moued by Gods Spirit, that God would take vengeance vpon him.

d As to the elect all things iurre to their price: so the reprobate, whose things are good, turne to their damnation.

e This was chiefly accomplished in Iudas. Acts 1. 20. f He declareth that the curse of God doth vnto the extortioners, who thinke to enrich their children by their vnaill good goods, are by Gods iust iudgement

h If Gods glorie shine how all the world, and therefore of all ought to be prayed, what great commendation were it to his people, among whom chiefly it shineth, if they should not earnestly avoide his Name?
c By preferring the poore to high honor and giving the barren children, he sheweth that God worketh not only in his Church by ordinary means, but also by miracles.

4 The Lord is high above all nations, and his glorie about the heavens.
5 Who is like unto the Lord our God, that hath his dwelling on high.
6 Who abaseth himselfe to behold things in the heavens and in the earth?
7 Hee raiseth the needy out of the dust, and lifted up the poore out of the dung.
8 That he may set him with the princes, even with the princes of his people.
9 He maketh the barren woman to dwell with a family, and a joyfull mother of children. Pray ye the Lord,

PSAL. CXIII.

How the Israelites were delivered out of Egypt, and of the wonderful manner that God wrought at that time, which put us in remembrance of Gods great mercy toward his Church, who win the course of nature forth, preferreth his miraculously.

Exod. 12. 31.
a That is, from them that were of strange language.
b The whole people were witnesses of his holy miracle, as of giving them, what of his mighty power in delivering them.
c Seeing that these dead creatures feed Gods power, and after a sort law it, must more his people ought to consider it, and glorifie him for the same.
d Ought then his people to be inestimable, when they see his power and miracle.
e That is, caused miraculously water to come out of the rocke in mount abundance. Exod. 17. 6.

When * Israel went out of Egypt, and the house of Iakob from the barbarous people.
2 Judah was his sanctification, and Israel his dominion.
3 The sea law it, and fled: Iorden was turned backe.
4 The mountaines leaped like rammes, and the hills as lambs?
5 What ailed thee, O sea, that thou fleddest? O Iorden, why wast thou turned backe?
6 Ye mountaines, why leaped ye like rammes, and yee hills as lambs?
7 The earth trembled at the presence of the Lord, at the presence of the God of Iakob.
8 Which e turneth the rocke into waterpools, and the flint into a fountaine of water.

PSAL. CXV.

A prayer of the faithfull against idolatrous tyrants against whom they desire that God would succour them, trusting most constantly that God will performe them in their needs, seeing that he hath adopted and received them into his favour. 15 Promising finally that they would not be commended of so great a benefice, if it would please God to heare their prayer, and deliver them by his omnipotent power.

Not o vnto vs, O Lord, nor vnto vs, but vnto thy Name give the glorie for thy louing mercie, and for thy trustfull like.
2 Wherefore shall the heathen say, b Where is now thy God?
3 But our God is in heaven: he doth whatsoever hee will.
4 Their idols are silver and gold, even the work of mens hands.
5 They haue a mouth, and speake not: they haue eyes, and see not.
6 They haue eares, and heare not: they haue noses and smell not.
7 They haue hands, and touch not: they haue feete, and walke not: neither make they a sound with their throat.
8 They that make them are like vnto them: so are all that trust in them.
9 O Israel, trust thou in the Lord: for hee is their helpe, and their shield.

O house of Aaron trust ye in the Lord, for he is their helpe, and their shield.
11 Yee that feare the Lord, trust in the Lord: for he is their helpe, and their shield.
12 The Lord hath bene mindful of vs, he will blethe, hee will blethe the house of Israel, hee will blethe the house of Aaron.
13 Hee will blethe them that feare the Lord, both small and great.
14 The Lord will increase his graces toward you, even toward you, and toward your children.
15 Ye are blessed of the Lord, which made the heaven and the earth.
16 The heaueus, even the heaveus are the Lords: but he hath giuen the earth to the sonnes of men.
17 The dead praye not the Lord, neither any that I goe downe into the place of silence:
18 But wee will praye the Lord from henceforth and for euer. Pray ye the Lord.

PSAL. CXVI.

David being in great danger of death in the desert of Mann, perceiving the great goodness of God toward him, manifesteth such great mercie, 13 and professeth that hee will be thankfull for the same.

I Lone the Lord, because hee hath heard my voyce and my prayers.
2 For he hath inclined his eare vnto me, when I did call upon him b in my dayes.
3 When the snates of death compassed mee, and the griefes of the graue caught me: When I found trouble and sorow.
4 Then I called vpon the name of the Lord, saying, I beseech thee. O Lord, deliver my soule.
5 The Lord is mercifull and righteous, and our God is full of compassion.
6 The Lord preferreth the simple: I was in misery, and hee saved me.
7 Renne vnto thy rest, O my soule: for the Lord hath bene beneficiall vnto thee.
8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.
9 I shall e walke before the Lord in the land of the living.
10 I beleueed, therefore and I speake: for I was fore troubled.
11 I layd in my seate, All men are liars.
12 What shall I render vnto the Lord for all his benefits toward me?
13 I will b take the cup of saluation, and call vpon the Name of the Lord.
14 I will pay my vowes vnto the Lord, even now in the presence of all his people.
15 Precious in the sight of the Lord is the death of his Saints.
16 Behold, Lord: for I am thy servant, I am thy servant, and the sonne of thine handmaide: thou hast broken my bonds.
17 I will offer to thee a sacrifice of praye, and will call vpon the Name of the Lord.
18 I will pay my vowes vnto the Lord, even now in the presence of all his people.
19 In the courts of the Lords house, even in the mids of thee, O Ierusalem. Pray ye the Lord.

a For they were appointed by God as intruders and teachers of faith and religion for others to follow. b That is, he will continue his graces toward his people.
c And therefore doth hee continue all things therein. d And then declare enough his beneficence, for hee the world fenneth him nothing, but to thew his infinitely care toward men.
e Though the dead feare Gods glorie, yet hee meaneth here, that they praye him not in a Church and Congregation.

a See generally that no pleasure is to be had, as to feele Gods helpe in our necessities, neither that any thing more stirs up our love toward him.
b That is, in convenient time to teete helpe, which was when hee was in distresse.
c Hee heere forth the fruit of his love in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of aid and counsell.
d Which was vnto the Lord, as to the Lord, for hee hath bene beneficiall towards thee.
e The Lord will preserve me, and be my life. f I felt all these things, and therefore was moved by faith to confesse them. 2 Cor. 4. 13.
a I have great distresse: I thought God would not regard man, which is not lies and vanity, yet I overcame this temptation, and felt the comfort.
b In the Law they fed to make a banquet when they gaue fooleme thanks to God, and to take the cuppe

and drinke in signe of thanksgiving. I perceive that God hath a care over his feare, hee bestows his grace, and taketh an interest for his benefice, for that is a just payment, to confesse that we owe all to God.

P S A L. CXVII.

1 Hee exhorteth the Gentiles to praye God because he hath accomplished a favour to them as to the Jewes, the promise of life enoying by Iesus Christ.

All nations, praye ye the Lord: all ye people, praye him.

2 For his louing kindeesse is great toward vs, and the^e teneith of the Lord *endureth* for euer. Praye ye the Lord.

P S A L. CXVIII.

1 David recited of Saul and of the people, at the time appointed, when hee was crowned the kingdom, & for the which hee had a thanksgiving, that for the Lord hee thanketh, and ascribes his praise in all this way. Christ receiveth for faith, who should be of his people recited.

Praise ye the Lord, because he is good: for his mercie *endureth* for euer.

2 Let Israel now say, That his mercie *endureth* for euer.

3 Let the house of Aaron now say, that his mercie *endureth* for euer.

4 Let them that feare the Lord, now say, That is mercie *endureth* for euer.

5 I called vpon the Lord in trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what a man can do vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my^e vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in a man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and song: for he hath bene my deliuerance.

15 The voice of ioy and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but live, and declare the workes of the Lord.

18 The Lord hath chastened me fore, but hee hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness, that I may come into them: & praye the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praye thee, for thou hast heard me, and hast bene my deliuerance.

22 The stone, which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the 1st day, which the Lord hath made: let vs reioyce and be glad in it.

25 O Lord, I pray thee, saue now; O Lord, I pray thee now giue prosperitie.

26 Blessed be he, that commeth in the Name of the Lord: wee haue blessed you out of the house of the Lord.

27 The Lord is mightie, and hath giuen vs light: beside the lanternes with cordes vnder the hedges of the char.

28 Thou art our God, and I will praye thee, O Lord: I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie *endureth* for euer.

I S A L. CXIX.

1 The Prophet exhorteth the children of Gods Church according to his holy word. 224 A, his strength wherein the true seruice of Gods law is, that is, when we come according to his word, and not after our own fantasies.

A L E P H.

Blessed are those that are vpight in their way, and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies, and keepe him with their whole heart.

3 Surely they worke none iniquitie, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 On that my wayes were directed to keepe thy statutes.

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I will praye thee with an vpight heart, when I shall learne the iudgements of thy righteousness.

8 I will keepe thy statutes: forake mee not forever.

become humble to Gods word. d For true religion is to be in the Law of the Lord without hypocrisy. e That is, thy precepts, which containe perfect righteousness. f He refused not to be tried by temptation, but he searcheth to know, if Gods favour can be in him in time.

B E T H.

9 Wherewith shall a young man redresse his way: in taking heed to thy statutes according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue beene faithful in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will deliue in thy statutes, and I will not forget thy word.

example for others to follow Gods word, and leave worldly vanities.

G I M E L.

17 Be beneficiall vnto thy seruant, that I may liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

b Seeing many life in this world is but a passage, what should becom of him if thy word were not our guide?

* Rom. 15. 11. a That is, the most certain and constant testimony of all testimonies of his Fatherly grace.

a Because God by creating David King, therewith his mercie toward his afflicted Church, the Prophet due to our only himselfe shanke God, but exhorteth also the people to doe the same.

b Wee are here taught by the more that troubles oppress vs, the more ought we to be intaken in prayer.

c Being exalted to that state, hee affixeth himselfe to haue mine euer to be his enemy. Yet he doubted not, but God would minde him, because hee had pleased him.

d He exhorteth that he had a confidence in him, to haue beene preferred to the kingdom, and therefore he put his trust in God and obeyed.

e He noteth Saul his chiefe enemy, f That is, he was deliuered, it came out of his mouth, nor of the power of nia, but only of Gods favour, therefore he will praise him.

g He prometheth both to render grace himselfe, and to cause others to doe the same, because hee was in his person the Church was restored.

h So the ill, that are both false and true, may be his inward power. i He will be the doer of the Tabernacle to be opened, that he may direct his thankful multitude.

* IJa. 48. 16.

mat. 23. 22. after a. 11. roman 9. 33. 1. pet. 2. 6. 7. h Though Saul and the chiefe power is to be King, yet God hath preferred me above them all.

i Wherein God hath sheweth chiefly his mercie, by appointing me king, and deliuering his Church.

m The people praise the prophet of David kingdom, who was the figure of Christ.

n Which are the Priests, and haue discharged the elect, in Num. 2. 23. o Because hee hath overcome darkness to light, we will create in the world a day of light.

p The Prophet exhorteth the children of Gods Church according to his holy word. 224 A, his strength wherein the true seruice of Gods law is, that is, when we come according to his word, and not after our own fantasies.

q Here they are not called blessed, but they think themselves wise in their own iudgement, nor which may be to themselves a stumbling block, but they whoe conseruation is without by pacifice.

r For they are ruled by Gods Spirit and grace to do as hee will.

s David acknowledgeth his impietie, desiring God to reioyce in him, because hee had beene a sinner.

t Because youth is most subject to incontinencie, hee chiefly exhorteth them to frame their hearts to Gods word.

u It Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan, and the world.

v The Prophet desireth Gods assistance, and daily we are in need thereof.

w The Prophet desireth to be able to see the wonders of the Law, that hee may be able to see the wonders of the Law.

x The Prophet desireth to be able to see the wonders of the Law, that hee may be able to see the wonders of the Law.

a In all ages thou hast plagued all flesh which maliciously and contemptuously despise from thy trust.
d When the power of the world gaue false fence to me, thy sword was a guide and counsellor to teach me what to doe, and to comfort mee.

17 Thou hast destroyed the proud: cursed are they that doe erre from thy commandements.
18 Remoune from me shame and contempt: for I haue kept thy testimonies.
19 Princes also did sit, and speake against mee: but thy seruant did meditate in thy statutes.
20 All thy testimonies are my delight, and my counsellors.

D A L E T H.

a That is, it is almost brought to the grave, and with-out thy Word I cannot liue.
d I haue confessed mine offences, and now depend wholly on thee.
e If God did not maintaine by his word, our life would drop away in a moment.
f Induced me in thy word, whereby my minde may be purged from vanity, and taught to obey thy will.
g By this testifieth that wee can neither chuse good, cleaue to Gods word, nor runne forward in his way, except hee make our hearts large to receive grace, and willing to obey.

25 My soule cleaueth to the dust: quicken me according to thy word.
26 I haue declared my wayes, and thou hearest me: teach me thy statutes.
27 Make me to vnderstand the way of thy precepts, and I will meditate in thy wondrous works.
28 My soule melteth for heavynesse: rayse mee vp according to thy word.
29 Take from me the way of lying, and grant me graciously thy Law.
30 I haue chosen the way of truth, and thy iudgements haue I layd before me.
31 I haue cleaue to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandements, when thou shalt enlarge mine heart.

H E.

a He sheweth that he cannot follow on to the end, except God teach him oftentimes, and lead him forward.
b Not only in outward contention, but also inward affliction, but also inward affliction.
c Hee by meaning all other vices, because that countenances is the root of all euill.
d Meaning, all his senses.
e Let me not fall to thy dishonour, but let mine heart still deliue in thy gracious word.

33 Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding and I will keepe thy Law, yea, I will keepe it with my whole heart.
35 Direct mee in the path of thy commandements; for therein is my delight.
36 Incline mine heart vnto thy testimonies: and not to contemptions.
37 Turne away mine eyes from regarding vanity, and quicken me in thy way.
38 Stablish thy promise to thy seruant, because hee feareth thee.
39 Take away my rebuke that I feare: for thy iudgements are good.
40 Behold, I desire thy commandements: quicken me in thy righteousness.

V A V.

a He sheweth that Gods mercy and love is the first cause of our saluation.
b By trusting in Gods word hee comforteth himselfe.
c As he is able to confute the flanders of his vnbelievers.
d They that simply walke after Gods word, haue no lets to intangle them, whereas they that doe contrary, are vnto nettes and snares.
e They that simply walke after Gods word, haue no lets to intangle them, whereas they that doe contrary, are vnto nettes and snares.
f He sheweth that the children of God ought not to suffer their Fathers prayer to be obscured by the vaine pompe of flatters.

41 And let thy louing kindness come vnto mee, O Lord, and thy saluation according to thy promise.
42 So shall I make answer vnto my blasphemers: for I trust in thy word.
43 And take not the words of truth vnto me out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Law for euer and euer.
45 And I will walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before Kings, and will not be ashamed.
47 And my delight shall be in thy Commandements, which I haue loued.
48 Mine handes also will lift vp vnto thy Commandements, which I haue loued, and I will meditate in thy statutes.

Z A I N.

49 Remember a the promise made to thy seruant; wherein thou hast caused me to trust.
50 It is my comfort in my trouble; for thy promise hath quickened me.
51 The proud haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembered thy iudgements of old, O Lord, and haue bene comforted.
53 A Feare is come vnto mee for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my pilgrimage.
55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.
56 This I haue done I kept thy precepts.

C H E T H.

57 O Lord, that art my portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto mee according to thy promise.
59 I haue considered my wayes, and turned my feet into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am a companion of all them that feare thee, and keep thy precepts.
64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

T E T H.

65 O Lord, thou hast dealt graciously with thy seruant, according vnto thy word.
66 Teach me good iudgement and knowledge: for I haue beleueed thy commandements.
67 Before I was afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach mee thy statutes.
69 The proud haue imagined alie against me: but I will keepe thy precepts with my whole heart.
70 Their heart is as fat as greafe, but my delight is in thy Law.
71 It is good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto mee, then thousands of gold and silver.

I O D.

73 Thine handes haue made mee and fashioned me: giue mee vnderstanding therefore, that I may learne thy commandements.
74 So they that be feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me justly.
76 I pray thee that thy mercie may comfort mee, according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may be cleue: for thy Law is my delight.
78 Let the proude be ashamed: for they haue despised thee, when thou haue felt Gods mercies, and was as dead.

a Though hee feels Gods hand hit to he vpon him, yet hee is rellish on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which commente Gods word, and treade his religion vnder foote.
c That is, they are examples, whereby thou declarest thy selfe to be iudge of the world.
d That is, a vehement zeale to thy glory and indignation toward euill.
e I am persuaded that to keepe thy Law is an heritage and great gaue for me.
f He sheweth that none can imbrace the word of God, except hee consider his vniuersal imperfections in his wayes.
g They haue gone out to draw me into their company.
d Not only in outward content, but also inward affliction, but also inward affliction.
e For the knowledge of Gods word is a singular token of his fauour.
a Having proved by experience that God was true in his promise, hee desired that hee would increase in him knowledge and iudgement.
b So I remember faith, that before the Lord touched him, he was like a calf: vnto me: for that the use of Gods rods, it is to call vs home to God.
c Their heart is indurate and hardened, purified up with pride, and vaine estimation.
d Hee confesseth that before that hee was rebellious, as man by nature is.
e Because God leaueh not his worke that he hath begun, hee desireth a new grace: that is, that hee would continue his mercies.
f When God sheweth his grace toward any, hee reuolunteth to others, that be faithfull: not them that trust in him.
g Ebr. on thy right, hee was as dead.

a That is, be comforted by mine example.
b I am ſure that there can be no true feare of God without the knowledge of his word.

dealt wickedly and falſly with me: but I meditate in thy precepts.

79 Let ſuch as feare thee d turne unto me, and they ſhall know thy teſtimonies.

80 Let mine heart be vp right in thy ſtatutes, that I be not afhamed.

C A P H.

81 My ſoule a fainteth for thy ſaluation; yet I wait for thy word.

82 Myne eyes ſayle for thy promiſe, ſaying, When wilt thou comfort me?

83 For I am like a bottle in the ſmoake; yet doe I not forget thy ſtatutes.

84 How many are the c dayes of thy ſervant? When wilt thou execute iudgement on them that perſecute me?

85 The proud haue digged pits for me, which is not after thy Law.

86 All thy commandements are true: they perſecute me falſly: e helpe me.

87 They had almoſt conſumed me vpon the earth: but I forſooke not thy precepts.

88 Quickene me according to thy louing kindnes: fo ſhall I keepe the teſtimony of thy mouth.

L A M E D.

89 O Lord, thy word endureth for euer in a heauen.

90 Thy truth is from generation to generation: thou haſt layed the foundation of the earth, and it abideth.

91 They b continue euen to this day by thine ordinances: for all are thy ſervants.

92 Except thy law had bin my delite, I ſhould now haue perished in mine affliction.

93 I will neuer forget thy precepts, for by them thou haſt quickened me.

94 I am b thine, ſaue me for I haue fought thy precepts.

95 The wicked haue waited for me to deſtroy me: but I will conſider thy teſtimonies.

96 I haue leane an end of all perfection; but thy commandement is exceeding large.

M E N.

97 Oh how loue I thy law! it is my meditation continually.

98 By thy commandements thou haſt made me wiſer then mine enemies: for they are euer wile me.

99 I haue had more vnderſtanding then all my teachers: for thy teſtimonies are my meditation.

100 I vnderſtood more then the ancient, becauſe I kept thy precepts.

101 I haue refined my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for e thou diſſect ſuch me.

103 How ſweete are thy promiſes vnto my mouth, yet, more then honey vnto my mouth.

104 By thy precepts I haue gotten vnderſtanding: therefore ſhall all the wayes of falſhood.

N V N.

105 Thy word is a lanterne vnto my feete, and a light vnto my pathis.

106 I haue o ſworne and will performe it, that I will not ſin againſt thee.

107 Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

108 Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

109 Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

110 Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

111 Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

I will keepe thy righteous iudgements.

107 I am very lowe afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beſeech thee, accept the free offerings of my mouth, and teach me thy iudgements.

109 My d ſoule is continually in mine hand; yet doe I not forget thy law.

110 The wicked haue laid a ſnare for me: but I ſwaine not from thy precepts.

111 Thy teſtimonies haue I taken as an e heritage for euer: for they are the joy of mine heart.

112 I haue applied mine heart to fulfill thy ſtatutes alway, euen vnto the end.

S A M E C H.

113 I hate e vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and ſhield, and I truſt in thy word.

115 b Away from mee, yee wicked: for I will keepe the commandements of my God.

116 Staſſible me according to thy promiſe, that I may liue, and diſappoint me not of mine hope.

117 c Say thou me, and I ſhal be ſafe, and I will delight continually in thy ſtatutes.

118 Thou haſt broken down all them that depart from thy ſtatutes: for their d deceit is vaine.

119 Thou haſt taken away all the wicked of the earth like e ſtraw: therefore I loue thy teſtimonies.

120 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

121 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

122 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

123 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

124 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

125 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

126 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

127 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

128 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

129 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

130 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

131 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

132 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

133 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

134 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

135 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

136 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

137 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

138 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

139 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

140 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

141 My ſelfe trembleth for feare of thee, and I am afraid of thy iudgements.

c That is, my prayer, and thanksgiving, which is a sacrifice of praise, which is the voice of the heart, Chap. 14, verse 2.

d That is, I am in continual danger of my life.

e To receive my worthy things.

f I will not sin against thee.

g I will not sin against thee.

h I will not sin against thee.

i I will not sin against thee.

j I will not sin against thee.

k I will not sin against thee.

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aa I will not sin against thee.

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ag I will not sin against thee.

ah I will not sin against thee.

ai I will not sin against thee.

aj I will not sin against thee.

a Because none should esteem Gods word according to the changes of things in this world, he sheweth that it abideth in heaven, and therefore is immutable.

b Seeing the earth and all creatures remaine in that estate wherein thou haſt created them, much more thy truth remaine conſtant and unchangeable.

c He promiſeth by effect, that he is Gods child, becauſe he ſeeketh to vnderſtand his word.

d There is nothing ſo perfect in earth, but it hath a end, onely Gods word laſteth for euer.

e M E N.

f Oh how loue I thy law! it is my meditation continually.

g By thy commandements thou haſt made me wiſer then mine enemies: for they are euer wile me.

h I haue had more vnderſtanding then all my teachers: for thy teſtimonies are my meditation.

i I vnderſtood more then the ancient, becauſe I kept thy precepts.

j I haue refined my feete from euery euill way, that I might keepe thy word.

k I haue not declined from thy iudgements: for e thou diſſect ſuch me.

l How ſweete are thy promiſes vnto my mouth, yet, more then honey vnto my mouth.

m By thy precepts I haue gotten vnderſtanding: therefore ſhall all the wayes of falſhood.

n N V N.

o Thy word is a lanterne vnto my feete, and a light vnto my pathis.

p I haue o ſworne and will performe it, that I will not ſin againſt thee.

q Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

r Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

s Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

t Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

u Thy word is a ſunne and a ſhield vnto me, and a light vnto my pathis.

a Of four felues we are but darkeſſe and cannot lee, except we be lightned with Gods word.

b So all the faithfull ought to bind themſelues to Gods cleane oath and promiſe, to ſtirre vp their hearts to embrace Gods word.

c I will not sin against thee.

d I will not sin against thee.

e I will not sin against thee.

f I will not sin against thee.

g I will not sin against thee.

h I will not sin against thee.

i I will not sin against thee.

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cz I will not sin against thee.

ca I will not sin against thee.

cb I will not sin against thee.

cc I will not sin against thee.

cd I will not sin against thee.

ce I will not sin against thee.

d He ſwearth what ought to be zeale of Gods children, when they ſee his word contemned.

136 Mine eyes gush out with rivers of water, becauſe they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord; and iuſt are thy iudgements.

138 Thou haſt commanded a iuſtice by thy teſtimonies and truth eſpecially.

139 * My zeale hath enen conſumed mee; becauſe mine enemies haue forgotten thy words.

140 Thy word is precious & ſweet pure, and thy ſervant loveth it.

141 I am ſmall and deſpiſed: yet doe I not forget thy precepts.

142 Thy righteouſneſſe is an everlaſting righteouſneſſe, and thy Law is truth.

143 Trouble and anguiſh are come upon mee: yet are thy commandments my delight.

144 The righteouſneſſe of thy teſtimonies is everlaſting: grant me underſtanding, and I ſhall abide.

K O P H.

145 I have cried with my whole heart: heare me, O Lord, and I will keepe thy ſtatutes.

146 I called upon thee; ſave me, and I will keepe thy teſtimonies.

147 I prevented the morning light, and cried: for I waited on thy word.

148 Mine eyes prevent the night watches, to meditate in thy word.

149 Heare my voyce according to thy loving kindneſſe: O Lord, quicken me according to thy iudgement.

150 They draw neere that follow after carnalitie, and are farre from thy law.

151 Thou art mercie, O Lord: for all thy commandments are true.

152 I have known long ſince d by thy teſtimonies, that thou haſt eſtabliſhed them for ever,

R E S H.

153 Behold mine affliction, and deliver me: for I have not forgotten thy law.

154 Pleade my cauſe, and deliver me; quicken me according unto thy word.

155 Salvation is farre from the wicked, becauſe they ſeeke not thy ſtatutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.

157 My perſecutors are mine oppreſſours: are many: yet doe I not waſtne from thy teſtimonies.

158 I ſaw the transgreſſions and was grieved, becauſe they kept not thy word.

159 Conſider, O Lord, how I d love thy precepts: quicken me according to thy loving kindneſſe.

160 The beginning of thy word is truth, and all the iudgements of thy righteouſneſſe are true for ever.

S C H I N.

161 Princes have a perſecuted mee without cauſe: burning heart hood in awe of thy words.

162 I rejoyce at thy word, as one that ſincketh a great ſpoyle.

163 I hate falſhood and abhorre it, but thy Law doe I love.

164 Seven times a day doe I praye thee, becauſe of thy commandments.

165 They that love thy law, ſhall have great

proſperity, and they ſhall have none hurt.

166 Lord, I have trusted in thy ſalvation, and have done by thy commandments.

167 My ſoule hath kept thy teſtimonies: for I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and give me underſtanding: a according unto thy word.

170 Let my ſupplication come before thee, and deliver me according to thy promiſe.

171 My lips ſhall ſpeake prayſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall intreate of thy word: for all thy commandments are righteous.

173 Let thine hand helpe me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord, and thy Law is thy delight.

175 Let my ſoule live, and it ſhall praye thee, and thy iudgements ſhall helpe me.

176 I have gone ſt ay like a loſt ſheepe: ſeeke thy ſervant, for I doe not forget thy commandments.

P S A L. CXX.

1 The prayer of David being exiled by the falſe reports of Sauls flatterers. 2 And therefore he lamenteth his long exile among thoſe infidels. 3 Who were given to him kinde of wickednes and contention.

A ſong of degrees.

1 Called unto the Lord in my trouble, and hee heard me.

2 Deliver my ſoule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring unto thee? or what doeth it availle thee?

4 It is as the d ſharpe arrowes of a mighty man, and as the coales of lupiner.

5 Woe is to me that I remaine in Mebeth, and dwell in the tents of Kedar.

6 My ſoule hath too long dwelt with him that hateth peace.

7 I ſeeke peace, and when I ſpeake thereof, they are bent to warre.

that there is nothing to ſharpe to pierce, nor ſo hot to ſet on fire, as a ſlanders tongue. 2 The people of Aſſyria, which came of Lapeth, Genetiſ, to ſay, that of the ſons of Iſrael he declared them to be Mebeth, and Kedar, to wit, the Philiftines, which had degenerated from that godly father, and hated and contemned againe all the faithfull.

P S A L. CXXI.

1 This Pſalme teacheth that the faithfull ought onely to look for helpe at God, who ſurely doth maintaine, preſerve and prefer his Church.

A ſong of degrees.

1 Will lift up mine eyes unto the mountaines; from whence my helpe ſhall come.

2 Mine helpe cometh from the Lord, which hath made the heaven and the earth.

3 He will not ſuffer thy foot to ſlip, for he that keepeth thee, will not be ſlumber.

4 Behold, he that keepeth Iſrael; will neither ſlumber nor ſleepe.

5 The Lord is thy keeper: the Lord is thy ſhadow at thy right hand.

6 The ſunne ſhall not ſmite thee by day, nor the moone by night.

cuer every member thereof. e Neither heat nor cold, nor any inconvenience ſhall be able to deſtroy Gods Church: a beſt for a time they may moleſt it.

d He ſwearth what we muſt firſt have ſaid before we can worſhip and pleaſe God, e I ſhall to reſpect of men, for I have choſen thee alwayes before mine eyes, at the iudge of my doings,

a At thou haſt promiſed to be the ſchoolmaſter unto all them that deſire of thee, b The word is ſufficient to prove forth conſumation, c All his prayer and deſire is to protect the Word, of God.

d That is, thy providence, a care over me, and where-ever thou wilt ing mine enemies, e Being chaſted to and for my enemies, and having no place to reſt in,

a That is, liſting up the voice and riling in ſinging.

b And the children of God ought to rejoyce when they ſuffer for righte, ſince ſake, yet it is a great griefe to the fleſh to beate all for well doing, c He ſaith himſelfe that God would turne their craft to their owne edification, d He ſaith that

a Or, about the mountaines: meaſuring, that therein is a ſignification of this world, wherein he can truſt, but onely God.

e He accuſeth mans ingratitude, which cannot depend on Gods power,

b He ſaith that Gods providence

not onely watcheth over his Church in general, but alſo

not onely watcheth over his Church in general, but alſo

not onely watcheth over his Church in general, but alſo

not onely watcheth over his Church in general, but alſo

PSAL. CXXVIII.

1 He foretold that blessedness appertaineth to all universality, but to them only that feare the Lord, and walke in his wayes.

¶ A Song of degrees.

Blessed is every one that feareth the Lord, and walketh in his wayes.

2 When thou esteem the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Lo, surely thus shall man be blessed, that feareth the Lord.

5 The Lord out of Zion shall bless thee, and thou shalt see the wealth of Jerusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

a God approueth a not our life, except it be reformed according to his word.

b The world esteemeth them happy, which live in wealth and idleness; but the holy Ghost approueth them best that live of the meane profession of their labours.

c Because Gods favour appereth so none outward thing, more than to increase of children, he prometh to enrich the faithful with this gift. d Because of the promise blessing which God hath made to his Church, these temporal things shall be granted. e For except God bless his Church publicly, this private blessing were nothing.

PSAL. CXXX.

1 He admonisheth the Church to keep it as if it were afflicted, by the righteous Lord, which shall be destroyed. 6 And the enemies for all their glorious power, shall suddenly be destroyed.

¶ A Song of degrees.

They have oftentimes afflicted mee from my youth (may I Israel now say.)

2 They have oftentimes afflicted me from my youth: but they could not prevail against me.

3 The plowers plowed vpon my backe, and made long furrows.

4 But the righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 ¶ They shall be as the grasse on the house tops, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap.

8 ¶ Neither they which goe by, say, The blessing of the Lord be vpon you, or, We bless you in the Name of the Lord.

a The Church now afflicted, ought to remember how her condition hath beene full from the beginning to be molested most grievously by the wicked: yet in time it hath ever bene delivered.

b Because God is righteous, he cannot but plague his adversaries, and deliver his, as often out of the plough. c The enemies that lift them shall not high, and as it were approach neere to the Sunne, are consumed with the heat of Gods wrath, be asue they are not grounded in godly humilitie. d That is, the wicked shall perish, and none shall pae for them.

PSAL. CXXX.

1 The people of God true their bottomless miseries doe cry vnto God, and are heard. 3 They confesse their finnes, and see vnto Gods mercies.

¶ A Song of degrees.

Out of the deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straightly markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou mayest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morn: g.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a Being in great distress and sorrow.

b He declareth that he cannot be sure of Gods favour, by any good works, but by the grace of his mercie.

c It can be conceived that the enemies of the Church, as it were, are as the reprobate,

PSAL. CXXXI.

1 Dauid charged with enemies and goodie desire to reigne, practiseth his humility, and in despite before God, and teacheth all men what they should doe.

¶ A Song of degrees, or Psalm of Dauid.

Lord, a meane heart is not haughty, neither are mine eyes high: neither haue I walked in great breakers and hid from me.

2 Surely I haue behated my life, like one wained from his mother, and kept silence: I am in my life as one that is wained.

3 Let Israel waite on the Lord from henceforth and for ever.

a He ferreth forth his great humility, as an example to all rulers and governors. b Which puffe the meane and limita of his vocation. c He was void of am it on and wicked desires.

PSAL. CXXXII.

1 The foolishness pronounced on Gods promise made vnto David, desire that he would establish the same, both as touching his patience, and the building of the Temple, to pray there as was foretold, Deut. 12. 5.

¶ A Song of degrees.

Lord, remember Dauid with all his affliction: 2 Who I swaie vnto the Lord, and vowed vnto the mighty God of Isakob, say so.

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed.

4 Nor suffer mine eyes to sleepe, nor mine eyelids to slumber.

5 Vntill I finde out a place for the Lord, an habitation for the mighty God of Isakob.

6 Lo, we heard of it in Ephraim, and found it in the fields of the forrest.

7 Wee will enter into his Tabernacles, and worship before his footstole.

8 Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saints reioyce.

10 For thy seruants Dauids sake refuse not the face of thine Anoynted.

11 The Lord hath sworn in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my Couenant, and my reformation, that I shall teach them, their sonnes also shall sit vpon thy throne for ever.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for ever; here will I dwell, for I haue a delight therein.

15 I will surely bless her vitales, and will fasten her poore with bread.

16 And will cloath her Priests with salvation, and her Saints shall shout for ioy.

17 There will I make the home of Dauid to bud: for I haue ordeined a light for mine Anoynted.

18 His enemies will I cloath with shame, but on him his crowne shall flourish.

a That is, with how great difficulty he came to the kingdom, and with how great care and due he came to build thy Temple. b Because the chiefe charge of the king was to set forth Gods glory, he is the one that he could take no rest, neither would hee about any worldly thing, were it neuer so necessary, before he had executed his office. c That is, the Arke, which was a figure of Gods presence. d The common built was that the Arke should be the house of Ephraim, that is, in Beth-lehem a plentiful place: but after we perceived that thou wouldst place it in Ierusalem, which was barren as a barrell, and compassed about onely with hills.

e That is, Ierusalem, because that afterward his Arke should remount to none other place. f Let the effect of thy grace both appear in the Priests and in the people.

g As thou first madest promise to Dauid, so continue it to his posterity, that what he desired they should see for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual. i Meaning for his owne like and not for the plentifulness of the place for he prometh to bless it, declining before that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet he prometh to restore it.

PSAL. CXXXIII.

1 This Psalm conieyneth the commendation of brotherly amitie among the seruants of God.

¶ A Song of degrees, or Psalm of Dauid.

Brother, how good and how comely a thing it is, brethren to dwell euery together.

2 As thou first madest promise to Dauid, so continue it to his posterity, that what he desired they should see for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual. i Meaning for his owne like and not for the plentifulness of the place for he prometh to bless it, declining before that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet he prometh to restore it.

a Because the brethren were together, they should be as brethren, and therefore he sheweth by these similitudes the commodity of brotherly loue.

b To wit, of that

c The Babylonians

d Albeit the faith-

e As they cannot

f As they cannot

g The common in-

h The Church is most

i The Church is most

j The Church is most

k The Church is most

l The Church is most

m The Church is most

n The Church is most

o The Church is most

p The Church is most

q The Church is most

r The Church is most

s The Church is most

t The Church is most

u The Church is most

v The Church is most

w The Church is most

x The Church is most

y The Church is most

z The Church is most

in the midst thereof.

3 Then they that led vs captive, & required of vs longes and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.

4 How shall we sing, said we, a long of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the soole of my mouth: yea, if I preferre not Ierusalem to my chiefest ioy.

7 Remember the children of Iedom, O Lord, in the day of Ierusalem, which said, Rase it, rase it to the foundaion thereof.

8 O daughter of Babel, worthy to be destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh and deliueh thy children against the stones.

5 Thou heldst me as a kite behind and before, and layest thine d hand vpon me.

6 Thy knowledge is too wonderfull for me: it is lo high that I cannot attaine vnto it.

7 Whether shall I goe from thy Spirit? or whether shall I rise from thy preffence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the vndermost parts of the sea:

10 Yet whether shall thine hand leade me, and thy right hand hold me.

11 If I say, Yet the darkenesse shall hide me, euen the night shall be light about me.

12 Yea, the darkenesse is light not from thee: but the night shineth as the day: the darkenesse and light are both alike.

13 For thou hast possessed my reins: thou hast covered me in my mothers wombe.

14 I will praise thee, for I am a fearefully and wonderfully made: marvellous are thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth.

16 Thine eyes did see me, when I was without forme: I for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How many declare therefore are thy thoughts vnto me, O God! how great is the lumme of them!

18 If I should count them, they are more then the sand: when I awake, I am still with thee.

19 O that thou wouldst say, O God, the wicked and bloody men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Doe not I hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfeigned hatred, as they were mine vtter enemies.

23 Try mee, O God, and knowe mine heart: proue me and know my thoughts.

24 And consider if there be any way for wickednes in me, and leade me in the way of euertieship of the world, when they would let vs to serve God sincerely. P or

any becomen vs as israelites: meaning, that though we were subiect to me, yet was not our guen to wickednesse, and to proue God by seuelion, q That is, continue vs labour towards me to the end.

PSAL CXL.

1 David complaineth of the crueltie, falshood and iniuries of his enemies. 2 Against which he prayeth vnto the Lord, and desireth remission of his helpe and succour. 3 Afterward he proueth his guilt to praise the Lord, and to assure himselfe of his benignitie.

4 To him that excellith. A Psalm of David.

Deliver mee, O Lord, from the euill man: preserve me from the cruell man:

2 Which imagine euill things in their hearts, and make warre continually.

3 They have sharpened their tongues like a serpent: adders poison is vnder their lips, Selah.

4 Keepe d me, O Lord, from the hands of the wicked: preserve me from the cruell man, which purporeth to cause my feets to slide.

5 The proud haue layd a snare for mee, and spread a net with cordes in my pathway, and set gremnes for mee, Selah.

6 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers, worldings,

7 O Lord,

d Thou forguident me with thine hand, that I may not be ashamed to way, but where thine appointest me.

e For in thy power and knowledge I

f Thy power doth for as I did me, that I can escape

g Through darknesse be in hope to man

h Light, yet I feruent thine eyes as well as the light.

i Thou hast made me in all parts, and therefore must needs know me.

j Considering thy workes in forming me, I cannot but praise thee and feare thy mighty power.

k That is, in my mothers wombe: which be compassed to the inward parts of the extrie.

l Seeing that thou diddest know me before I was composed of either flesh or bone, much

m Thou knowest me when thou hast fashioned me.

n How ought we to esteeme the excellēt declaration of thy wisdom in the creation of man?

o I continually see new occasions to meditate in thy wisdom, and to praise thee.

p He that becometh bold to contemne all the hatred of the wicked, and

q Or

which persecuteth me of mine enemies, and without cause.

r That is, by their false accusations & lies they kill the barred of the wicked against me.

s He sheweth what he opposeth the wicked vs, who power and force false them.

t He declareth what is the remedy of the godly, when they are oppressed by the

u Thou knowest my meaning before I speak.

v Thou knowest my meaning before I speak.

w Thou knowest my meaning before I speak.

x Thou knowest my meaning before I speak.

y Thou knowest my meaning before I speak.

z Thou knowest my meaning before I speak.

a Thou knowest my meaning before I speak.

b Thou knowest my meaning before I speak.

c Thou knowest my meaning before I speak.

d Thou knowest my meaning before I speak.

e Thou knowest my meaning before I speak.

f Thou knowest my meaning before I speak.

g Thou knowest my meaning before I speak.

h Thou knowest my meaning before I speak.

i Thou knowest my meaning before I speak.

j Thou knowest my meaning before I speak.

k Thou knowest my meaning before I speak.

l Thou knowest my meaning before I speak.

m Thou knowest my meaning before I speak.

PSAL CXXXVIII.

1 David with great courage confesseth the wickednesse of God toward him, the which he hateth, & that he is known to foreign princes, who shall praise the Lord together with him. 2 And here he sheweth how the like comfort of God in the time following, as he had heretofore.

A Psalm of David.

I will praise thee with my whole heart: euen before the gods will I praise thee:

2 I will worship toward thine holy Temple and praise thy Name, because of thy louing kinnesse and for thy truth: for thou hast magnified thy Name aboue all things by thy word.

3 When I called, then thou hearest me, and hast increased strength in my soule.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the wordes of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high, yet he beholdeth the lowly, but the proud he knoweth afarre off.

7 Though I walke in the middes of trouble, yet wilt thou reuile me: thou wilt brech forth.

8 Thine hand vpon the wrath of mine enemies, and thy right hand shall save me.

9 The Lord will performe his worke toward mee: O Lord, thy mercy endureth for euer: forsake not the workes of thine hands.

PSAL CXXXIX.

1 David declareth his heart from all hypocrisy, sheweth that there is nothing he hid, which God hath not, 2 Which he confirmeth by the example of men. 3 After declaring his zeale and feare of God, he protesteth to be content to all them that contemne God.

4 To him that excellith. A Psalm of David.

O Lord, thou hast tried me, and known me.

2 Thou knowest my sitting and my rising: thou understandest my thoughts afarre off.

3 Thou hast compassed my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but loe, thou knowest it wholly, O Lord.

5 Sometime they are

6 Thou knowest my meaning before I speak.

7 Thou knowest my meaning before I speak.

8 Thou knowest my meaning before I speak.

9 Thou knowest my meaning before I speak.

10 Thou knowest my meaning before I speak.

a Bze in the pre-

b And of them that

c And of them that

d And of them that

e And of them that

f And of them that

g And of them that

h And of them that

i And of them that

j And of them that

k And of them that

l And of them that

m And of them that

n And of them that

o And of them that

p And of them that

q And of them that

r And of them that

s And of them that

t And of them that

u And of them that

v And of them that

7 O Lord God the strength of my salvation,
thou hast covered my head in the day of battell.
8 Let not the wicked have his desire, O Lord;
neither let his wicked thought, lest they be
proud. Selah.
9 As for the chiefs of them that compass
mee about, let the mischief of their own lips
come upon them.
10 Let coales fall upon them: let him cast
them into the fire, and into the deepe pits that
they are in.
11 For the backbiter shall not be established
upon the earth, euill shall hunt the cruell man
to destruction.
12 I know that the Lord will avenge the af-
flicted, and iudge the poore.
13 Surely the righteous shall praye thy Name,
and the iust shall dwell in thy presence.

P S A L. CXLII.

David being grievously persecuted under Saul, only
fleeth vnto God to haue succour. 3 Desiring him to
avert his afflictions, that he may patiently abide till God
take vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee: haue thee vnto mee;
heare my voyce, when I cry vnto thee.
2 Let my prayer be directed in thy fight as in-
cense, and the lifting vp of mine hands as an
evening sacrifice.
3 Set a watch, O Lord, before my mouth, and
keepe the dore of my lips.
4 Incline not mine heart to euill, that I should
commit wicked works with them that worke in-
iquitie: and let me not eate of their delicacies.
5 Let the righteous smite me: for that is a bene-
fit: and let him reprove me, and it shall be a pre-
cious oyle that shall not breake mine head; for
within a while I shall euery pray in their miseries.
6 When their iudges shall be cast downe in
stone places, they shall heare my wordes, for they
are iust.
7 Our bones lie scattered at the graues mouth,
as he that heweth wood or diggeth in the
earth.
8 But mine eyes looke vnto thee, O Lord God:
in thee is my trust; leave not my soule desolate.
9 Keepe mee from the snare, which they haue
laid for me, and from the gremes of the workers
of iniquitie.
10 Let the wicked fall into his nets toge-
ther, whiles I escape.

P S A L. CXLII.

The Prophet neither allowed with feare, nor armed
away with anger, nor faced with desperation, would kill
Saul: but with a quiet mind desired that he might
prayerfully God, who did preserve him.

A Psalm of David, to give instruction, and a
prayer when he was in the cave.
Cryd vnto the Lord with my voyce, with my
voyce I prayed vnto thee, O Lord.
2 I powred out my meditation before him, and
declared mine affliction in his presence.

3 Though my spirit was in perplexitie in me,
yet thou knewest my path; in the way wherein I
walked, thou hast pitifully laid a snare for me.
4 I labored vpon my right hand, and beheld,
but there was none that would know me; all re-
suge failed me, and I none cared for my soules.
5 Then cried I vnto thee, O Lord, and said,
Thou art mine hope, and my portion in the land
of the liuing.
6 Hearken vnto my cry, for I am brought ve-
ry low; deliver me from my persecuters, for they
are too strong for me.
7 Bring my soule out of prison, that I may
praise thy Name, then shall the righteous com-
mend me, when thou art beneficiall vnto me.
8 Either to reioyce at my wonderfull deliverance, or to let a curse come vpon mine
head.

P S A L. CXLIII.

An earnest prayer for remission of sinnes, acknowledging
that the enemies did him, cruelly persecute him by Gods
will and iudgement. 3 He desireth to be relieved to grace,
in that he is governed by his Holy Spirit, that he may find
the remission of his sinnes in the true sense of grace of God.

A Psalm of David.

Hear my prayer, O Lord, and hearken vnto
my supplication: answer me in thy truth,
and in thy righteousness.
2 And enter not into iudgement with thy
seruant: for in thy sight shall none that liueth,
be iustified.
3 For the enemy hath persecuted my soule:
he hath limited my life downe to the earth: hee
hath laid me in the darkenesse, as they that haue
beene dead long agoe.
4 And my spirit was in perplexitie in me, and
mine heart within me was amazed.
5 Yet doe I remember the time past, I me-
ditate in all thy workes, yea, I doe meditate in the
workes of thine hands.
6 I stretch forth mine hands vnto thee; my
soule desireth after thee, as the thistle land. Selah.
7 Heare mee speedily, O Lord, for my spirit
faileth, hide not thy face from mee, else I shall be
like vnto them that goe downe into the pit.
8 Let mee heare thy voyce loud in the
morning, for in thee is my trust, shew me the
way, that I should walke in, for I lift vp my soule
vnto thee.
9 Deliver me, O Lord, from mine enemies;
for I hid mee with thee.
10 Teach me to doe thy will, for thou art
my God: let thy good Spirit leade mee vnto the
land of righteousness.
11 Quicken me, O Lord, for thy Names sake,
and for thy righteousness bring my soule out of
trouble.
12 And for thy mercy smite mine enemies,
and destroy all them that oppresse my soule, for
I am thy seruant.

h Let mine eyes looke vnto thee, O Lord God:
in thee is my trust; leave not my soule desolate.
i Keepe mee from the snare, which they haue
laid for me, and from the gremes of the workers
of iniquitie.
j Let the wicked fall into his nets toge-
ther, whiles I escape.

P S A L. CXLIV.

He prayeth the Lord to deliver him from his enemies, and
from his sinnes, and to be delivered to grace, in that he is
governed by his Holy Spirit, that he may find the remission
of his sinnes in the true sense of grace of God.

a He sheweth that
there is none other
refuge in our ne-
cessities, but on-
ly to flee vnto
God for comfort
and succour.
b He meaneth his
careless and idle
gesture, which be-
cometh prayer:
c aluding of the fac-
tices which were
by Gods command-
ment offered in
the old Law.
d He desireth God
to keepe his
thoughts and wayes
either from think-
ing or executing
vengeance.
e Let not their
prosperitie allu-
me to be wicked
as they are.
f He could abide
all corrections,
charme of a
loving heart.
g By patience I
shall fee the vic-
tory of my enemy
humbled, that I
shall for peace
pray for them.
h The people which
followed their wicked
rulers in persecuting
the Prophet, shall
be brought to nought
as they are.
i Into Gods
hands, that I
shall for peace
pray for them.
j The people which
followed their wicked
rulers in persecuting
the Prophet, shall
be brought to nought
as they are.

a Davids patience
and instant prayer
to God con-
fesseth their wicked
rage, which in
their troubles either
despise and murmur
against God, or els
seek to others then
to God, to have redress
in their miserie.

f Though he visit them by a flood, hunger, imprisonment, yet he will not take away his love and peace from them, yet his fatherly love and peace never faileth them, yet, rather to his their are signs of his love. g Meaning, as if the Church were a defile of worldly means and success, h He assureth the Church that God reigneth ever for the preservation of the same.

Lord raise up the crooked: the Lord flourish the righteous.

9 The Lord keepeth the strangers: he relieueth the fatherlesse and widow: but he overthroweth the way of the wicked.

10 The Lord shall reign for ever: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

PSAL. CXLVII.

The Prophet prayeth the unity, wisdom, power, justice, and providence of God upon all his creatures, a But specially upon his Church, which he gathereth together after divers dispersion, b Declaring by word and judgement to wote them, as he hath done to many other people.

Praise ye the Lord, for it is good to sing unto our God: for it is a pleasant thing, and praise is comely.

2 The Lord doth build up Jerusalem, and gather together the dispersed of Israel.

3 He healeth thefe that are broken in heart, and bindeth up their forces.

4 Hee counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord relieueth the meeke, and abaseth the wicked to the ground.

7 Sing unto the Lord with praise: sing upon the harpe unto our God.

8 Which covereth the heauen with clouds, and prepareth raine for the earth, and maketh the graffe to grow upon the mountains:

9 Which giueth to beasts their foode, and to the winged rauens that cry.

10 He hath no pleasure in the strength of an horse, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that feare him, and attend upon his mercy.

12 Praise the Lord, O Ierusalem: praise thy God, O Zion.

13 For he hath made the barres of thy gates strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the flower of wheate.

15 He fendeth forth his commandement upon earth, and his word runneth very swiftly.

16 He giueth snowlike wooll, and scattereth the heate forth like ashes.

17 He calleth forth his ice like morsels: who can abide the cold thereof?

18 He fendeth his word and melteth them: he causeth his winde to blow, and the waters flow.

19 He sheweth his word unto Iacob, his statutes and his iudgements unto Israel.

20 He hath not dealt so with euery nation, neither haue they known his iudgements. Praise ye the Lord.

PSAL. CXLVIII.

The Prophet teacheth all creatures to praise the Lord in heauen and earth, and all places: a Specially his Church, for the power that hee hath giuen to the same, after that hee hath chosen them to reioyne therewith him.

Praise ye the Lord.

Praise ye the Lord from the heauen: praise ye him in all his places.

2 Praise ye him, all ye a his Angels: praise him, all his armie.

3 Praise ye him, sunne and moone: praise ye him all bright starrs:

4 Praise ye him, seaueus of heauens, and waters, that be about the heauens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for ever and euer: he hath made an ordinance, which shall not passe.

7 Praise ye the Lord from the earth, ye dragons, and all depths:

8 Fire and hail, snow and vapours, stormy winde, which execute his word

9 Mountaines and all hills, fruitfull trees, and all cedars:

10 Beasts and all cattell, creeping things and feathered fowles:

11 Kings of the earth and all people, princes and all iudges of the world:

12 Young men and maidens, also old men and children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, and his praise above the earth and the heauens:

14 For he hath exalted the home of his people, which is a praise for all his Saints, euen for the children of Israel, a people that is neere unto him. Praise ye the Lord.

f Which cometh not by chance or fortune, but by Gods appointed ordinance, g For the greater grise that any hath received, and the more high that one is preferred, the more bound is he to praise God for the same, rather than be proud of his condition or degree, as hee might be tempted to doe, h That is, the dignity, power and glory of his Church, which is of his covenant made with Abraham.

PSAL. CXLIX.

An exhortation to the Church to praise the Lord, a For his wisdom and strength, that hee giueth his Saints to sing, b All mens power.

Praise ye the Lord.

Sing ye unto the Lord a new song: let his praise be heard in the Congregation of Saints.

2 Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.

3 Let them praise his Name with the flute: let them sing praises unto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by diuine graces.

5 Let the Saints be ioiull with glory: let them sing upon their beds.

6 Let the high Acts of God be in their mouth, and a two edged sword in their hands.

7 To execute vengeance upon the heathen, and corrections among the people:

8 To bind their kings in chains, and their nobles with fetters of yron,

9 That they may execute upon them the

a Because the members of the same body, beleeue that hee before the eyes, which are most willing to see, and by the power of the bodie receiue to see, to see our duty, b In that Gods glory sheweth a terrible infinite brightness, this the more prayng, fig. d c There are many things to be feared, but because of the sinners and the wicked, they are not to be feared, but to be feared by the whole heauen d That is, the name of the Lord, which is the name of the power, which is the name of the whole heauen e That is, the name of the power, which is the name of the whole heauen

f Meaning, as if the Church were a defile of worldly means and success, h He assureth the Church that God reigneth ever for the preservation of the same.

a For his wisdom and strength, that hee giueth his Saints to sing, b All mens power.

a For his wisdom and strength, that hee giueth his Saints to sing, b All mens power.

a For his wisdom and strength, that hee giueth his Saints to sing, b All mens power.

a For his wisdom and strength, that hee giueth his Saints to sing, b All mens power.

a For his wisdom and strength, that hee giueth his Saints to sing, b All mens power.

a For his wisdom and strength, that hee giueth his Saints to sing, b All mens power.

that came all the way from the heauen, which they should have in their hearts, for the Lord to rule them. e This is chiefly accomplished in the name of Christ, when Gods people for diuine graces sake, do willingly submit themselves to him, and it giueth no liberty to any to charge their praise to any other.

f That is, the dignity, power and glory of his Church, which is of his covenant made with Abraham.

g For the greater grise that any hath received, and the more high that one is preferred, the more bound is he to praise God for the same, rather than be proud of his condition or degree, as hee might be tempted to doe, h That is, the dignity, power and glory of his Church, which is of his covenant made with Abraham.

judgement

g Hereby God
brieth the hands
and minds of all
his to enterpe
no farther, the
apostles,

n That is, in the
q For his wonder-
full power appea-
reck to the roma-
nism, which in
Hebrew is called
of God himself,

iudgement that is written: this honour shall be
to all his Saints. Pay ye the Lord.

P S A L M C L.

1 An exhortation to praise the Lord without cease, by all
manner of wayes for all his mighty and wonderful workes.

¶ Praise ye the Lord.

Praise ye God in his Sanctuary praise ye him
in the firmament of his power.

2 Praise ye him in his mighty Acts: praise ye
him according to his excellent greatness.

3 Let every thing that hath breath praise
the Lord. Praise ye the Lord.

3 Praise ye him in the found of the trumpet:
praise ye him upon the viole and the harpe.

4 Praise ye him with timbrell and flate: praise
ye him with virginals and organs.

5 Praise ye him with sounding cymbals:
praise ye him with high sounding cymbals.

6 Let every thing that hath breath praise
the Lord. Praise ye the Lord.

7 The sheweth that all the order of nature
is bound to his doctrine, and much more Gods children, who ought never to cease
to praise him, till they be changed into that kinde, where he hath prepared
for him, where they shall long exulting praise.

* This word Pro-
uerbe, or Parable,
signifieth a gauge
and notable len-
gth, worthy to
be left in memo-
ry: and is some-
times also the
evil part for a
mocke or scoute.

THE * PROVERBS OF SALOMON.

THE ARGUMENT.

THe wonderfull love of God toward his Church is declared in this book: forasmuch as the summe
and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe
doctrine, and partly manners, and also exhortations to both: whereof the nine first Chapters are as a
preface full of graue sentences and deepe mysteries, to allure the hearts of men to the diligent reading of
the parables that follow: which are left as a most precious iewel to the Church, of those three thousand
parables mentioned 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants,
and indited by him.

C H A P. I.

1 The power and use of the word of God. 7 Of the feare
of God and knowledge of his work. 10 We may not con-
fide in the wisdoms of men. 20 Wisdomes coun-
saileth that she is commended. 24 The punishments of them
that contemne her.

TH E Parables of Salomon the
sonne of David King of Israel,
2 To knowe wisdom, and
instruction, to vnderstand the
words of knowledge,
3 To receive instruction to
doe wisely, by the iustice and iudgement and equity,
4 To giue vnto the simple sharpnesse of wit,
and to the child knowledge and discretion.
5 A wife man shall heare and increase in learn-
ing, and a man of vnderstanding shall attaine
vnto wise counsaile,

6 To vnderstand a parable, and the interpreta-
tion, the words of the wife, & their darke sayings.

7 ¶ The feare of the Lord is the beginning
of knowledge: but fooles dispise wisdom and
instruction.

8 My sonne, heare thy fathers instruction,
for sake not thy mothers teaching.

9 For they shall be to a comely ornament vnto
thine head, and as chaires for thy necke.

10 ¶ My sonne, if sinners due iniurie thee,
consent thou not.

11 If they lay, Come with vs, we will lay waie
for thee blood, and lie priuily for the innocent with-
out a cause:

12 We will swallow them vp alive like a prey,
cuen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, and fill
our houses with poyle:

14 Calt is thy lot among vs: we will all haue
one measure:

15 My sonne, walke not thou in the way with
them: refrain thy foot from their paths.

16 That is, of the Church, wherein the faithfull are begotten by the incor-
poreal seede of Gods word. 17 Euer increase of grace. 18 To wit, the wicked
which hate not the feare of God. 19 He speaketh not only of the bleeding of
blood with hand, but of all carnal practices which lead to the detriment of our
neighbour. 1 As the game is neuer faile, so the iudice of the wicked and their
company, which they haue every one part of the spoyle of the innocent. 2 That
is, doe nothing at all to doe with them.

16 For their feete run to euill, and make haile
to shed blood.

17 Certainly as without cause the net is spread
before the eyes of all that hath wing:

18 So they lay waite for blood, and lie priuily
for eury liues,

19 Such are the wayes of eury one that is
greedie of gaine: he would take away the life of
the owners thereof.

20 ¶ A Wildeome cryeth without: she vitereth
her voyce in the streetes.

21 She calleth in the high freete, among the
preste in the entrings of the gates, and vitereth
her words in the city, sayng,

22 O ye foolish, how long will ye loue foolish-
nesse? and the scornfull take their pleasure in
scorning? and the fooles hate knowledge?

23 (Turne you at my correction: los, I will
powere out my mind vnto you, and make you vnder-
stand my words.)

24 Because I haue called, and ye refused: I haue
stretched out mine hand, and none would regard.

25 But ye haue despised all my counsaile, and
would none of my correction,

26 I will also laugh at your defection, and
mocke when your feare commeth.

27 When your feare commeth like sudden
defolation, and your destruction shall come like
a whirlwinde: when affliction and anguish shall
come vpon you,

28 Then shall they call vpon mee, but I will
not answer: they shall seeke me early, but they
shall not finde me,

29 Because they hated knowledge, and did
not chuse the feare of the Lord

30 They would none of my counsaile, but ye de-
spised all my correction.

31 Therefore shall they eat of the fruit of their
owne way, and be filled with their owne deuises.

32 For as ease slayeth the foolish, and the pos-
peritie of fooles destroyeth them.

33 But be that obeyeth me, shall dwell safely,
and be quiet from feare of euill.

C H A P. II.

1 Wildeome exhorteth to obey her. 5 She teacheth in the feare
of God. 6 She sheweth gifts of God. 10 She is fruchtfull from
wisdomes knowledge.

* Exhorting the
people to obey
God, as prayng
God, he maketh
mention of those
things which
by his coun-
saile we are
pointed in the old
Law, but vnder
Christ the vfe
is bound to his
doctrine, and much more Gods children,
who ought never to cease
to praise him, till they be changed into that kinde, where he hath prepared
for him, where they shall long exulting praise.

¶ He sheweth that
there is no cause
to myue thee
wicked to spoile the
innocent, but their
auarice and cruelty.
¶ Whereby he
concludeth, that
the contentious man
is a murderer.
¶ This wisdom is
the eternal
word of God.
¶ So that none can
attaine ignorance.
¶ Wildeome in-
creaseth the
kindes of men: the
foolish or simple
wherof ignorance,
and the
foolish that can
not suffer to be
taught, and the
fooles which are
drowned in world-
ly liues, and haue
no knowledge of
God toofe.

¶ This is spoken
of the word of God,
capacitly signifi-
gating that the
Auehet, which make
and iust at Gods
word, shall haue
the salt reward of
their moeking.
¶ This is your de-
struction, which
thing you feared.
¶ Because they
sought not with an
affection to God,
but for ease of their
owne way.
¶ They which
without faith and
obediencie, we can
not call vpon God
aright.
¶ They shall seeke
what commoditie
they will in this
shall giue them.
¶ That is, the pro-
sperity and con-
fidential vberitie
they delight,

2 For I doe giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When hee taught me, and sayd vnto mee, Let thine heart holde fast my words: keepe my commandments, and thou shalt liue.

5 Get wisdom: get valie standing: forget not, neither decline from the words of my mouth.

6 Forsake her not, and shee shall keepe thee: loue her and shee shall preferre thee.

7 Wisdom is the beginning: get wisdom therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, and shee shall exalt thee: shee shall bring thee to honour, if thou embrace her.

9 Shee shall giue thee a comely ornament vnto thine head, yea, shee shall giue thee a crowne of glory.

10 Keepe my sonne: and receive my words, and the yeeres of thy life shall be many.

11 I haue taught thee in the way of wisdom, and led thee in the pathes of rightconnelie.

12 When thou goest, thy gate shall not be estraite, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, and leaue not: keepe her, for shee is thy life.

14 Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoyde it, and goe not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth except they cause some to fall.

17 For they eate the bread of wickednesse, and drinke the wine of violence.

18 But the way of the righteous shinieth as the light, that shinieth more and more vnto the perfect day.

19 The way of the wicked is as the darkenesse: they know not wherein they shall fall.

20 My sonne, hearken vnto my words, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are life vnto those that find them, and health vnto all their flesh.

23 Keepe thine heart with all diligence: for thereout cometh life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eyelids direct thy way before thee.

26 Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remoueth thy foot from euill.

CHAP. V.

My sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge.

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips of a strange woman drop as an honeycombe, and her mouth is more soft then b oyle.

4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her feet goe downe to death, and her

steps take hold on hell.

6 She weigheth not the way of life: her paths are mouable: thou canst not know them.

7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Lest thou giue thine honour vnto others, and thy yeeres to the cruell:

10 Lest the stranger should be filled with thy strength, and thy labour be in the house of a stranger.

11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body)

12 And say, How haue I had instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation and assembly.

15 I drinke the water of bitterneesse, and of the rivers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the rivers of waters in the streets.

17 But let them be thine, euen I thine onely, and not the strangers with thee.

18 Let thy fountain be blessed, and reioyce with the wife of thy youth.

19 Let her be as the louing hinde and pleasant roe: let her breasts faine thee at all times, and delite in her loue continually.

20 For thy shouldest thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and hee shall be holden with the coils of his owne sinne.

23 He shall die for fault of instruction, and shall goe a stray through his great follie.

CHAP. VI.

Instruction for seruantes. 6 The foolishfull and sluggish is flured to wake. 11 He despiseth the nature of the wicked. 16 The things that God hateth. 20 To forsake the word of God. 24 To see adulteries.

My sonne, if thou be surety for thy neighbour, and halt fasten hands with the stranger,

2 Thou art enared with the wordes of thy mouth: thou art enen taken with the wordes of thine owne mouth.

3 Doe this now, my sonne and deliuer thy selfe: feeling thou art come into the hand of thy neighbour, goe, and humble thy selfe, and follicite thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 Goe to the pismire, O sluggard: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler.

8 Prepareth her meat in the summer, and gathereth her fooode in harvest.

9 How long wilt thou sleepe, O sluggard?

She hath euer new meates to allure to wickednesse.

That is, thy strength and goods to be that will haue no pitie vpon thee: as is ready of Samson, and the prodigall sonne.

The goods gotten by the rapine.

Although I was faithfully instructed in the truth, yet had I almost fallen to vnder frame and destruction, notwithstanding my good bringing up in the assembly of the godly.

He teacheth vs sobriety, exhorting vs to use of our owne labours, and to be beneficial to the godly that want.

Defibute them not to the wicked and infidels, but reserve them for thy selfe, thy family and them that are of the household of faith.

The children which shall come of thee in great abundance blessing that God blest his marriage, and cure his wife.

Which thou shouldst many in thy youth.

Or, gett a way with a stranger?

He declareth that except man doe ioyne to his wife both in heart and in outward conversation, that he shall not scape the iudgements of God.

Because he will not giue eue to Gods word and be admonished.

He feribideth vs not to become surety one for another, according to the rule of chastite, but that we consider for whom and aier what fort, so that the creditous may not be defrauded.

If the word of God cannot be trusted thee, yet leave at the little pleasure to labour for thy selfe and not to burden others.

b Meaning, Dauid by his father.

c He sheweth that we must firste know Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make us then last fully, or els can not for it at all.

d Salomon declareth that hee is rich, but not being bled by in the true feare of God, for his was Dauids possession.

e Thow shalt walke at liberty without aduerse.

f Meaning, that to doe euill is more proper and naturall to the wicked, than to sleepe, eate or drinke.

g Gotten by wickednesse and euill oppression.

h Signifying, that the godly inuolue daily in knowledge and perfection, till they come to full perfection.

i Which is when they are soayed to their head to the heauen.

j That is, they shall haue health of body: not of the which all other blessings promised in the law are contained.

k For at the heart is either pure or corrupt, so is the whole course of mans life.

l Keepe a measure in all thy doings.

m Or, vnderstanding.

n That is, an harbor which giueh himselfe to another then to her husband.

o By oyle and bonying use, with flatterings and crafty artifices.

p All her doings lead to destruction.

5 O ye foolish men, vnderstand wiſedome, and
ye. O foolies, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent
things, and the opening of my lippes ſhall teach
things that be right.

7 For my mouth ſhall ſpeake the truth, and
my lippes abhorre wickedneſſe.

8 All the words of my mouth are righteous:
there is no lawleſſeſſe, nor forwardneſſe in them.

9 They are all a plaine to them that will vnder-
ſtand, and ſtraight to them that would haue
knowledge.

10 Receive mine inſtruction, and not ſiluer,
and knowledge rather then fine gold.

11 For wiſedome is better then precious ſtones:
and all pleaſures are not to be compared vnto
her.

12 I wiſedome dwell with prudencie, and I
find forth knowledge and counſels.

13 The feare of the Lord is to hate euill, as
pride, and arrogancie, and the euill way: and a
mouth that ſpeaketh lewd things I doe hate.

14 I haue counſell and wiſedome: I am vnder-
ſtanding, and I haue ſtrength.

15 By me kings reigne, and princes decree
juſtice.

16 By me princes rule, and the nobles, and all
the iudges of the earth.

17 I loſe them that loue mee: and they that
ſeek me early ſhall finde me.

18 Riches and honour are with mee; hence
durable riches and righteousneſſe.

19 My fruit is better then gold, *even* then fine
gold, and my reuenues better then fine ſiluer.

20 I cauſe to walke in the way of righteous-
neſſe, and in the paths of the path of iudgement.

21 That I may cauſe them that loue me, to in-
herite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the begin-
ning of his way: I was before his works of old.

23 I was ſet vp from euermiſting, from the be-
ginning, and before the earth.

24 When there were no depths, was I begot-
ten, when there were no fountaines abounding
with water.

25 Before the mountaines were ſeiled, and be-
fore the hilles, was I begotten.

26 Hee had not yet made the earth, nor the
open places, nor the height of the duſt in the
world.

27 When he prepared the heauens, I was there,
when hee ſet the compaſſe vpon the deepe:

28 When hee eſtabliſhed the cloudes aboue;
when hee confirmed the fountaines of the deepe:

29 When he gaue it decree to the ſea, that the
waters ſhould not paſſe his commandment, when
hee appointed the foundations of the earth,

30 Then was I with him as a nouwife, and
I was daily his delight, reioycing alway before
him.

31 And tooke my pleaſure in the compaſſe of
his earth: and my delight is with the children
of men.

32 Therefore now hearken, O children, vnto
me: for bleſſed are they that keepe my wayes.

33 Here inſtruction, and be ye wiſe, and re-
ceive the grace of the creation was no paine, but a ſolace vnto the
wiſedome of God, by which hee created man, which is the worſhip of God in whom
wiſedome tooke pleaſure: I ſheweth vs for many that the wiſedome tooke
man's nature and delight in it, and ſet vs forth with unpleaſurable creatures: and
ſheweth the place and poſture whereof is here ſpoken.

ſiſe it not: bleſſed is the man that heareth mee,
watching daily at my gates, and giuing atten-
dancie at the platts of my doores.

34 For he that findeth me, findeth life, and ſhall
obtaine the fauour of the Lord.

35 But hee that findeth againt me, hurteth his
owne ſoule: and all that hate me, ſhall haue death.

CHAPTER IX.

a Wiſedome calleth all to her feaſt. *b* The ſervant will
be corrected. *c* The feare of God. *d* The con-
ditions of the heire.

W iſedome hath built her a houſe, and hewen
out her ſeuſen pillars.

2 She hath killed her victuals, drawn her
wine, and prepared her table.

3 She hath ſent forth her maidens, and crieth
vpon the highſt places of the citie, ſaying,

4 Who is he ſimple, let him come hither, and
to him that is deſtitute of wiſedome, the ſaith,

5 Come, and eate of my ſmeate, and drink of
the wine that I haue drawn.

6 Forſake your way, yee fooliſh, and yee ſhall
liue: and walke in the way of vnderſtanding.

7 He that reprooueth a ſcorner, purchaſeth to
himſelfe ſhame: and he that rebuketh the wicked,
getteth himſelfe a blot.

8 Rebuke not a ſcorner, leaſt he hate thee:
but rebuke a wiſe man, and he will love thee.

9 Giue admonition to the wife, and he will be
the wiſer: teach a righteous man, and hee will
increaſe in learning.

10 The beginning of wiſedome is the feare of
the Lord, and the knowledge of holy things, is
vnderſtanding.

11 For thy dayes ſhall be multiplied by mee,
and the yeeres of thy life ſhall be augmented.

12 If thou be wiſe, thou ſhalt be wiſe for thy
ſelfe, and if thou be a ſcorner, thou alone ſhalt
ſuffer.

13 ¶ A fooliſh woman is troubleſome; ſhe is
ignorant and knoweth not wizing.

14 But ſhe ſtretcheth at the doore of her houſe
out a ſeat in the high places of the citie,

15 To call them that paſſe by the way, that
goe right on their way, ſaying,

16 Who is he ſimple let him come hither, and
to him that is deſtitute of wiſedome, the ſaith alſo,

17 Stollen waters are ſweet, and hid bread is
pleaſant.

18 But he knoweth not, that the dead are there,
and that her gheſts are in the depth of hell.

a He knoweth the will of God in his word, which is meant by holy ſcript. *b* Thou
ſhalt haue the chief profit and commoditie thereof. *c* By the fooliſh woman
ſhe ſeeketh to draw the wicked preachers, who confeſſe the word of God: as
appeareth verſe 16. which were the words of the preachers, as verſe 4. but
their doctrine is but as ſtolen waters: meaning, that they are but mens tradi-
tions, which are more pleaſant to the ſeſle then the word of God, and therefore
they themſelues boalt thereof.

CHAPTER X.

*In this Chapter, and all that follow, vnto the thirtieth,
the wiſe man exhorteth by diuers ſentences, which he
callith Parables, to follow vertue, and ſheweth vnto
all ſuch what profit cometh of wiſedome, and
what hindrance proceedeth of fooliſhneſſe.*

THE PARABLE OF SALOMON,

A wiſe ſonne maketh a glad father: but a ſonne
fooliſh ſonne is an heavieſieſſe to his mother.

2 The treaſures of a wickedneſſe profite no-
thing: but righteousneſſe delivereth from death.

3 The

a Chriſt hath prepared him a Church.

b That is, many chief ſtates and principall parts of the Church, as

were the Patri-
arches, Prophets,
Apoſtles, Paſtors
and Doctors.

c Hee compareth wiſedome with great Princes that keepe open houſe, for all that come.

d Meaning, true preachers, which are not infected with many wiſe-
dome.

e Hee that knoweth his owne ignorance, and is void of malice,

f By the meat and drinke, it meant the word of God, and the miniſtration of the Sacraments, whereby

God nouriſheth his ſervants in his houſe, which is the Church.

g For the wicked will contemne him and labour to deſtroy him.

h Meaning, that are incorrigible, which Chriſt calleth dogs and ſwine: or he ſpeaketh this in com-
pariſon, not that the wicked ſhould not be reformed, but he ſheweth their malice, and the ſmall hope of profit.

i He ſeeketh what true vnderſtanding is to haue the will of God in his word, which is meant by holy ſcript.

k Thou ſhalt haue the chief profit and commoditie thereof.

l By the fooliſh woman ſhe ſeeketh to draw the wicked preachers, who confeſſe the word of God: as appeareth verſe 16. which were the words of the preachers, as verſe 4. but their doctrine is but as ſtolen waters: meaning, that they are but mens tradi-
tions, which are more pleaſant to the ſeſle then the word of God, and therefore they themſelues boalt thereof.

m That is, wickedly gotten.

l. Though he suffer
the full to want
for a time, yet he
will feed him com-
forts due from
God, discernful.

3 The Lord will not famish the soule of the
righteous; but he catcheth away the substance of
the wicked.

4 A blouthfull hand maketh poore; but the
hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of
wisdom: but he that sleepeth in harvest, is the son
of confusion.

6 Blessings are vpon the head of the right-
eous; but iniquitie shall couer the mouth of the
wicked.

7 The memoriall of the iust shall be blessed: but
the name of the wicked shall rot.

8 The wife in heart will receiue commande-
ments: but the foolish in talk shall be beaten.

9 He that walketh vprightly, walketh boldly:
but hee that peruerth his wayes, shall be
known.

10 Hee that winketh with the eye, worketh
forrow, and he that is foolish in talke, shall be
beaten.

11 The mouth of a righteous man is a wel-
spring of life; but iniquitie couereth the mouth of
the wicked.

12 Hatred stirreth vp contentions: * but loue
couereth all trespasses.

13 In the lipps of him that hath vnderstand-
ing, wisdom is found, and a rod shall be for the
backe of him that is destitute of wisdom.

14 Wife men lay vp knowledge: but the
mouth of the fools is a pretent destruction.

15 The rich mans goods are his strength city;
but the feare of the needy is their puerity.

16 The labour of the righteous tendeth to life;
but the reuenues of the wicked to sinne.

17 He that regardeth instruction in the way
of life; but he that refusethe correction, goeth out
of the way.

18 He that dissembeth hatred with lying lips,
and he that inuenteth slander, is a foole.

19 In many words there cannot want iniqui-
ty; but he that refraineth his lips, is wise.

20 The tongue of the iust man is as refined sil-
uer; but the heart of the wicked is like: worth.

21 The lips of the righteous doe feed many;
but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich,
and he doeth add no sorrowes with it.

23 It is a pitfalle to a foole to doe wickedly;
but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come
vpon him: but God will graunt the desire of the
righteous.

25 As the whilewinde passeth, so is the wick-
ed no more; but the righteous is as an euil-
sling foundation.

26 As vinegar is to the teeth, and as smoke to
the eyes, so is the floutfull to them that feare him.

27 The feare of the Lord increaseth the dayes,
but the yeeres of the wicked shall diminish.

28 The patient abiding of the righteous shall be
gladnes; but the hope of the wicked shall perill.

29 The way of the Lord is strength to the up-
right man; but feare shall be for the workers of
iniquitie.

30 The righteous shall neuer be remoued,
but the wicked shall not dwell in the land.

31 The mouth of the iust shall be full in
wisdom: but the tongue of the froward shall be
cut out.

32 The lips of the righteous know what is

acceptable: but the mouth of the wicked speaketh
froward things.

CHAP. XI.

1 All these balances are an abomination vnto the
Lord: but a peiue weight pleateth him.

2 When a pile cometh, then conserue
blame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide
them: but the frowardnesse of the transgressors
shall deliuey them.

4 Riches auail not in the day of wrath; but
righteousnesse deliureth from death.

5 The righteousness of the vpright shall dis-
rect his way; but the wicked shall fall in his owne
wickednesse.

6 The righteousness of the iust shall deliuey
them; but the transgressors shall be taken in their
owne wickednesse.

7 When a wicked man dieth, his hope
perisheth, and the hope of the vpright shall perill.

8 The righteous escapeth out of trouble, and
the wicked shall come in his stead.

9 And a hypocrite with his mouth hurreth his
neighbour; but the righteous shall be deliuey by
knowledge.

10 In the prosperitie of the righteous the ci-
ty rejoiceth; and when the wicked perish, there is
joy.

11 By the blessing of the righteous the ci-
ty is exalted; but it is silbered by the mouth of the
wicked.

12 Hee that despiseth his neighbour, is desti-
tute of wisdom: but a man of vnderstanding
will keepe silence.

13 He that goeth about as a slanderer, discon-
cereth a secret; but hee that is of a faithful heart,
concealeth a matter.

14 Where no counsell is, the people fall: but
where many counsellors are, there is health.

15 He shall be fore vexed, that is taciturne for a
stranger, and he that hateth frendship, is false.

16 A gracious woman attaineth honor, and
the strong men attaine riches.

17 He that is mercifull, rewardeth his owne
soule: but hee that troubleth his owne flesh, is
cruell.

18 The wicked worketh a deceitfull worke:
but he that doeth righteousness, shall receiue a
sure reward.

19 As righteousnesses leadeth to life, so he that
followeth euill, seeketh his owne death.

20 They that are of a foward heart, are abomina-
tion to the Lord, but they that are vpright
in their way, are his delight.

21 Though hand is in hand, the wicked
shall not be vspunished, but the seed of the right-
eous shall escape.

22 As a well of golde in a swines snout, so is
a faire woman which lacketh discretion.

23 The desire of the righteous is otely good,
but the hope of the wicked is indignation.

24 There is charitateness, and is more in-
creased, but he that speaketh more than is right,
barely cometh to poertie.

25 The liberal person shall haue plenty; and
he that watereth, shall also haue rain.

26 He that withholdeth the corne, the people
will curse him; but blessing of frends vpon the head
of him that giveth corn.

27 He that seeketh good things, getteth favour,
but he that seeketh euill, it shall come to him.

28 He

a Vnto this world
be counted vnto
in fower years, men
shall also diuine.

1. The hope
b When man for-
geth his benefite,
and to death, he
reneweth it, as he
reneweth, the God
bringeth him to
conclusion.

* Ezech. 19.
c. 1. 1.

* Wife. 1. 1.

c That a shall con-
sider his trouble.

d A Admonition
that the sader
frendship, but a
prouerbe.

e The country is
richer, when
the people are
happy.

f Or, p. 1. 1.

g With not make
light report of
vnto.

h Where God gi-
ueth more of men
of a loue and
counsell.

i A whole counsell
shall be his strength
city.

j He that hath not
without v. 1. 1.

k A consideration
of the circum-
stances, but his life
in danger, as Chap.
6. 1. 1.

l Or, meall.

m He is not good
to sinne, and
to others.

n Or, a. 1. 1.

o To say they
shall not be
in a. 1. 1.

p Or, a. 1. 1.

q Or, a. 1. 1.

r Or, a. 1. 1.

s Or, a. 1. 1.

t Or, a. 1. 1.

u Or, a. 1. 1.

v Or, a. 1. 1.

w Or, a. 1. 1.

x Or, a. 1. 1.

y Or, a. 1. 1.

z Or, a. 1. 1.

1. Or, a. 1. 1.

2. Or, a. 1. 1.

3. Or, a. 1. 1.

c When thir-
Wick-
nesse shall be
couereth, they shall
be as dunce, and
not know what
to say.

d Shilbe vile and
abhorred both of
God and man, con-
trary to their owne
expectation, which
shilbe to make
their name in-
marvell.

e Ezech. 19. 1.

f Or, fairly.

g That beareth
a faire counse-
lance, and imagi-
neth in his heart,
as Chap. 6. 1. 1.

h For the corrup-
tion of his heart
is knowen by his
talke.

i 1. Cor. 13. 4.

j 1. pet. 4. 8.

k This is, God
will hide him out
to punish him.

l And to make
him bold to doe
euill, whereas po-
uerty breedeth the
poore from many
will things.

m 1. pet. 4. 8.

n This is, God
will hide him out
to punish him.

o And to make
him bold to doe
euill, whereas po-
uerty breedeth the
poore from many
will things.

p 1. pet. 4. 8.

q This is, God
will hide him out
to punish him.

r And to make
him bold to doe
euill, whereas po-
uerty breedeth the
poore from many
will things.

s 1. pet. 4. 8.

t This is, God
will hide him out
to punish him.

u And to make
him bold to doe
euill, whereas po-
uerty breedeth the
poore from many
will things.

v 1. pet. 4. 8.

w This is, God
will hide him out
to punish him.

x And to make
him bold to doe
euill, whereas po-
uerty breedeth the
poore from many
will things.

y 1. pet. 4. 8.

z This is, God
will hide him out
to punish him.

1. And to make
him bold to doe
euill, whereas po-
uerty breedeth the
poore from many
will things.

2. 1. pet. 4. 8.

3. This is, God
will hide him out
to punish him.

4. And to make
him bold to doe
euill, whereas po-
uerty breedeth the
poore from many
will things.

5. 1. pet. 4. 8.

q The courteous men
that spare their ri-
ches to the bene-
fice of their fami-
lies, shalbe depriued
thereof miserably.
r For though the
wicked be rich, yet
are they but flames
to the godly, which
are true pillars of
the gifts of God.
s That is, bringeth
them to the know-
ledge of God.
t Shalbe punished
as he desireth.
2. Pet. 2. 18.

18 He that trusteth in his riches, shall fall: but
the righteous shall flourish as a tree.
19 He that trusteth in his own house, shall in-
herit the wind, and the fool shall be servant to
the wife in heart.
20 The fruit of the righteous is a tree of
life, and he that winneth souls is wise.
21 Behold, the righteous shall be recompensed
in the earth: how much more the wicked and the
sinner.

C H A P. XII.

HE that loneth instruction, loneth knowledge:
but he that hateth correction, is a fool.
2 A good man getteth favour of the Lord: but
a man of wicked imaginations will be condemne.
3 A man cannot be established by wicked-
nesse: but the root of the righteous shall not be
moued.

4 A virtuous woman is the crowne of her
husband: but the that maketh him ashamed, is as
corruption in his bones.

5 The thoughts of the just are right: but the
counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in wait
for blood: but the mouth of the righteous will
be deliuer them.

7 God ouerthroweth the wicked, and they are
not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom:
but the froward of heart shall be despised.

9 He that is despised, and is his owne seru-
ant, is better then he that boasteth himselfe, and lack-
eth bread.

10 A righteous man regardeth the life of his
beast: but the mercies of the wicked are cruell.

11 He that tilleth his land, shall be satisfied
with bread: but he that followeth the idle, is de-
stitute of vnderstanding.

12 The wicked desireth the root of euils: but
the root of the righteous giueth fruit.

13 The euill man is snared by the wickednes of
his lips, but the iust shall come out of aduersitie.

14 A man shall satiate with good things by
the fruit of his mouth, and the recompense of a
mans hands shall God giue vnto him.

15 The way of a fool is e right in his owne
eyes: but he that heareth counsell, is wise.

16 A fool in a day shall be known by his an-
ger: but he that couereth shame is wise.

17 He that speaketh truth, will be righte-
ousnesse: but a false witness is deceit.

18 There is that speaketh words like the
prickings of a sword, but the tongue of wise
men is health.

19 The lips of truth shall be stable for euer; but
a lying tongue shall be cutt off.

20 Deceit is in the heart of them that imagine
euill: but to the counsellors of peace shall be
loy.

21 There shall none inquire come to the
iust; but the wicked are full of euill.

22 The lying lips are an abomination to the
Lord: but they that deale truly are his delight.

23 A wife man concealeth knowledge: but
the heart of the foolnes publisheth foolishnesse.

24 The hand of the diligent shall beare rule,
but the idle shall be vnder tribute.

25 Heauinesse in the heart of man doth bring

it downe: but as good word reioyceth it.
26 The righteous is more excellent then his
neighbour: but the way of the wicked will de-
ceiue them.

27 The deuillish man roseth not that he
tooke in vniuing: but the riches of the diligent
men are precious.

28 Life is in the way of righteounesse, and
in that path way there is no death.

C H A P. XIII.

A wife sonne will obey the instruction of his fa-
ther: but a sonner will heere no rebuke.

2 A man shall eate good things by the fruit
of his mouth: but the soule of the trespassers shall
suffer violence.

3 He that keepeth his mouth, keepeth his
life: but he that openeth his lippes, destruction
shall be to him.

4 The flaggard blushteth, but his soule hath
nought: but the soule of the diligent shall haue
plethy.

5 A righteous man hateth lying words: but
the wicked catcheth slander and shame.

6 Righteouesse's preserue the vpright of
life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and
hath nothing, and that maketh himselfe poore,
having great riches.

8 A man will giue his riches for the ransom of
his life: but the poore cannot heare the reproach.

9 The light of the righteous reioyceth: but
the candle of the wicked shall be put out.

10 Onely by pride doeth man make conten-
tion: but with the well aduised is wisdom.

11 The riches of vanity shall diminish, but he
that gathereth with the hand, shall increase them.

12 The hope that is deferred, is the fainting
of the heart, but when the desire cometh, it is as
a tree of life.

13 He that despiseth the word, hee shall be
destroyed: but hee that feareth the commande-
ment, he shall be rewarded.

14 The instruction of a wife man is as the well
spring of life, & turne away from the snares of
death.

15 Good vnderstanding maketh acceptable;
but the way of the disobedient is hated.

16 Euery wife man will worke by knowledge;
but a fool will spread abroad folly.

17 A wicked messenger falleth into euill;
but a faithful ambassadour is prelation.

18 Prouerie and shame is to him that refuseth
instruction; but hee that regardeth correction,
shall be honoured.

19 A desire accomplished, delighteth the soule;
but it is an abomination to foolles to depart from
euill.

20 He that walketh with the wife shall be wise;
but a companion of foolles shall be afflicted.

21 Affliction followeth sinners; and vnto the
righteous, God will recompense good.

22 The good man shall giue inheritance vnto
his childrens children; and the riches of the sin-
ner is laid vp for the lust.

23 Much food is in the field of the poore; but
the field is destroyed without discretion.

24 He that spareth his rod, hateth his sonne;
but he that lotheth him, chasteneth him becom-
eth.

25 The righteous eareth to the contention of
his mind; but the belly of the wicked shall wait

k That is, words
of comfort, or a
cheerfull minde,
which is decreed
by his words, reioy-
ceth a man, as a
courteous minde
killeth him.
l That is, more li-
bell in giuing.
m Although he ge-
teth much by vniuersal
meanes, yet will he
not spend it vpon
himselfe.

n If he be his
tongue, he shall
glory, and the profit
of his neighbour,
God shall blasse him.

o He neuer desireth,
but when no paines
to get anything.

p For his poouertie,
he is not able to
escape the threat-
ning, which the
cruell oppressors
use against him.

q When as euery
man contendeth
to haue the pre-
eminence, and will
not giue place to
another.

r That is, goods
euill gotten.

s That is, with his
owne labour.

t Meaning, the
word of God,

u whereby he is ad-
monished of his
deuety.

* Chap. 25. 13.

b Bringeth many
inconueniences, both
to himselfe and to
others,

i As he is partaker
of their sin, hee
and therein with
their vices, so shall
he be punished alike
as they are.

k Reade Iob 27. 16.

l God killeth the
labour of the poore,
as doth with their
goods which are
deligent, because
they use he they
haue enough.

* Chap. 23. 13.

Ecclies. 30. 1.

C H A P. XIV.

a That is, taketh paine to profit her family, and to doe that which concerneth her dutie in her house.

* Job 14. 4.

b That is, in vprightnes of heart, and without hypocritie

c His proude tongue shall cause him to be punished. b By the oxe is meant labour, and by the cribe the bare meaning, without labour there is no profit.

d For the maiestie of his owne ambition, and not for Gods glory, as Simon Magus. e He sheweth ow the grieuoufnes thereof, not Gods iudgements against the same.

f A mans confidence is a witness of his owne griefe, for another cannot see the ioy and comfort which a man feeleth in himselfe. g Chap. 16. 35. h He sheweth that the allurement of the world, seemeth sweete, but the end thereof is destruction.

i He that forsaketh Gods lawe the purifiers, and made enuie of his sins, wherein he delighted.

k Ebr. the man of imaginations. l If this come not day to passe, we must consider that it is because of our sinnes, which leaue Gods working.

l That is, the strength of his strength in many people.

|| Or, body.

* Chap. 17. 1.

A Wife woman ^a buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his ^b right-oufnes, feareth the Lord: but hee that is ^c sight in his wayes, despiseth him.

3 In the mouth of the foolish is the rod of pride: but the lips of the wise preclude them.

4 Where none ^d oxe are, there the cribe is empty: but much increaseth ^e corneth by the strength of the oxe.

5 A faithfull witness will not lie: but a false record will speak lies.

6 A former feareth ^f wisdom, and ^g findeth it not: but knowledge is ealie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in ^h him the lips of knowledge.

8 The wisdom of ⁱ the prudent is to vnderstand his way: but the foolishnes of the fool is deceit.

9 The fole maketh a mocke of ^j sinnes: but among the righteous ^k there is fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man: but the issues thereof are ^l wayes of death.

13 Euen in laughing the heart is sorrowfull, and the end of that mirth is heauinesse.

14 The heart that declineth, ^m shall be satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleene euery thing: but the prudent will consider his steps.

16 A wife man feareth, and departeth from euill, but a fole rageth, and is careless.

17 He that is hasty to anger, committeth folly, and a fufie boy is hated.

18 The foolish doe inheritt folly: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked ⁿ keepe at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the ^o rich are many.

21 The finner depleth his neighbour: but he that hath mercy on the poore, is blessed.

22 Do not they erre that imagine euill? but to them that thinke on good things, ^p shall be mercy and truth.

23 In all labour there is abundance; but the talke of the lips ^q bringeth onely want.

24 The crowne of the wife is their riches, and the folly of fool is foolishnes.

25 A faithfull witness deliuereth ^r foules: but a deceiver speaketh lies.

26 In the feare of ^s the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life, to auoyd the snares of death.

28 In the multitude of ^t the people is the honour of a King, and for the want of people commeth the destruction of the priue.

29 He that is slow to wrath, is of great wisdom: but he that is of an hasty mind, exalteth folly.

30 A sound heart is the life of the body: but enuy is the rotting of the bones.

31 * He that oppresseth the poore, reprooeth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdometh retheth in the heart of him that hath vnderstanding, and is knowne ^u in the milde of forles

34 Iustice exalteth a nation, - but sinne is a shaloe to the people.

35 The pleasure of a King is in a wife. seruant: but his wrath shall be toward him that is lewd.

C H A P. XV.

A * Soft answer putteth away wrath: but grieuous words thirp vnyanger.

2 The tongue of the wife vseth knowledge aright: but the mouth of foolcs * batleth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A whole some tongue is as a tree of life: but the fowardnes thereof is the breaking of the mind.

5 A fole despiseth his fathers instruction, but he that regardeth correction, is prudent.

6 The house of the rig axus hath much treasure: but in the reuerenes of ^v wisdom is a trouble.

7 The lips of the wife deposed about knowledge, but the heart of the foolish deeth not lo.

8 The sacrifice of the wicked is abomination vnto the Lord: but the prayet of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord; but he loeuth him that followeth righteously.

10 Inaction is euill to him that forsaketh the way, and he that hateth correction, shall die.

11 * Hell and destruction are before the Lord, how much more the hearts of the tonnes of men.

12 A fower loeth not him that rebuketh him, neither will he go vnto the wife.

13 * A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the fool is fed with foolishnes.

15 All the dayes of the afflicted are euill, but a good confidence is a continuall feast.

16 * Better is a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene herbes where iour is, then a stalled oxe and harred therewith.

18 * An angrie man thrusteth vs life: but he that is slow to wrath, appealeth it life.

19 The way of a fustid man is as an helge of e thornes; but the way of the righteous is plaine.

20 * A wife sunne reioyceth the father; but a foolish man despiseth his mother.

21 Foolishnesse is a toy to him that is destitute of vnderstanding; but a man of vnderstanding walketh vprightly.

22 Without counsell, thoughts come to nought: but in the multitude of counsellars there is stablished.

23 A ioy cometh to a man by ^w the seuer of his mouth: and how good is a word in the hearing.

24 The way of the righteous is on high to the prudent, and out from hell beneath.

25 The Lord will destroy the house of the proud men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are also a rination to the Lord; but ^x pure heart is a pleasant word.

l. c

27 He

m Forasmuch as they are vniu of eterny and put to them. || Or, and the merry of the people is a, a crye for ioy.

* Chap. 15. 1.

* Verse 21.

4 Forasmuch as they are vniu of eterny and put to them.

5 That thing is acceptable before God, which the wicked thinke to be more excellent, and abertly saye to be most to be accepted.

6 The heart of the wicked is full of the way of God, and he will not be corrected.

7 There is nothing of ioy, if it is not the way of God, and he will not be corrected.

8 There is nothing of ioy, if it is not the way of God, and he will not be corrected.

† Ebr. heart.

* Psal. 27. 16.

* Chap. 27. 1.

21 That is, because he is not of the way of God, and he will not be corrected.

* Chap. 27. 16.

† Read Chap 15. 16.

23 If we will that our life be comfortable, we must walk by the way of the Lord.

24 That is, whole some, and profitable to the heart.

17 He that is greedy of gaines, troubleth his owne house; but he that hateth gifts, shall liue.

18 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euill things.

19 The Lord is farre off from the wicked; but he heareth the prayer of the righteous.

20 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

21 The eare that hearkeneth to the correction of life, shall lodge among the wise.

22 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

23 The feare of the Lord is the instruction of wiselome: and before honour goeth humilitie.

CHAP. XVI.

The preparations of the heart are in man; but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleane in his owne eyes: but the Lord pendereth the spiits.

3 Committ thy works vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, even the wicked for the day of euill.

5 All that are proud in heart, are an abomination to the Lord: though his hand be in them, he shall not be vnpunished.

6 By mercy and truth iniquities shall be forgiven, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make all his enemies at peace with him.

8 A better is a little with righteousnesse, then great reuenues without equity.

9 The heart of a man purporeth his way: but the Lord doth direct his steps.

10 A diuine fence shall be in the lips of a king: his mouth shall not transgresse in iudgement.

11 A true weight and balance are of the Lord: and the weights of the bag are his worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished by iustice.

13 Righteous lips are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a king is as his messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life; and his fauour is as a cloud of the latter raine.

16 How much better is it to get wiselome then gold: and to get vnderstanding, is more to be desired then silver.

17 The path of the righteous is to decline from euill, & he keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to dispute the fowles with the proud.

20 He that is wise in his busines, shall find good; and he that trusteth in the Lord, he is blessed.

21 The wife in heart shall be called prudent; and the sweetness of the lips shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it; and the instruction of foolies is folly.

23 The heart of the wife guideth his mouth wisely, and addeth doctrine to his lips.

24 Fables wordes are as an hony combe, sweetnesses to the soule, and health to the bones.

25 There is a way that seemeth right vnto man, but the issue thereof are the wayes of death.

26 The person that traueleth, traueleth for himselfe: for his mouth & createth it of him.

27 A wicked man diggeth vp euill, and in his lips is like a burning fire.

28 A froward person soweth strife: and a talebearer maketh diuision among princes.

29 A wicked man deceiueh his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to see the wickednesse: he smothereth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of righteousness.

32 Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne mind, is better then he that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

CHAP. XVII.

Better is a dry morrell, if peace be with it, then an house full of sacrifices with strife.

2 A discreete seruant shall haue rule ouer a lewd sonne, and he shall diuide his heritage among the brethren.

3 As is the fining pot for silver, and the furnace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lips, and a liar hearkeneth to the naughty tongue.

5 He that mocketh the poore, reproacheth him that made him; and he that reioyceth at destruction, shall not be vnpunished.

6 Children are the crowne of the elders; and the glory of the children are their fathers.

7 High talkes becommeth not a foole, much lesse a iung talke a price.

8 A reward is as a stone pleasant in the eyes of them that haue it; it prospereth, whither soeuer it cometh.

9 Hee that couereth a transgression, seeketh loue; but hee that repeateth a matter, separateth the prince.

10 A reproofe enureth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A felicitous person seeketh onely euill, and a cruel messenger shall be sent against him.

12 It is better for a man to meet a beare robbed of her whelps, then a foole in his folly.

13 Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters; therefore, or the contention be meddled with, leave off.

15 He that iustifieth the wicked, and he that condemneth the iust, euen they both are abominable to the Lord.

16 Wherefore is there a price in the hand of the foole to get wiselome, and he hath none heare?

17 A friend loatheth at all times; and a brother is borne for aduersitie.

18 A man destitute of vnderstanding, toucheth the hand, & becommeth surety for his neighbour.

19 He loueth transgression that loueth strife, and hee that exalteth his gate, seeketh destruction.

20 The froward heart findeth not good; and the

* Chap. 14, 12.
† Ebr. coueth vp on him.

† Hee be comforted himselfe and others.

† With his whole iudgement he labour-eth to bring his wickednesse to passe.

† Ebr. is when it is ioyed, & is a treasure; or of the consideration that the wicked are the more they are to be abhorred.

† So that there is nothing that ought to be attributed to fortune: for all things are determined to the counsel of God which shall come to passe.

† For whereas there were many sacrifices, there were many pious persons given to the people, where with they feasted.

* Eccles. 10, 26.
† That is, shall be made gouernour over the children.

* Chap. 14, 31.

† Ebr. the lips of euill censure.

† The reward hath great force to gaine the hearts of men.

† He that admonished the prince of his fault, may touch him his enemy.

† By the messenger is meant such means as God vseth to punish the rebels.

† Whereby hee reacheth the wicked in his rage, who hath no feare of God.

* Rom. 12, 17.
† The 5, 15.

† Ps. 3, 9.

* Isa. 5, 23; chap. 44, 24.

† What auereth is the wicked to be rich, seeing he seeketh not his mind to wiselome?

† So that he is more than a friend; euen a brother that helpeth in time of aduersity.

† Ebr. Chap. 6, 23.

† Ebr. hee is more than a friend; euen a brother that helpeth in time of aduersity.

† Ebr. hee is more than a friend; euen a brother that helpeth in time of aduersity.

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† Ebr. hee is more than a friend; euen a brother that helpeth in time of aduersity.

† That suffereth himselfe to be admonished by Gods word, which bringeth life and to amendeth.
† Meaning, that God exalteth none but them that are truly humbled.

a He denieth the presumption of man, who dare attribute to himselfe any thing, as to please his heart or flesh, & seeing that he is not able to please a word, except God giue it him.
b He feareth hereby that man flattereth himselfe in his doing, calling that vertue, which God termeth vice.
c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.

* Chap. 11, 22.
† Their upright and repenting soul shall be taken that their tones are forgiven.

* Chap. 15, 16.
† Ps. 37, 16.

a He leueth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to renoune our force except God giue force.

* Chap. 11, 1.
† If they be true and iust, they are Gods sweete, and he delighteth therein, but he will not if they be false, they are the worke of the euill, and to their condemnation shall vnto them.

g They are appointed by God to reioyce according to his way and witte.
h That is, he hath not that vnto him to execute his wrath.

i Which is most comfortable to the diligent.

† Ch. 15, 10.
† Ps. 119, 1.
† Ebr. hee is more than a friend; euen a brother that helpeth in time of aduersity.

† Ch. 15, 10.
† Ps. 119, 1.
† Ebr. hee is more than a friend; euen a brother that helpeth in time of aduersity.

† Ch. 15, 10.
† Ps. 119, 1.
† Ebr. hee is more than a friend; euen a brother that helpeth in time of aduersity.

that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, *getteth* himselfe forow, and the father of a foole can haue no life.

22 * A ioyfull heart causeth good health: but a sorrowfull mind drieth the bones.

23 A wicked man taketh a gift out of the l^d bo- some to writt the wayes of iudgement.

24 * Wisdome is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

25 A foolish sonne is a griefe vnto his father, and a * heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite *such* a for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole, (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

FOr the desire thereof hee will * separate himselfe to seeke it, and occupie himselfe in all wisdom.

2 A foole hath no delight in vnderstanding: but that his heart may be * discouered.

3 When the wicked cometh, then cometh e contempt, and with the vile man reproach.

4 The words of a mans mouth are *like* deepe waters, and the welspring of wisdom is like a flowing riuier.

5 It is not good to * accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his foule.

8 The words of a tale-bearer are as flatterings, and they goe downe into the bowels of the belly.

9 Hee also that is slothfull in his worke, is euen the brother of him that is a great waker.

10 The name of the Lord is a strong tower: the righteous runneth vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is hauid, and before glory *goeth* lowliness.

13 * Hee that answereth a mate before hee heare it, is foolish and shame vnto him.

14 The spirit of a man will fullaine his infirmities: but he a wounded spirit who can beate it?

15 A wife heart getteth knowledge, and the care of the wife seeketh learning.

16 A mans gift enlargeth him, and leadeth him before great men.

17 * He that is first in his owne cause, is iust: then cometh his neighbour and maketh enqui- ry of him.

18 The lord causeth contentions to cease, and maketh a partition among euil men.

19 A bitter offeinded brother is more then a thing of gold: and their contentions are like the waves of a paltre.

20 Vnto the fruit of a mans mouth shall his belly be filled, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the

tongue, and they that loue it, shall eat the fruit thereof.

22 Hee that findeth a p^r vice, findeth a good thing, and receiue fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that loveth friends, ought to shew him- self friendly: for a friend is nearer then a brother.

q There is, oftentimes such are found which are more ready to do as pleasure, then as that is more bound by duty.

CHAP. XIX.

Better * is the poore that waketh in his vp- rightnesse, then be that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.

3 The foolishnes of a man peruereth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many renunce the faces of the prince, and euerie man a friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart faare from him? though he be instant * with words, yet they will not.

8 He that possesseth vnderstanding, b^o loueth his owne soule, and keepeth wisdom to bind good lines.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perih.

10 * Measure is not comely for a foole, much lesse for a seruant to laue rule ouer princes.

11 The discretion of a man defereth his anger: and his glory is d^d to passe by an offence.

12 * The kings wrath is like the roaring of a lion: but his fauour is like y^e dew vpon the grass.

13 * A foolish house is the calamitie of his father, * & the contentions of a wife are like a continual * dropping.

14 Houle and riches are the inheritance of the faibers: but * prudent wife cometh of the Lord.

15 Slothfulness causeth to fall asleepe, and a deceitfull person shall be consumed.

16 Hee that keepeth the commandement, keepeth his owne soule: but hee that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his curm iust.

19 A man of much anger shall suffer punishment, and though thou defendest him, yet without anger come againe.

20 Heare counsell and receiue instruction, that thou mayest be wise in thy latter end.

21 Many diuils are in a mans heart: but the counsell of the Lord shall stand.

22 That is to be desired of a man, is his b^o goodnesse, and a p^r ore man is better then a silver.

23 The feare of the Lord is a right thing, and prudence shall be he that is filled *there* with it, and continueth, and shall not be riden with euil.

24 * The slothfull hideth his hand in his bo- some, and will * put it to his mouth, and hide.

25 * Snare a corner, and the * face of a wise- man: and reprove the prudent, and hee will wis- derstand knowledge.

26 Hee that destroyeth his father, or chafeth

o By the vsing of the tongue well or euill, cometh the fruit thereof either, good or bad. p He that is ioy- ned with a wicked woman as a mar- riage, is blessed of the Lord, as Geop. 16. 14.

* Chap. 21. 6.

* Deut. 19. 16. dan. 11. 24.

a To haue com- fort of them. b He that is ioynt in iudgement hideth fauour of Gods.

c The free vse of things are not to be permitted to him that cannot vnderstand. d That is, to come in by charitie, and to desire that as may most ferue Gods glory.

* Chap. 20. 14.

* Chap. 25. 14.

* A man that doth defend not the boult.

* Chap. 22. 24.

q Though for a time thou maye take thee vnto, yet thou shalt not be giuen in his race, for thou shalt not be able to stand. r Many diuils shall not be able to dwell, except thou shalt be iust, and thou shalt be able to stand. s A man that is a good man, shall be able to stand. t He that is a good man, shall be able to stand. u He that is a good man, shall be able to stand. v He that is a good man, shall be able to stand. w He that is a good man, shall be able to stand. x He that is a good man, shall be able to stand. y He that is a good man, shall be able to stand. z He that is a good man, shall be able to stand.

* Chap. 15. 13.

b That is, secretly and out of the bo- some of the rich. * Eccl. 10. 1. 15. 11.

m That is, wander to and fro, and seeke not after wisdom.

* Chap. 10. 1.

n For their well doing.

a Hee that loveth wisdom, will sepa- rate himselfe from all impediments, and giue himselfe wholly to seeke it. b That is, that he may talke licenti- ouly of wisdom, and cometh to end.

c Meaning, such one as cometh to all lobes.

d Which can ne- ver be drawen asunder, but bring euery profit.

e That is, to sa- uour him and sup- port him.

f They are foone beleeued, and enter most deeply.

g Hee that is the refuge of the godly against all trouble.

* Chap. 10. 15.

* Chap. 16. 18.

* Eccles. 12. 1.

h The minde can well leaue the in- firmities of the bodie, but when the spirits souer- deit, it is a thing most hard to forsake.

i Getteth him li- berty to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked.

l When his ad- vice is enqui- red out, he is taken to his shame.

m If a controuersie cannot otherwise be decided, it is best to call in to know whoe the wisest is.

n Approaeth their controuersie, which is for you, and when either side is pacified, n which for the strength thereof will not bow nor yield.

away his mother, is a lewd and shamefull child.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witness mocketh at iudgement, and the mouth of the wicked swalloweth vp iustitie.

29 Blow iudgements are prepared for the scorers, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, as if strong drinke is raging: and whosoever is deceived thereby, is no wise.

2 The feare of the King is like the roaring of a lion; hee that provoke him unto anger is smitten against it is owne fault.

3 It is a mans honour to cease from strife: but every foole will be meddling.

4 The downe fall will not flow, because of winter: therefore shall hee begge in summer, but have nothing.

5 The counsell in the heart of a man is like deep waters: but a man that hath understanding, will draw it out.

6 Many men will boast every one of his owne goodnesse, but who can find a faithfull man?

7 He that walketh in his integritie, is iust, and blessed shall his children be after him.

8 A king that sitteth in the throne of iudgement, do chace away all euill with his eyes.

9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A child also is knowne by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto povertie; open thine eyes, and thou shalt be furnished with bread.

14 Iris naught, it is naught, saith the buyer; but when he is gone apart, hee traileth.

15 There is gold, and a multitude of precious stones; but the lips of knowledge are a precious Jewell.

16 Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweeter to a man than afterwarde it is mounte shal be filled with anell.

18 Eke blunthy thoughts by counsell; and by counsell make warre.

19 He that goeth about as a slanderer, discouereth secrets; therefore meddle not with him that flattereth with his lips.

20 He that curseth his father or his mother, his light shall be put out of obscure darkness.

21 An heritage is faithfully gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, I will reueuse euill, but swaie vpon the Lord, and he shall face thee.

23 Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

24 The lips of man are ruled by the Lord; how can a man utter what is hid from his owne way?

25 It is a deli cation for a man to to disburse that which is sanctified, and after the vowes to cleaue.

26 A wise King scattereth the wicked, and casteth the rebellious to turne euen them.

27 The light of the Lord is the breath of

man, and searcheth all the bowels of the bellie.

28 Mercie and truth preferre the king: for his throne shal be established with mercie.

29 The beaume of young men is their strength, and the glory of the aged is the gray head.

30 The blewne of the wound ferueth to purge the euill, and the stripes within the bowels of the bellie.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the waters of the turneth it whithersoever it pleaseth him.

2 Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looker, and a proud heart which is the height of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance; but whosoever is hattie, cometh surely to povertie.

6 The gathering of treasures by a deceitfull tongue, is vanaie toiled too and fro of them that seeke death.

7 The robberie of the wicked shall destroy them; for they haue refused to execute iudgement.

8 The way of some is peruerced and strange; but of the pure man, his worke is right.

9 It is better to dwell in a corner of the house poor, then with a contentious woman in a house wide.

10 The foole of the wicked witheth euill; and his neighbour hath no fauour in his eyes.

11 When the corner is punished, the foolish is wise, and when one instructeth the wise, he will receive knowledge.

12 The righteous teacheth the house of the wicked; but God overthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, hee shall also die and not be heard.

14 A gift in secret pacifieth anger, and a gift in the before, great wrath.

15 It is joy to the iust to doe iudgement; but destruction shall be to the workers off iustitie.

16 A man that wandreth out of the way of wisdom, shall remaine in the congregation of the dead.

17 He that loveth paffime, shall be a poore man; and he that loveth wine and oyle, shall not be rich.

18 The wicked shall be a ranfome for the iust, and the transgressor for the righteous.

19 It is better to dwell in the wilderness, then with a contentious and angry woman.

20 In the house of the wife is a pleasant treasure, and foyle, but a foolish man shall seeke it.

21 He that followeth after righteousness and mercie, shall find life, righteousness and glory.

22 A wife man goeth vnto the citie of the righteous, and catcheth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hattie, and comefull a his name that worketh in his arrogancie wrath.

25 The desire of the floutfull shall destroy him; so is hands cleaue to his necke.

26 He cometh euen as a readiness: but the righteous giueth and spareth not.

* Chap. 19. 14. b Shal be punished: that prouerb is on the inward part, is profitable for the wicked, to bring them to a mans end.

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* Chap. 15, 8.
if n. 1. 13.
eccl. 34, 11.

* Chap. 19, 5.
m He may holdy
teth the crueth
that he hath heard.

27 The * sacrifice of the wicked is an abomination: how much more when hee bringeth it with a wicked mind?

28 * A false witness shall perish: but he that heareth, * speakech continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisdom, neither understanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but fallowen is the Lord.

C H A P. XXII.

A * Good name is to be chosen above great riches, and * louing fauour is above silver and about gold.

2 * The rich and poore * meet together, the Lord is the maker of them all.

3 * A prudent man * seeth the plague, and hideth himselfe: but the foolish go on till, and are punished.

4 The reward of humilitie, and the feare of God, is riches, and glory, and life.

5 Thornes and snares are in the way of the froward: but he that regardeth his soule, will depart farre from them.

6 Teach a child d in the trade of his way, and when he is old he shall not depart from it.

7 The rich ruleth the poore, and the borrowe is seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the rod of his anger shall faile.

9 * He that hath a good * eye, he shall be blessed: for he giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall go out: so contention and reproach shall cease.

11 Hee that loveth pureness of heart for the grace of his lips, the king shall be his friend.

12 The eyes of the Lord preferre * knowledge: but hee ouerthroweth the words of the transgressor.

13 The stoutfull man saith, I A lion is with out, I shall be slaine in the streete.

14 The mouth of strange women is as a deepe pit: he with whom the Lord is angry, shall fall therein.

15 Foolishnesse is bound in the heart of a child: but the rod of correction shall drue it away from him.

16 Hee that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to povertie.

17 ¶ Encline thine eare, and heare the words of the wife, and apply thine heart vnto my knowledge.

18 For it shall be pleasant, if thou keepe them in thy bellie, and if they be directed together in thy lips.

19 That thy confidence may be in the Lord, I haue shewed thee this day: thou therefore take heed.

20 Haue not I written vnto thee * three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of truth, to answer the words of truth to them that fend to thee?

22 Robbe not the poore, because hee is poore, neither oppress the afflicted in iudgement.

23 For the Lord * will defend their cause, and spoyle the foule of those that spoyle them.

24 Make * no friendship with an angry man, neither goe with the furious man,

25 Least thou learne his wayes, and receiue destruction to thy foule.

26 Be not thou of them that * touch the hand, nor among them that are suretie for debtors.

27 If thou hast nothing to pay, why causest thou that hee should take thy bed from vnder thee?

28 Thou shalt not * remouue the ancient bounds which thy fathers haue made.

29 Thou feest that a diligent man in his business standeth before Kings, and standeth not before the base folk.

C H A P. XXXII.

W Hen thou sittest to eate with a ruler, * consider diligently what is before thee,

2 And put thy knife to thy throat, if thou be a man giuen to the appetite.

3 Be not delirious of his daintie meates: * for it is a deceivable meat.

4 Trauaille not too much to be rich: but cease from thy d wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing: * for riches taken her to her wings, as an Eagle, and flieeth into the heauen.

6 Eate thou not the bread of him that hath an * euill eye, neither desire his dainty meates.

7 For as though hee thought it in his heart: so will hee say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy * morsels that thou hast eaten, and thou shalt lofe thy sweet words,

9 Speake not in the eares of a fool: for hee will despise the wisdom of thy words.

10 * Remouue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth me, is mightie: he will * defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from hell.

15 My sonne, if thine heart be wife, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, b and thy hope shall not be cut off.

19 O thou y sonne, heare, and be wife, and guide thine heart in the way.

20 Keepe not companie with drunkards, nor with gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragg.

22 Obey thy father that hath begotten thee, and despite not thy mother when she is old.

23 Buy * the truth, but sell it not: b it is rare, wisdom, instruction, and understanding,

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise child, shall haue ioy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall reioyce.

26 My sonne, giue mee * thine heart, and let thine eyes delight in my wayes.

27 * For a whore is as a deepe ditch, and a strange

which rashly
put themselves in
danger for others;
1 Cap. 5, 1.

* Dent. 27, 17.
chap. 23, 10.

* See with 10.
Ere
b Biddle thine an-
pote as it were
by force and vio-
lence.

* For oft times
the rich when they
b d their interio-
to their tables, it is
not for the loue
they beare them,
but for their owne
le. or p. p. p. p. p.
d. B. B. B. B. B. B.
the. that God
hath giuen them,
to get worldly
riches.

* That is, coun-
sell, as counsell
a good eye is to
see for the soule,
as Cap. 22, 9.

* He will not cease
till hee hath done
their loue blame,
and his d. d. d. d. d.
words shall come
to noyle.

* Dent. 27, 17.
chap. 22, 28.

* Chap. 22, 23.
* Chap. 22, 24.
19, 15.

eccl. 30, 1.

* That is, from
destruction.

* Psal. 37, 1.
chap. 20, 1.

* The prosperity
of the w. d. d. d. d.
shall
not continue.

* In the obserua-
tion of Gods com-
mandments.

* E. d. m. e. b. b. b. b. b.
* E. d. m. e. b. b. b. b. b.

* E. d. m. e. b. b. b. b. b.

* Spare no cost
for truth, for
the w. d. d. d. d.
depart
from it for any
gaine.

* Giue thy 10.
w. d. d. d. d. d.
* Chap. 22, 14.

* His authority,
whereby hee
did oppresse others,
shall be taken from
him.

* Eccl. 31, 23.
E He that is mercif-
full and liberal,
g Hee that
that prince
that prince

* Hee that vseth
his familiarity, whose
confidence is
good and hee
talks wile and
godly.

* Favour them
that loue know-
ledge
E He desireth
them that inuent
value excuses,
because they would
not do their
duty.

* So God puni-
sheth one foue by
another, when he
suffereth the wic-
ked to fall into
the acquaintance
of an barlow.

* He is naturally
giuen vnto
m. He seeth
what the end of
wisdom is: to
wile, to direct vs
to the Lord.

* That is, sundry
times.

* E. d. m. e. b. b. b. b. b.

* Chap. 22, 12.

* Haue not to do
with him that is
morale to rule
his affections: for
he would hurt
thee by his quill
conuersation.

* E. d. m. e. b. b. b. b. b.

* Chap. 22, 12.

* Haue not to do
with him that is
morale to rule
his affections: for
he would hurt
thee by his quill
conuersation.

* E. d. m. e. b. b. b. b. b.

* Chap. 22, 12.

* E. d. m. e. b. b. b. b. b.

* Chap. 7, 11.
in the which
many and careful
them to offend God.

strange woman is as a narrow pit.
28 * Alfo the lieth in wait for a pray,^m and she increaseth the transgression among men.
29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes?

which by art
mixture is stronger
and more pleasant.

30 Even to them that tary long at the wine, to them that goe,ⁿ and seeke mixt wine.
31 Looko not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.
32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

That is, drunk-
neesse shall bring
thee to whoredome.
p In such great
danger shall thou
be.
o Though drunk-
neesse make
them more insen-
sible then bea-
st, yet can they not
refrain.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewd things.
34 And thou shalt be as one that sleepech in the midst of the pease, and as he that sleepech in the top of the mall.

35 They haue stricken mee, shalt thou say, but I was not ficke: they haue beaten mee, but I knew not: when I awake, therefore, will I seeke it yet still.

CHAP. XXIV.

BE not thou enuious against euill men, neither desire to be with them.

* Psal 37, 1.
chap. 23, 12.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wife man is strong: for a man of vnderstanding increaseth his strength.

* Chap. 10, 13.

6 * For with counsell thou shalt enterprife thy warre, and in the multitude of them that can giue counsell, is health.

7 Wisdome is high to a foole: therefore hee cannot open his mouth in the gate.

a In the place
where wisdom
should be showed.

8 Hee that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foule is sinne, and the fouler is an abomination vnto men.

10 If thou be faint in the day of aduersitie, thy strength is small.

b Man hath no
triall of his strength
ill he be in trouble.
c Nece can be ex-
cused, if he helpe
not the innocent
when he is in
danger.

11 Deliuere them that are drawn to death, and wilt thou not preferre them that are led to blame?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not hee vnderstand it? and he that keepeth thy foule, knoweth he it not? will he not also recompense euery man according to his workes?

d As honey is sweet
and pleasant to
the taste, so wis-
dome is to the
foole.
e Or, reward.

13 My sonne, eate^d hony, for it is good, and the honycombe, for it is sweet vnto thy mouth.

14 So shall the knowledge of wisdom be vnto thy foule: if thou finde it, and there shall be an end, and thine hope shall not be cut off.

He is subiect
to many perils,
but God deliue-
reth him.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man faileth seven times, and riseth againe, but the wicked fall into mischief.

17 Be thou not glad when thine enemy faileth, and let not thine heart reioyce when hee stumbleth.

18 Least the Lord see it, and it displease him, and he turne his wrath^f from him.

f To be auenged
on thee.
* Psal 37, 1.
chap. 13, 12.

19 * Preter not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of plagues to

the euill man: * the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, and meddle not with them that are leuitous.

22 For their destruction shall fall suddenly, and who knoweth the ruine^g of them? both?

g Meaning, either
of the wicked and
leuitous, as verse
19, and 21, or of
them that feare not
God, nor obey
their King.
+ Rede to know the
face
* Chap. 17, 22.
14, 1, 22.

23 ALSO THESE THINGS PERTEINE TO THE WISE. It is not good to haue respect of any person in iudgement.

24 Hee that faith in the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke^h him, shall be pleasure, and vpon them shall come the blessing of goodnesse.

h B-fore of the
means buy to
compleat it, before
thou be any
tempted to haue
it.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke withiour, and make ready thy things in the field, and after, build thee hots.

28 Be not a witness against thy neighbour without cause: for wilt thou deceiue with thy lips?

* Chap. 10, 12.
i Hee sheweth
what is the nature
of the wicked, to
tempe him to
vengeance
for wrong.

29 * Say not, I will do to him as he hath done to me, I will recompense euery man according to his worke.

30 I passed by the field of the slough-fall, and by the vineyard of the man delituous of vnderstanding.

31 And lo, it was all growen ouer with thornes, and netles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and receiued instruction.

k That I might
learne by another
mans fault.
+ Rede Chap. 6, 10.

33 Tell a little fiespe, a little flamber, a little soling of the hands of fiespe.

34 So thy pouerthe commeth as one that traueleth by the way, and thy needfull like an armed man.

CHAP. XXV.

THESE ARE ALSO PARABLES of Salomon, which the men of Hezekiah King of Iudah copied out.

THE glory of God is to conceale a thing secret: but the Kings honour is to search out a thing.

a whom Hezekiah approved
for his purpose.
b That is, gathered
up of diuers
bookes of Salomon.
c God doeth not
reueale the cause
of his secrets
to man.

3 The heauens in height, and the earth in deepnesse, and kings heart can no man search out.

4 Take the droffe from the siluer, and there shall proceed a vessel for the bier.

5 Take away the wicked from the Kings, and his throne shall be established in righteousness.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 * For it is better, that it be said vnto thee, Come vp hither, than thou be put lower in the presence of thy Prince when thine eyes haue scene.

8 Goe not forth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

d Hee that is
the king, vnto the
reuealed word of
God, the cause of
his things must
appeare, and there-
fore hee must
discern in every
sort of causes.
e Hee that cryeth
that it is too hard for
him to arise to
the reason of all
the secret things of
the King, when
he is brought to
his death, and
thereby is re-
moued from a
king, he is a meet
vessel for the
Lords use.

9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Least hee that heareth it, put thee to shame, and thine infamie doe not cease.

11 A word spoken in his place, is like apples of gold with pictures of silver.

12 He that reprobeth the wife and the obedient eare, is as a golden earring, and an ornament of his gold.

f Hee that is
the king, vnto the
reuealed word of
God, the cause of
his things must
appeare, and there-
fore hee must
discern in every
sort of causes.
g Hee that cryeth
that it is too hard for
him to arise to
the reason of all
the secret things of
the King, when
he is brought to
his death, and
thereby is re-
moued from a
king, he is a meet
vessel for the
Lords use.

that be corrected. * Luke 11, 10. b That where as thou thinkest by this means to haue an end of the matter, it put thee to further trouble.

i In the time of
great heat, v. hea
mea desire colli.

13 As the cold of the snow i in the time of har-
uest, *so* a faithfull messenger to them that fend
him; for he refresheth the soule of his masters.

14 A man that boasteth of falliberalitie, *is*
like a clouds and wind without raine.

15 A Prince is pached by flayes of Langer,
and a soft tongue breaketh the bones.

16 If thou have found honey, eat that is e suffici-
ent for thee, leaue thou be ouerfull, and vomit it.

17 Withdrew thy force from thy neighbours
houle, leaue he be weary of thee, and hate thee.

18 A man that beareth false witness against
his neighbour, *is like* an hammer and a sword, and
a sharpe arrow.

19 Confidence in an vnfaithfull man in time
of trouble, *is like* a broken tower & a sliding foot.

20 Hee that taketh away the garment in the
cold season, *is like* vinegar poured vpon a nitre, *or*
like him that singeth songs to an heauy heart.

21 * If hee that hateth thee be hungry, giue
him bread to eat, and if hee be thirstie, giue him
water to drinke.

22 For thou shalt lay p coales vpon his head,
and the Lord shall recompense thee.

23 As the Northwind drieth away the raine,
so doeth an angry countenance the slandering
tongue.

24 * It is better to dwell in a corner of the
housetop, then with a contentious woman in a
wide house.

25 As are the cold waters to a weary foule, so
is good newes from a farre country.

26 A righteous man falling downe before the
wicked, *is like* a troubled well and a corrupt spring.

27 It is not good to eate much honey: * to
search their owne glory, *is not* glory.

28 A man that refraineth not his appetite, *is*
like a city which is broken downe and without
wailes.

CHAP. XXVI.

A S the flow in the Summer, and as the raine
in the Haruest are not meet, so is honour vn-
seemely for a foule.

2 As the sparrow by flying, and the swallow
by flying of *scapes*, so the catie that is causelesse, shal
not come.

3 Vnto the horse *be* longer a whip, to the asse
a bridle, and a rod to the foules becke.

4 Answer not a foule according to his fooli-
shnesse, leaue thou also be like him.

5 Answer a foule according to his fooli-
shnesse, leaue he be wife in his owne conceit.

6 He that fensheth a messaige by the hand of a
foule, *is as* hee that curieth out the feet, and
drinketh intiquie.

7 As they that lift vp the legs of the lame, so
is a parable in a foules mouth.

8 As the closing vp of a precious stone in an
heape of stones, so *is* hee that giueth glory to a
foule.

9 As a thorne standing vpon in the hand of a
dunkard, so *is* a parable in the mouth of foules.

10 The Excellent that formed all things,
both rewardeth the foule, and rewardeth the
transgressours.

11 * As a dog turneth againe to his owne vomit,
so a foule turneth to his foolishnesse.

12 Seest thou a man wife in his owne conceit?
more hope *is* of a foule then of him.

13 The flout full man saith, A lion *is* in the
way: a lion *is* in the streets,

14 As the doore turneth vpon his hinges, so
doeth the floutfull man vpon his bed.

15 * The floutfull hideth his hand in his bo-
some, and it grieueth him to put it againe to his
mouth.

16 The fluggard is wiser in his owne conceit,
then seven men that can render a reason.

17 Hee that pateth by and medleth with the
strife that belongeth not vnto him, *is as* one that
taketh a dog by the eares.

18 As beeth that fainteth himselfe dead, casteth
firebrands, arrows, and mortall things.

19 So doeth the deceitfull man with his
friend, and faith, Am not I in port?

20 Without wood the fire is quenched, and
without a tale-bearer strife ceaseth.

21 * As the cole maketh burning coales, and
wood a fire, so the contentious man *is* apt to kinde
strife.

22 * The words of a tale-bearer are as flut-
terings, and they go downe into the bowels of the
belly.

23 As siluer droffe overlaid vpon a pathstead,
so are burning lips, and a euill heart.

24 Hee that hateth v will counterfeite with his
lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, belene
him not: for there are seven abominations in his
heart.

26 Hatred may be couered by deceit: but the
malice thereof shall be discovered in the con-
gregation.

27 * He that diggeth a pit shall fall therein, and
he that rolleth a stone, it shall retorne vnto him.

28 A false tongue hateth the afflicted, and a
fluttering mouth causeth ruine.

CHAP. XXVII.

B Oast not thy selfe of a morrowe, for thou
knowest not what a day may bring forth.

2 Let another man praise thee, and not thine
owne mouth: a stranger, and not thine owne lips.

3 A stone *is* heauy, and the land weighteth
but a foules wrath *is* heauier then both.

4 Anger *is* cruell, and wrath *is* raging: but who
can stand before a enie?

5 Open rebuke *is* better then secret loue.

6 The wounds of a louer are faithfull, and the
kisses of an enie are pleasant.

7 The person that is full, despiseth an hony
combe: but vnto the hungry foule eury bitter
thing *is* sweet.

8 As a bird that wandreth from her nest, so *is*
a man that wandreth from his owne place.

9 As oymnt and perfume reioyce the
heart, so doeth the sweetnesse of a mans friend by
hearty counsel.

10 Thine owne friend and thy fathers friend
forake thou not: neither enter into thy brothers
house in the day of thy calamitie: for better *is*
a neighbour that *is* nere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart,
that I may answer him that reproacheth me.

12 A prudent man seeth the plague, and hid-
eth himselfe: but the foolish goe on till, and are
punished.

13 * Take his garment that is suretie for a
stranger, and a pledge of him for the stranger.

14 He that praileth his friend with a loude
voice, rising early in the morning, it shall be
counted to him as a curse.

15 A continual dropping in the day of raine,
and

* Chap. 17, 18.

i Which discon-
forteth himselfe a
be that he is not.

* Eccl. 12, 19.

* Chap. 11, 12.

k They will some
break out and
vnder themselves.l Meaning many,
he vseth the num-
ber seven, for the
vices, and the
m is the number
of the goodly.* Eccl. 10, 12
eccl. 27, 46a Delay on the
side, but take new
cating when it is
offered.

* Eccl. 22, 15.

b For the enie
are obscure, and
cannot be recon-
ciled.c They are dan-
gerous, and cause
fridul.

* Eccl. 6, 6.

d Trust not to say
willyd helps in
the day of thy
trouble.

e Reade Chap. 22, 13.

* Chap. 10, 16.

f He is rebuk-
t. He is rebuk-
ed. Cause.* Chap. 19, 12.
and 22, 9.

k Which haue an
ouerward appea-
rance, and are no-
thing within.
l By not mini-
stering occasion to
prouoke him further
to that, the
heart that is prone
to anger, as Chap.
15, 1.
m Vse moderately
the pleasures of
this world.

o Which melteth it,
and consumeth it.
|| Or, asume.
* Rom. 12, 12.

p Thou shalt, as it
were, by force, ouer-
come him, so
fo much that his
owne confidence
shall moue him to
a knowledge by
benefits, and his
heart shall be re-
med.
* Chap. 21, 9.

* Eccles. 3, 11.

q And so is in
easier danger.

a Consent not vnto
him to his dis-
ing.
b Reproue him
as the water
reioiceth.
† E. r. e. r. e.
c To vnto, of the
messenger whom
be troubleth.
d That is, recei-
ueth damage
thereby.

e Whereby he
both hurteth him-
selfe and others.
f Mean. g. God.
* 1. Pet. 1, 3.
g For the foule
will rather be
conuelled then
be: also the foule
knoweth of igno-
rance, and the
other of malice.
h Reade Chap. 22, 13.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and she is as the oyle in his right hand that vndereth it selfe.

17 Yron sharpeneth yron, so doeth a man sharpen the face of his friend.

18 He that keepeth the fig tree, shall eate the fruit thereof: so hee that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.

21 * As is the fining pot for silver, and the furnace for gold, so is every man according to his dignitye.

22 Though thou shouldst bray a foole in a mortar among wheat brayed with a pestell, yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discovereth it selfe, and the grassie appeareth; and the herbes of the mountaines are gathered.

26 The lambs are for thy cloathing, and the goats are the price of the hold.

27 And let the milke of the goats be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maides.

CHAP. XXVIII.

THe wicked sleepe when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge are realme likewise endurth long.

3 A poore man, if hee oppress the poore, is like a raging raine that leaueth no food.

4 They that forsake the Law, praysethe wicked: but they that keepe the Law, set themselves against them.

5 Wicked men vnderstand not iudgement: but they that fecke the Lord, vnderstand all things.

6 * Better is the poore that walketh in his vp-rightnesse, then hee that peruertheth his wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth them for him that will be mercifull vnto the poore.

9 He that turneth away his care from hearing the Law, euen his prayer shall be abominable.

10 He that casteth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherit good things.

11 The rich man is wise in his owne conceits: but the poore that hath vnderstanding, can trie * him.

12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tried.

13 He that hideth his finnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercie.

14 Blessed is the man that seareth alway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring lion, and an hungry beare, so is a wicked ruler ouer the poore people.

16 A prince defitute of vnderstanding, is also a great oppressour: but he that hath couerousnesse, shall prolonge his dayes.

17 A man that doeth violence against the blood of a person, shall fixe vnto the graue, and they shall not stay him.

18 He that walketh vprightly shall be saved: but hee that is froward in his wayes, shall once fall.

19 * He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and hee that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for thap man will transgresse for a peece of bread.

22 A man with a wicked eye halseth to riches, and knoweth not that pouertie shall come vpon him.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, and faith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but the that trusteth in the Lord, shall be safe.

26 Hee that trusteth in his owne heart, is a foole: but hee that walketh in wisdom, shall be deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curses.

28 * When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed, and cannot be cured.

2 * When the righteous are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loveth wisdom, reioyceth his father; but * hee that feedeth harlots waketh his substance.

4 A king by iudgement maintaineth the country: but a man receiuing gifts, destroyeth it.

5 A man that flattereth his neighbour, asprea-
deth a net for his feets.

6 In the transgression of an euill man is his snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a city into a snare: but wise men turne away wrath.

9 If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants are wicked.

13 * The poore and the vsurer meet together, and the Lord lighteneth both their eyes.

14 A King that iudgeth the poore in truth, his intome shall be established for euer.

15 The rod and correction giue wisdom; but

* One hasty man
prouoketh an-
other to anger.

h There is no dif-
ference betweene
man and man by
nature, but onely
the grace of God
enricheth the dif-
ference.

* Eccles. 14. 9.
i Chap. 17. 3.
j That is, hee is ei-
ther knowne to be
ambitious, and glo-
rious, or humble
and modest.

k This declareth
the great good-
nesse of God to-
wards man, and
the diligence that
he requireth of
him for the pre-
servation of his gifts

a Because their
owne conscience
accuseth them.
b The state of the
common-wealth is
sometimes changed.

* Chap. 19. 12.

e For God will
take away the Wil-
ked vsurer, and giue
his goods to him
that shall be low
as a well.

f Because it is not
of faith which is
grounded of Gods
word or Law,
which the wicked
contemne.

g And iudge that
he is not wise.

h Which standeth
in awe of God and
is afraid to offend
him.

i For he can ne-
uer be satisfied,
but euer oppress-
eth and spoyleth,

i None shall be able
to deliuer him.

* Chap. 13. 12.
Eccles. 20. 27.

† Chap. 13. 12.
and 20. 21.

k He will be aban-
doned for nothing.
l Meaning him
that is covetous.

m Shall haue all
things in abundance

* Chap. 29. 11.

* Chap. 28. 12.
Or, are interested

* Luke 11. 13.

a He that giueth
care to the flatter-
er, is in danger
as the bird is be-
fore the fowler.
b He is euer ready
to fall into the
snare that he laiesth
for others.

c He can heare
no admonition in
whatsoever hee
is spoken.

* Chap. 22. 21.

* Chap. 20. 28.

g Meaning, with God, howfoever man neglect his duties.
h And made them pure in their first creation.

i Man is not able by his reason and iudgement to put difference between man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we really know the difference, as verbe 12.

k Meaning, that reason cannot comprehend that which faith beleeueth herein. l By the often repetition of this sentence, at Chap. 2, 14, and Chap. 3, 11, 22. Chap. 5, 17, and Chap. 8, 17, he declareth that man by reason can comprehend nothing better in this life, then to vie the gifts of God soberly and comfortably: for to know further, is a special gift of God revealed by his Spirit.

C H A P. III.

a The innocents are oppressed. b Mans labours are full of abuse and vanitie. c Mans feuitie is necessarie. d A young man pure and wife, is to be preferred to an old King that is a foole.

4 He maketh here another discouise with himselfe concerning the tyrannie of them that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to feele or see troubles.

d The more terrible the worke is, the more it is couied of the wicked.

e Foridleness he is compelled to desire himselfe,

f Foridleness he is compelled to desire himselfe,

g Foridleness he is compelled to desire himselfe,

h Foridleness he is compelled to desire himselfe,

i Foridleness he is compelled to desire himselfe,

k Foridleness he is compelled to desire himselfe,

l Foridleness he is compelled to desire himselfe,

m Foridleness he is compelled to desire himselfe,

n Foridleness he is compelled to desire himselfe,

iust and the wicked: for time is there for every purpose and for every worke.

18 I considered in mine heart the state of the children of men, that God had purged them: yet to see too, they are in themselves as beasts,

19 For the condition of the children of men, and the condition of beasts are euen as one condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, & there is no excellencie of man above the beast: for all is vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should ioy in his affaires, because that is his portion. For who shall bring him to see what shalbe after him.

a The innocents are oppressed. b Mans labours are full of abuse and vanitie. c Mans feuitie is necessarie. d A young man pure and wife, is to be preferred to an old King that is a foole.

S O I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them, and loe, the strength is of the hand of them that oppresse them, and none comforteth now.

2 Wherefore I prayed the Lord which now are dead, about the liuing, which are yet alieue.

3 And I count him better then them both, which hath not yet bene: for hee hath not seene the euill worke which are wrought vnder the sun.

4 Also I beheld all trauaile, and all perfection of worke, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole foldeth his hands, and eateth vp his owne flesh.

6 Better is a handfull with quietnesse, then two handfulls with labour and vexation of spirit.

7 Again I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sunne nor brother, yet is there none end of all his trauaile, neither can his eye be satisfied with riches: neither doeth he thinke, For whom do I trauaile and defraud my soule of pleasure? this also is vanitie, & this is an euill trauaile.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one now should there be heate?

12 And if one overcome him, two shall stand against him: and a threefold cord is not easily broken.

13 Better is a poore and wife childe, then an old and foolish King, which will not be admonished.

14 For out of the prison he commeth forth to reigne: when as he that is borne in his kingdom, is made poore.

15 I behelde all the liuing, which walke vnder the sunne with the second childe, which shall stand vp in his place.

16 There is none iend of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heed to thine footes when thou entrrest into the house of God, and be more neere to heare then to giue the sacrifice of o footes: for they know not that they doe euill,

18 I thinke themselves abused, as other haue bene in time past, and so care no more of God. Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

C H A P. V.

a Not to speake lightly, chiefly in Gods matters. b The contentions, carres haue enough. c The labourers sleepe is sweete. d Man when he dieth, taketh much with him. e To lene softly, and with a contented mind, is the gift of God.

B E not rash with thy mouth, nor let thine heart be hasty to utter a thing before God: for God is in the heavens, and thou art on the earth: therefore let thy words be few.

2 For as a dreame commeth by the multitude of businesse, so the voyce of a foole is in the multitude of words.

3 When thou hast vowed a vow to God, defer not to pay it, for he delighteth not in fooles: pay therefore that thou hast vowed.

4 It is better that thou shouldst vow, then that thou shouldst vow and not pay it.

5 Suffer not thy mouth to make thee flesh to sinne; neither fay before the Angel, that this is ignorance; wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many words: but reafure thou God.

7 If in a country thou felt the oppression of the poore, and the defrauding of iudgement and iustice, be not astonished at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is ouer all: the King also consisteth by the field that is tilled.

9 He that loveth siluer, shall not be satisfied with siluer, and he that loveth riches, shall be without the fruit thereof: this is also vanitie.

10 When goods increafe, they are increased that eate them; and what good commeth to the owners thereof, but the beholding thereof with their eyes.

11 The sleepe of him that trauaileth, is sweete, whether hee eate little or much: but the satisfaction of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches referred to the owners thereof for their euill.

13 And these riches perish by euill trauell, and he begetteth a sonne, and in his hand is nothing.

14 As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and what profit hath he that he hath trauelled for the wind?

16 Also all his dayes he eateth in darkness, with

k Which followe and haue the King in the, or him that shall succede, to enter in to credit with them in hope of gain.

l They neuer cease by all means to begge into fauour, but when they obtaine not their greedy desires, they thinke themselves abused, as other haue bene in time past, and so care no more of God. Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

o Either in vowing or in praying: meaning, that we should vie all reuerence to Godward.

p Hee heareth thee not for thy many words, but for thy few words, or often repetitions, but considereth thy faith and feruent minde.

q Dent. 23, 21. He pertaineth of voves, which are approved by Gods vowe, and feruor to his glory.

r Cause not thy selfe to sinne by vowing rashly: as they do which make a vow to tie themselves, which like.

s That which beareth the Gods messenger when he shall examine thy doing.

t As though thy ignorance should be a full excuse.

u Meaning, that God will reuenge all things, and therefore we must depend vpon him.

v The reuenges of the earth are to be preferred above all that which appeere to the eye.

w Kings and Princes cannot maintain their estate without tillage, which thing commendeth the excellencie of tillage.

x That is, his great abundance of riches or the forsaking, which commeth by his great feeding.

y When contentous men beseepe vnto sleep, which turne to their destruction.

z He doth not enjoy his fathers riches.

a Job. 1, at. 17, 7. Gen. 1, 11, 6, 7.

b Meaning, in vain, and without profit.

c A condition and griefe of minde,

C H A P. VIII.

a They Princes and Magistrates. *17* The worker of God passe must know his edge.

17 Ho is as the wiseman? and who knoweth the interpretation of a thing? the wisdom of a man doth make his face *a* to shine: and *b* the strength of his face shall be changed.

2 I advertise thee to take heede to the *c* mouth of the king, and to the word of the oath of God.

3 I haſt not to goe forth of his sight: ſtand not in an euill thing; for he will doe whatſoeuer pleaſeth him.

4 Where the words of the King is, *there is* power, and who ſhall ſay vnto him, What doſt thou?

5 He that keepeth the commendement, ſhall know none euill thing, and the heart of the wiſe ſhall know three time, and iudgement.

6 For to euery purpoſe there is a time and iudgement, becauſe the miſerie of man is great vpon him.

7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 Man is not Lord *a* ſouer the ſpirit to retaine the ſpirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither ſhall wickedneſſe deliuer the poſſeſſors thereof.

9 All this haue I ſeene, and haue giuen mine heart to euery worke which is wrought vnder the ſunne, *and I ſaw* a time that man ruleth ouer man to his owne hurt.

10 And likewiſe I ſaw the wicked buried, and they returned, and they that came from the holy place, were yet forgotten in the city, where they had done right; this alſo is vanitie.

11 Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.

12 Though a ſinner doe euill an hundred times, and God prolongeth his dayes, yet I know that it ſhall be wiſe with them that feare the Lord, and doe reuerence before him.

13 But it ſhall not be well to the wicked, neither ſhall hee prolonge his dayes; *he ſhall be* like a ſhadow, becauſe hee ſeareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it cometh according to *5* *7* *9* *11* *13* *15* *17* *19* *21* *23* *25* *27* *29* *31* *33* *35* *37* *39* *41* *43* *45* *47* *49* *51* *53* *55* *57* *59* *61* *63* *65* *67* *69* *71* *73* *75* *77* *79* *81* *83* *85* *87* *89* *91* *93* *95* *97* *99* *101* *103* *105* *107* *109* *111* *113* *115* *117* *119* *121* *123* *125* *127* *129* *131* *133* *135* *137* *139* *141* *143* *145* *147* *149* *151* *153* *155* *157* *159* *161* *163* *165* *167* *169* *171* *173* *175* *177* *179* *181* *183* *185* *187* *189* *191* *193* *195* *197* *199* *201* *203* *205* *207* *209* *211* *213* *215* *217* *219* *221* *223* *225* *227* *229* *231* *233* *235* *237* *239* *241* *243* *245* *247* *249* *251* *253* *255* *257* *259* *261* *263* *265* *267* *269* *271* *273* *275* *277* *279* *281* *283* *285* *287* *289* *291* *293* *295* *297* *299* *301* *303* *305* *307* *309* *311* *313* *315* *317* *319* *321* *323* *325* *327* *329* *331* *333* *335* *337* *339* *341* *343* *345* *347* *349* *351* *353* *355* *357* *359* *361* *363* *365* *367* *369* *371* *373* *375* *377* *379* *381* *383* *385* *387* *389* *391* *393* *395* *397* *399* *401* *403* *405* *407* *409* *411* *413* *415* *417* *419* *421* *423* *425* *427* *429* *431* *433* *435* *437* *439* *441* *443* *445* *447* *449* *451* *453* *455* *457* *459* *461* *463* *465* *467* *469* *471* *473* *475* *477* *479* *481* *483* *485* *487* *489* *491* *493* *495* *497* *499* *501* *503* *505* *507* *509* *511* *513* *515* *517* *519* *521* *523* *525* *527* *529* *531* *533* *535* *537* *539* *541* *543* *545* *547* *549* *551* *553* *555* *557* *559* *561* *563* *565* *567* *569* *571* *573* *575* *577* *579* *581* *583* *585* *587* *589* *591* *593* *595* *597* *599* *601* *603* *605* *607* *609* *611* *613* *615* *617* *619* *621* *623* *625* *627* *629* *631* *633* *635* *637* *639* *641* *643* *645* *647* 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*2127* *2129* *2131* *2133* *2135* *2137* *2139* *2141* *2143* *2145* *2147* *2149* *2151* *2153* *2155* *2157* *2159* *2161* *2163* *2165* *2167* *2169* *2171* *2173* *2175* *2177* *2179* *2181* *2183* *2185* *2187* *2189* *2191* *2193* *2195* *2197* *2199* *2201* *2203* *2205* *2207* *2209* *2211* *2213* *2215* *2217* *2219* *2221* *2223* *2225* *2227* *2229* *2231* *2233* *2235* *2237* *2239* *2241* *2243* *2245* *2247* *2249* *2251* *2253* *2255* *2257* *2259* *2261* *2263* *2265* *2267* *2269* *2271* *2273* *2275* *2277* *2279* *2281* *2283* *2285* *2287* *2289* *2291* *2293* *2295* *2297* *2299* *2301* *2303* *2305* *2307* *2*

2 These things cannot be comprehended in books or feared by ready but God himself will shew thee that thou mayest only know that which is the true felicity and the way thereto: 120
 3 Feare God

many bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandments: for this is the whole

duty of man.

14 For God will bring every worke vnto iudgement, with euerie secret thing, whether it be good or euill.

AN EXCELLENT SONG WHICH WAS SALOMONS.

THE ARGUMENT.

In this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithful soule or his Church, which he hath sanctified and appointed to be his spouse, not by chastitie, and without reprobation. So that here is declared the singular loue of the bridegroom toward the bride, and his great and excellent benefices whereby he doth enrich her of his pure countie and grace without any of her deserving. All this is confirmed by the Church which is inflamed with the loue of Christ, desiring to be more and more dayned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and myrrour communion of the spiritual life betweene Iesus Christ and his Church.
 2 The domesticall enuies that persecute the Church.



Let him kill me with the kisses of his mouth: for thy loue is better then wine.

2 Because of thy good countenances, thy name is as an oymment powred out: therefore the virgins loue thee.

3 Draw me; we will run after thee; the King hath brought me into his chambers; wees will reioyce and be glad in thee; we will remember thy loue more then wine; the righteous doe loue thee.

4 I am blacke, O daughters of Ierusalem, but comely, as the tents of Cedar, and as the curtaine of Salomon.

5 Regard ye mee not because I am blacke; for the sunne hath looked vpon me. The fumes of my mother were angry against me: they made me the keeper of fig vines; but I kept not mine owne vine.

6 Shew me, O thou whom my soule loveth, where thou feedest, where thou liest at noone: for thy shoulde I be as she that turneth aside to the flockes of thy companions?

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the charers of Pharaoh.

9 Thy cheekes are comely with towes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with floods of siluer.

11 Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My wel-beloued is as a bundle of myrrhe vnto me: he shall be between my breasts.

13 My wel-beloued is as a cluster of camphire vnto me in the vines of Engedy.

14 My loue, behold, thou art faire; beholde thou art faire; thine eyes are like the doves.

15 My welbeloued, behold, thou art faire, and pleasant; also our bed is greene.

16 For thy spiritual beauty and excellencie, there was no worldly creature to be compared vnto thee. 17 The Church reioyceth that she is admitted to the company of Christ, and commendeth her name there vnto me. 18 Christ accepteth his Church, and commendeth her name there, that is, the heart of the faithful, where Christ dwelleth by his Spirit.

16 The beates of our house are cedars, our rafters are of cedar.

CHAP. II.

1 The Church desiring to rest vnder the shadow of Christ.
 2 She heareth her voice. 14 She is compared to the doves.
 15 And the enemies to the foxes.

1 Am the rose of the field, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest, so is my welbeloued among the sons of men: vnder his shadowe had I desire, and laid downe: and his fruit was sweet vnto my mouth.

4 Hee brought mee into the wine cellar, and loue was my banner ouer me.

5 Stay me with flagons, and comfort me with apples; for I am sicke of leue.

6 His left hand is vnder mine head, and his right hand doeth embrace me.

7 I charge you, O daughters of Ierusalem, by the roes and by the birds of the held, that ye stir not vp, nor waken my loue, vntill the please.

8 Is it the voyce of my welbeloued: behold, he cometh leaping by the mountains, and skipping by the hills.

9 My welbeloued is like a roe, or a yong hart: loe, he is hideth behind our wall, looking forth of the windowes, shewing himselfe through the fragres.

10 My welbeloued spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, it winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought forth her yong figs: and the vines with their small grapes haue cast a saueur: arise my loue, my faire one, and come away.

14 My doue, that art in the holes of the rocks, in the secret places of the faires, meth my sight, let me heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the foxes, then little foxes, which delt vs the vines: for our vines haue small grapes.

16 My welbeloued is my loue, and I am his: hee feedeth among the lillies.

17 Vntill the day breake, and the shadowes flee away: returne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Beth.

† Ebr. a song of songs; so called because it is the chiefest of those, out of which Salomon made, as is mentioned, 1. King. 4. 2.

a Thus Christ prefigure his Church vnto all other Churches.

b The spouse telleth her great desire toward her husband, not her strength faileth her, and therefore the desireth to be comforted, and fed.

c Christ chargeth them which haue to doe in the Church as it were by a feminine name, that they incurre not the quietude of the world.

d This is spoken of Christ, who tolke vpon him our nature to come to heipe his Church.

e So much as his nature was burdened with the cloake of our flesh.

f S. that we cannot haue full knowledge of him in this life.

g That is, since and colour is diuine backe by the coming of Christ, which is bene described by the spring time, when all things flourish.

h Though that all things flourish, come and draw thy selfe vnto me.

i Suppress the lecherous desires they are yet, that is, when they begin to flourish, they are yet in the shadow of the Lord.

k The Church desireth Christ to be most ready to helpe her in all dangers.

sweete flowers, and his lippes like lilies dropping
downe pure myrrhe.

14 His handes as rings of golde set with the
† chrysolite, his belly like white yuory conered
with sapphires.

15 His legges are as pillars of marble set vpon
sockets of fine gold: his countenance as Leba-
non, excellent as the cedars.

16 His mouth is as sweet things, and he is whol-
ly delectable: this is my welbeloued, and this is
my louer, O daughters of Ierusalem.

17 O the fayrest among women, whither is
thy welbeloued gone? whether is thy welbeloued
turned aside, that we may lacke him with thee?

CHAP. VI.

1 The Church asseeth herselfe of the loue of Christ,
3 The praises of the Church. 3 She is but one and
vndeuided.

My welbeloued is gone downe into his garden to the beds of spices, to feede in the
gardens, and to gather lilies.

2 I am my welbeloued, and my welbeloued is
mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as † Tirzah,
comely as Ierusalem, terrible as an army with banners.

4 Turne away thine eyes from me: for they
ouercome mee: † thine haire is like a flocke of
goats, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which
goe vp from the washing, which euerie one bring
out twines, and none is barren among them.

6 Thy temples are within thy locks as a piece
of a pomegranate.

7 There are † threescore † Queenes, & fourscore
concubines, and of the damels without number.

8 But my doue is alone, and my vndeuided, she is
the onely daughter of her mother, and she is deare
to her that bare her: the daughters haue leenee her,
and counted her blessed: † when the Queenes and
the concubines, and they haue praised her.

9 Who is she that looketh forth as the morn-
ing, faire as the moone, pure as the sunne, terri-
ble as an army with banners?

10 I went downe to the garden of nuts, to see
the fruites of the valley, to see if the vine budded,
and if the pomegranates flourished.

11 I knew nothing, my soule let me be as the
chariets of my noble people.

12 Returne, returne, O Shulamite, returne:
returne that we may behold thee. What shall you see
in the Shulamite, but as the company of an army?

CHAP. VII.

1 The beauty of the Church in all her members. 10 She is
affured of Christs loue toward her.

How beautifull are thy goings with shoes, O
princes daughter! the ioynts of thy thighes
are like lilies: the worke of the hand of a cun-
ning workman.

2 Thy nauell is as a round cup that wanteth
not liquor: thy belly is as an heape of wheat com-
manded about with lilies.

3 Thy two breasts are as two yong roes that
vnto ewinnes.

4 Thy necke is like a towre of yuory; thy
teeth are as like the hipposolons in Hethion by the gate.

5 Thy rabbitts; thy nose is as the towre of Leoa-
pleasant that looketh toward Damascus.

Thine head vpon thee is as scarlet, and the
circles of thy head like purple: the king is tied in
thy midst.

How faire art thou, and how pleasant art
thou, my loue, in pleasures!

7 This thy stature is like a palme tree, and thy
breasts like clusters.

8 I said, I will goe vp into the palme tree. I will
take hold of her boughes: thy breastes shall now
be like the clusters of the vine: and the fauour of
thy nose like apples.

9 And the roofof thy mouth like good
wine, which goeth streight to my welbeloued,
and catcheth the lips of the ancient to speake.

10 I am my welbeloued, and his desire is to-
ward me.

11 Come my welbeloued, let vs go forth into
the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs seee if
the vine flourish, whether it hath budded the smal
grape: or whether the pomegranates flourish, there
will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in
our gates are all sweet things, new and olde: my
welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 3 She is vpholden
by him. 4 The vnderstanding which with Christ loueth
her. 11 She is the vine that bringeth forth fruit to the
spirituall Salomon, which is Iesus Christ.

O that thou werest as my brother that suck-
ed the breasts of my mother: I would finde
thee without, I would kiss thee, then they should
not despise me.

2 I will lead thee and bring thee into my mo-
thers house: there thou shalt teach me; and I will
caufe thee to drinke spiced wine, and new wine of
the pomegranate.

3 His left hand shall be vnder mine head, and
his right hand shall embrace me.

4 Charge you, O daughters of Ierusalem,
that you stirre not vp, nor waken my loue vntill
she please.

5 (Who is this that cometh vp out of the
wildernes, leaning vpon her welbeloued?) I re-
sisted thee vp vnder an apple tree; there the mother
conceiued thee: there she conceiued y bare thee.

6 Set me a seale on thine heart, and as a
signet vpon thine arme: for loue is strong as
death: ielousie is cruell as the graue: the coales
thereof are fiery coales, and a vehement flame.

7 Much water cannot quench loue, neither
can the floods drowne it: if a man should giue
all the substance of his house for loue, they would
greatly conteme it.

8 Wee haue a little sister, and shee hath no
breasts: what shall we do for our sister when she
shall spoken for?

9 If she be a wall, we will build vpon her a
silver palace: and if she be a doore, we will keepe
her in with boards of cedar.

10 I am a wall, and my breasts are as towers:
then was I in his eyes as one that findeth peace.

11 A Salomon had a vine in Baal-hamon: hee
gaue y vineyard vnto keepers: euery one bringeth
forth the fruit thereof a thousand pieces of siluer.

12 But my vineyard which is mine, is before
me: to thee, O Salomon, appertaineth a thousand
pieces of siluer, and two hundred to them that keep
the fruit thereof.

13 O thou that dwellest in the gardens,
the companions bearken vnto thy voyce: cause me to
heare it.

14 O my welbeloued, flee away and be like
vnto the roe, or to the yong hart vpon the moun-
taines of spices.

4 The spouse
sp. heh.

4 Little people
that are called to
Christ, bring forth
thy fruit.

4 The Church cal-
led of the Gentiles,
specheth
to the Church of
Ierusalem.
Or, me.

3 Reade Chap. 2. 6.

3 Reade Chap. 3. 3.

4 The spouse de-
scribeth Christ to be
loved in perpetu-
all loue with
him.

4 The twelfth
Church speaketh
this of the Church
of the Gentiles.

4 If she be a wall
and fast, it means for
the husband to
dwell in.

4 The Church
promiseth himself
and his canonic.

4 This is the vine-
yard of the Lord
blessed our, Matt.
21. 33.

4 Christ dwelleth
in his Church,
who seew the
fruitfull beare.

4 The Church de-
scribeth Christ that
is the desire from
them, yet that he
would balle to
help them in
their troubles.

required this of your hands to tread in my courts

13 Bring no mo oblations, in vaine: incense is an abomination vnto me: I cannot suffer your new moones, nor Sabbath, nor solumne dayes (it is iniquitie) nor folemne assembles.

14 My soule hateth your new moones and your appointed feasts: they are a burden vnto me: I am wearie to beare them.

15 And when you shall stretch out your hands I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full of blood.

16 Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to doe well: seeke iudgement, relieue the oppressed: iudge the fatherlesse, and defend the widow.

18 Come now, and let vs reason together, saith the Lord: though your sinnes were as crimson, they shall be made b white as snow: though they were red like scarlet, they shall be as wooll.

19 If yee consent and obey, yee shall eate the good things of the land.

20 But if yerefuse and be rebellious, yee shall be deuoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the faithful citie become an harlot? it was full of iudgement, and iustice lodged therein, but now they are murderers.

22 Thy flouer is become drosse: thy wine is mixt with water.

23 Thy princes are rebellious, and companions of s theues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widows cause come before them.

24 Therefore saith the Lord God of hostes, the Mighty one of Israel, Ah, I will ease me of mine aduersaries, and auenge mee of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy drosse, till it be pure, and take away all thy tinne.

26 And I will restore thy Iudges as at the first, and thy counsellors as at the beginning: afterward shalt thou be called a citie of righteousness, and a faithful citie.

27 Zion shall be redeemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressours and of the sinners shall be together: and they that forsake the Lord, shall be consumed.

29 For they shall be confounded for the oaks, which yee haue desired, and yee shall be ashamed of the gardens that yee haue chosen.

30 For ye shall be as an oak, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as p towes, and the maker thereof as a sparke: and they shall both burne together, and none shall quench them.

CHAP. II.

The Church shall be restored by Christ, and the Gentile called. The punishment of the rebellious and obstinate.

He word that Ishiah the sonne of Amoz saue vpon Iudah and Ierusalem.

1 It shall be in the last dayes, that the mountaine of the House of the Lord shall be prepared in the top of the mountaines, and shall be exalted aboue the hilles, and all nations shall flow vnto it.

2 And many people shall goe, and say, Come, and let vs goe vpon the mountaine of the Lord, to the house of the God of Iakob, and hee will teach vs his wayes, and we will walke in his paths, for the Law shall goe forth of Zion, and the word of the Lord from Ierusalem.

3 And he shall iudge among the nations, and he rebuke many people: they shall breake their swords also into mattocks, and their speares into scythes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

4 O house of Iakob, come yee, and let vs walke in the Law of the Lord.

5 Surely thou hast forsaken thy people, the house of Iakob, because they are a full of the East manner, and are foreracers as the Philistines, and about with strange children.

6 Their land also was full of siluer and gold, and there was none end of their treasures, and their land was full of horses, and their chariots were infinite.

7 Their land was also full of idoles, they worshipped the worke of their owne handes, which their owne fingers haue made.

8 And a man bowed himselfe, and a man humbled himselfe: therefore I spare them not.

9 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his Maieitie.

10 The high looke of man shall be humbled, and the loftinesse of men shall be abated, and the Lord onely shall be exalted in that day.

11 For the day of the Lord of hostes is vpon all the proud and haucie, and vpon all that is exalted: and it shall be made low.

12 Euen vpon all the cedars of Lebanon, that are high and exalted, and vpon all the oaks of Bashan.

13 And vpon all the hie mountaines, and vpon all the hils that are lifted vp.

14 And vpon euery hie tower, and vpon euery strong wall.

15 And vpon all the ships of Tarshish, and

The false god, where they put your confidence, shall be consumed as if as a piece of tow.

* Mich. 4. 2.

The decree and ordinance of God, touching the restoration of the Church, which is chiefly meant of the time of Christ. In an euident place to be seen and discerned. c When the Kingdom of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.

d Alluding to mount Zion, where the visible Church then was.

* Mich. 4. 2. e Meaning, the whole doctrine of salvation.

f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went thorow all the world.

g The Lord, which is Christ, shall haue a power giuen him.

h That they may acknowledge their sinnes, and turne to him.

i He sheweth the fruit of the power, which the Gospel bringeth to wit, that men should doe good one to another, whereas before they were enemies. k He sheweth not against the vfe of weapons and lawfull waite, but sheweth how the beaust of the godly life should be used.

ther: which place and hour doeth begin and grow in this life, but shall be perfected when we are ioyed with our Head Christ Iesus. l Seeing the Gentiles will be so ready, make you halle and reue the way to worship God in the Prophet seeing the small hope that the fewes would conuert, complained to God, as though he had vniuersally forsaken them for their sin. m Full of the corruption that reigned chiefly in the full parts. o They altogether gaue themselves to the fulfiling of their passions. p The Prophet first condemned their superstition and idolatry: next their contumelious, and finally their sin in worldly natures. q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions. r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement: s Meaning, as soone as God shall begin to execute his iudgements. t By the trees, and mountaines are meant them that are proud and loftie, and thinke themselves most strong in this world. u Hee condemneth their vaine confidence, which they had in strong bulwarks, and in their merchandise, which brought in vaine pleasures, whereas with men they became effeminate.

r Without faith and repentance. u Your sacrifices offered in the new moones and feasts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are void of faith and mercy. x He the Arch that where men be de- ceit, cruelitie and extortion, which is meant by blood, then God will shew his rage, and not accept them, though they seeme neuer to holy, as Chap. 3. y By this outward walking, he murthereth the spiritual: z嘲oring the Jewes to repent and amend their furs. z This kind of reasoning by the Second Table, the 5 figures vlie in many places against the hypocrites, who pretend moit holines and religion in word, but when the charitie and love toward their brethren should appeare, they declare that they haue neither faith nor religion.

a To know if I doe scule you without cause. b Least sinners should pretend any iugour on Gods part, he only will be to be pure in heart, and he will forgive all their sinnes, yete they neuer to many or great. c He the word that whatsoever aduersitie man endureth, it ought to be attributed to his owne inuicelutic sinne disobedience. d That is, Ierusalem, which had promised fidelity vnto me, as a wife to her husband. e Giuen to countenances and extortion, which is beguiled before by blood. y r (Whatsoever was pure in the before, is now corrupt, though thou haue an outward show. g That is, they maintain the wicked and the extortioners: and not onely do not punish them, but are themselves such. b When God will shew himselfe mercifull to his Church, he calleth himselfe, The Holy one of Israel: but when hee baird to doe with his enemies, he is called Mighty one against whom no power is able to resist. i I will take vengeance of mine aduersaries the Jewes, and I will be my desire by punishing them which thing yee doe with a griefe, because of his Complaint. k Least the faithful among them should be overcome with his threatening, he adde this consolation. l It is onely the worke of God to punish the heart of man, which thing hee doeth because of his promise, made concerning the salvation of his Church. m By iustice is meant Gods faithful promise, which is the cause of the deliuerance of his Church. n The wicked shall also be partakers of Gods promise Psal. 93. o That is, the trees and pleasant places, where ye commit idolatry, which was forbidden, Psal. 12.

upon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abased, and the Lord shall only be exalted in that day.

18 And the idoles will he verry destroy.

19 Then shall they goe * into the holes of the rocks, and into the caves of the earth, from before the face of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his silver idoles & his golden idoles (which they had made themselves to worship them) * to the mowles, and to the becks.

21 To goe into the holes of the rocks, and into the tops of the ragged rocks from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cesse you from the man, whose y breath is in his nostrils: for wherein is he to be cleemed?

CHAP III.

For the shame of the people, God will take away the wife men, and give them foolish princes: & the countenance of the gouernours. 16 The pride of the woman

FOR loe, the Lord God of hostes will take away from Ierusalem and from Iudah the stay & the strength: *even all the stay of bread*, and all the stay of water,

2 The strong man and the man of warre, ^b the iudge, and the Prophet, the prudent and the ^a ed.

3 The captaine of hostie, and the honourable, and the counsellor, and the cunning artificer, and ^c elequent man.

4 And I will appoint children to be their princes, and babes shall rule over them.

5 The people shall be oppressed one of another, and every one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall take hold of his brother of the house of his father, and say, Thou hast clothed, thou that be our prince, and let this fall be under thee hand:

7 In that day he shall sware, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: *therefore make me no prince of the people.*

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and works are against the Lord, to prouoke the eyes of his glory.

9 The viall of their countenance telleth against them, yea, they declare their finnes, as Sodom: they hide them not. Wo be unto their foules; for they have rewarded euill vnto themselves.

10 Say ye, Surely it shall be well with the iust: for they shall eate the fruit of their works.

11 Voe be to the wicked, it shall be euill with him: for Voe be to the wicked, it shall be euill with him: for Voe be to the wicked, it shall be euill with him.

12 Children are extortioners of my people, and women haue rule over them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, hee standeth to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of his people & the princes thereof:

for yee haue eaten vp the vineyard: the spoyle of the poore is in your houses.

15 What haue ye to do that ye beate my people to pieces, ^a and grinde the faces of the poore, saith the Lord, *even the Lord of hosts?*

16 The Lord allo faith, ^a Because the daughters of Zion are haury, and walke with ^a stretched out neckes, and with ^a wandering eyes, walking and ^a mofing as they goe, and making ^a tinkling with their feet.

17 Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts.

18 In that day shall the Lord take away the ornament of the flippers, and the kalles, and the round tyres.

19 The sweet balles, and the bracelets, and the bonnets.

20 The tyres of the head, and the foppes, and the headbands, and the tablets, and the carerings,

23 The rings and the multizis,

22 The costly apparell and the vailles, and the wimples, and the crisping pinnes.

23 And the gables and the fine linnen, and the hoods and the laines.

24 And in stead of sweete sauour, there shall be stinke, and in stead of a girdle, a rent, and in stead of (stirling of the haire, baldnettle, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beauty.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and the being desolate, shall sit vpon the ground.

CHAP IV.

The small remnant of men after the destruction of Ierusalem. 1 The graces of God vpon them that remaine.

AN IN that day shall a fewen women take hold of one man, saying, Wee will eate our owne bread, and we will weare our owne garments: one y let vs be called by thy name, and take away our reproach.

2 In that day shall the bud of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holy, and every one shall be written among the liuing in Ierusalem.

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the blood of Ierusalem out of the mids thereof by the spirit of iudgements, and by the spirit of burning.

5 And the Lord shall create vpon every place of mount Zion, and vpon the assemblies thereof, ^a a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the glory shall be a defence.

6 And a coting shall be for a shadow in the day for the heare, and a place of refuge and a covert for the storme ^a and for the raide.

^a Because they trusted in their abundance and prosperity, by the which they thought they should be taken from them.

^b The temporal gouernour and the minister.

^c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselves.

^d Not onely in age, but to wit, manners, knowledge and strength.

^e For lacke of good regiments and order.

^f He sheweth that this plague shall be vnto him, that contrary to the common manner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

^g Feare shall rather cause him to forsake himselfe, when to take such a dangerous charge vpon him.

^h When God shall examine their deeds whereupon they now set an impudent face, he shall finde the make of their impietie in their forehead.

ⁱ By ye that are godly Iured that God will defend you in the mides of these troubles. ^k Because he would not people were more added to their princes, then to the countenances of God, he sheweth that he would not give them such princes by whom they should haue no helpe, but that should be manifest tokens of their woe, because they should be foules and effeminate. ^l Meaning, that the rulers and gouernours had destroyed his Church, and not preferred it, according to their dutie.

^m That is, see they all cruelly against them.

ⁿ He meaneth the people because of the arrogancy and pride of the women, which cause themselves to all Antonies and dissolution.

^o Which denoted their wantonnes.

^p They delighted in flippers, that did cover their had little plates, foxes, upon them, which troubled at they weat.

^q In remaning all these things particularly he sheweth the highnesse and vaine of flesh as can be seen in contrast with some apparel according to their degree.

^r Meaning, that God will not only punish the women, but their husbands which haue sinned the dissolution, and also the common weale, which hath not remedied it.

^a When God shall excuse this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly frailties shall feeble vnto men, a defender themselves to a conqueror.

^b Because our husband, a deus was called by the name of God, they thought to be without need and shield.

^c For they thought to be without need and shield.

^d His comforte the Church to this day, which shall shine vnto the light of day.

^e That is, the Church, which shall shine vnto the light of day.

^f That is, the Church, which shall shine vnto the light of day.

^g That is, the Church, which shall shine vnto the light of day.

C H A P. V.

Under the fruitfullnes of the vine, he describeth the state of the people, & of their auarice. 11 Their drunkennesse. 13 of their captiuitie.

Now will I sing to my ^b beloved a song of my beloved to his vineyard, ^c My beloved had a vineyard in a very fruitful hill.

^d And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, ^e and hee built a tower in the mids thereof, and made a winepresse therein; then hee looked that it should bring forth grapes; but it brought forth ^f wild grapes.

^g Now therefore, O inhabitants of Ierusalem and men of Iudah, Iudge, I pray you, betwene me and my vineyard.

^h What could I haue done any more to my vineyard that I haue not done? vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wild grapes?

ⁱ And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

^k And I will lay it waste: it shall not be cut, nor digged, but briars and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

^l Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleafant plant, and he looked for ^m iudgement, but beheld opprefion: for righteousness, but beheld ⁿ a crying.

^o Woe vnto them that sayne house to house, and lay field to field, till there be no place, that ye may be pleased by your felices in the mids of the earth.

^p This is in mine eares, saith the Lord of hosts. Surely many houses shall be desolate, euen great and faire without inhabitant.

^q For ten acres of vines shall yield one ^r bath, and the seed of an ^s homer shall yield an ephah.

^t Woe vnto them that, puffs vp early to follow drunkenesse, and to them that continue untill ^u night, till the wine doe in flame them.

^v And the harpe and viole, timbel and pipe, and wine are in their feasts: but they regard not the ^w worke of the Lord, neither consider the worke of this hands.

^x Therefore my people is gone into captiuitie, because they had ^y no knowledge, and the glory thereof is men famished, and the multitude thereof is dried vp with thirst.

^z Therefore ^a hell hath enlarged it selfe, and hath opened ^b his mouth without measure, and their glory, and their multitude, and their pompe, and he that reioyeth among them, shall descend into it.

^c And man shall be brought downe, and man shall be humbled, euen the eyes of the proud shall be humbled.

^d And the Lord of hosts shall be exalted in iudgement, and the holy God shall be sanctified in iusticie.

^e Then shall ^f the lambs feede after their

maner, and the strangers shall eate the desolate places of the fat.

^g Wo vnto them that draw iniquity with cords of vanitie, and sinne, as with cart ropes:

^h Which say, Let him make speed let him hasten his worke, that wee may see it: and let the counsell of the Holy One of Israel draw neere and come, that we may know it.

ⁱ Woe vnto them that speake good of enill, and enill of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for sowre.

^k Woe vnto them that are ^l wise in their owne eyes, and prudent in their owne sight.

^m Wo vnto them that are ⁿ mighty to drinke wine, and vnto them that are strong to powre in strong drinke:

^o Which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.

^p Therefore as the flame of fire deuoureth the stubble, &c as the chaffe is consumed of the flame; so their towres shall be as rottennesse, and their bud shall flie vp like dust, because they haue cast off the Law of the Lord of hosts, and contemned the word of the Holy one of Israel.

^q Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middles of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.

^r And he will lift vp a signe vnto the nations afare, and will hide vnto them from the end of the earth: and behold, they shall come hatly with speed.

^s None shall flint not fall among them: none shall hurt ber nor steep, neither shall the girdle of his loynes be loosed, nor the latchet of his shooes be broken.

^t Whose arrows shall be sharpe, and all his bowes bent: his horse's shooes shall be though like flint, and his wheels like a whirlewind.

^u His roaring shall be like a lion, and he shall roare like lions whelpes: they shall ^v roare, and lay hold of the pray: they shall take it away, and none shall deliuer it.

^w And in that day they shall roare vpon them, as the roaring of the sea: and if ^x they looke vnto the earth, behold darkness and lowe, and the light shall be darkened in their skie.

C H A P. VI.

Isaiah sheweth his uocation by the vision of the diuine maiestie. 9 He sheweth the abittance of the people. 11 The destruction of the land. 13 The remnant rescued.

In the yeere of the death of King Vzziah, I saw also the Lord sitting vpon an ^a high throne, and lifted vp, and the lower parts thereof filled the Temple.

^b The ^c Seraphims stood vpon it, euerie one had six wings: with twaine he covered his face, and with twaine he covered his feete, and with twaine he did ^d flie.

^e As a ludge ready to giue sentence. ^f Of his garment, or of his throne. ^g They were Angels, he called because they were of a higher nature, to signifye charity by burne in the love of God, or were light as fire to consume his will. ^h Signifying, that they were not able to endure the brightness of Gods glory. ⁱ Whereby was declared that man was not able to see the brightness of God in time. ^k Which thing declared the prompt obedience of the Angels to execute Gods commandment.

^l Which vse all allurement, occasion, and excuse to harden their conscience in sin. ^m He sheweth what are the words of the wicked, when they are menaced with Gods iudgement. ⁿ For, 2. 2. 4. ^o Which are not ashamed of sinne, nor care for honesty, but are given to a desperate impietie. ^p Which are contentment of all doctrine and administration. ^q Which are neuer weary, but flow their strength, and braggs in glory and drunkenness. ^r Both they in their potteries, so that nothing shall be left. ^s He sheweth that God had to fore punished this people, that the dumb creature, if they had beene so plagued, would haue bin more sensible, and therefore his plagues will continue till they begin to feele them. ^t He will make the Babylonians to come against them as a hisbe, and to fight vnder his standard. ^u They shall be promptly obedient to execute Gods vengeance. ^v The enemy shall haue no impediment. ^w Whereby is declared, the cruelty of the enemies. ^x The Leues shall find no succour. ^y To the land of Iudah.

23 And at the same day every place, wherein shall be a thousand vines, shall bee at a thousand pieces of silver: so it shall be for the briers and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the land shall be briers and thornes.

25 But on ² all the mountains, which shall be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall bee for the fending out of bullockes, and for the treading of sheepe.

CHAP. VIII.

1 The captivity of Israel and Iudah by the Assyrians. 6 The infidelity of the Lewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God will be conquered at.

M Oreouer the Lord said vnto me, Take thee a great roll, and write it with a mans pen, Make speed to the spoyle: haste to the pray.

2 Then Iooke vnto me ^c faithfull winnefesse to record, Vriah the Priest, and Zechariah the sonne of Ierechiah.

3 After, I came vnto the ^d Prophetesse, which conceived, and bare a sonne. Then said the Lord to me, Call his name, ^e Maher-shalal-haz.

4 For before the ^e childe shall haue knowledge to cry, My father, and my mother, ^f he shall take away the riches of Damascus, and the spoyle of Samaria, before the King of Asshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of ^g Shiloan that runne fastly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of ^h the Riuer mightie and great, ⁱ euen the King of Asshur with all his glory, and hee shall come vp vpon all their riuers, and go ouer all their bankes.

8 And shall breake into Iudah, and shall overflow, and passe through, and shall come vp to the necke, and the stretching out of his wings shall fill the breadth of thy land, O ^k Immanuel.

9 Gather together on heapes, O ye ^l people, and ye shall be broken in pieces, and hearken all ye of farre countries: gird your selues, and you shall be broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee, in taking ^m of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A ⁿ confederacie, to all them to whom this people hath a confederacie, neither feare you ^o their feare, nor be afraid of them.

13 P Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall bee as a ^p Sanctuarie: but as a

stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 Bind vp the testimony: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iacob, and I will looke for him.

18 Behold, I and the ^r children whom the Lord hath giuen me, are as signes and as wonders in Israel, ^s the word of hostes, which dwelleth in Mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers which whisper and murmur, Should not a people enquire at their God from the ^t living to the dead?

20 To the ^u Law, and to the testimonie, if they speake not according to this word: ^v it is because there is no ^w light in them.

21 Then he that is afflicted and famished, shall goe to and fro in it: and when hee shall be hungry, he shall euen fret himselfe, ^x and curse his king and his gods, and shall looke vponward.

22 And when he shall looke to the earth, behold trouble, and ^y darkenesse, vexation, and anguish, and he is drunken to darkenesse.

where his will is declared. 2 They haue no knowledge, but are blinde leaders of the blinde. 3 This is, in Iudah, where they should haue had rest, if they had not thus generously offended God. 4 In whom afore they put their trust. 5 They thinke that heauen and earth and all creatures are best against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophetic of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

Y Et as the darkenesse shall not be according to the affliction, ^b that it had when at the first hee touched lightly the land of Zebulun and the land of Naphtali, nor afterward when he was more grievous by the way of the sea betwixt Iordan in Galilee of ^c the Gentiles.

2 The people that ^d walked in darknesse, haue seene a great ^e light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast ^f multiplied the nation, and not increased ^g their iniquity: they haue reioyced before thee according to the ioy in haurest, ^h as men reioyce when they diuine a spoyle.

4 For the ⁱ yoke of their burthen, and the ^j flasse of their shoulder, and the rod of their oppression hath thou broken, as in the day of Midian.

5 Surely euery battell of the warrior ^k is with noise, and with tumbling of garments in blood: but this shall be ^l with burning, and deuoring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon

pass threecore yeeres after, as though it were now done.

1 This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mathew 9. 15. 16. 2 Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10. 3 Thou gauest them pestifer ioy by deliuiering them, and by deliuiering the tyranes, that had kept them in cruel bondage, as thou diddest deliuer them by Gideon from the Midianites, Iudg. 7. 21. 4 It speaketh of the deliuerance of our Church, which be hath deliuered miraculously from his enemies, but especially by the coming of Christ, of whom be prophesieth in the next verse.

Though all forsake me, yet ye that are mine, keep my word: for I called you from your hearts.

Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.

This was a consolation in their troubles, knowing that nothing could come vnto them but by the will of the Lord.

As I answered the wicked thus, Should not Gods people seeke succour vnto him?

Thus is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?

Yee see reside in the word of God, will of the Lord.

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y As they that go to seeke wilde beafts among the bushes.

z The mountains contrary to their word, shall be ruled by such as shall flee to them for succour.

a That thou maist wise in great letters, to the intent it may be more easily read.

b Meaning, after the common fashion, because all men might read it.

c Because the thing was of great importance, these two witnesses, which were of credit with the people, when hee set this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, a Kim. 16. 17.

d Meaning in his wife, and this was done in a vision.

e Or make speed to the spoyle: haste to the pray.

f Before any child is able to speake.

g That is, the army of Assyria.

h Which was a fountaine at the foot of mount Zion, out of the which ran a small riuer through the city: meaning, that they of Iudah, dissembling their owne power, which was small, desired such power and riches as they law in Syria and Ierach.

i That is, the Assyrians, which dwell beyond Euphrates.

j It shall be: ready to deuote them.

k Hee desired this of M. Iahob, or Christ, whom the faithful were comforted, and who would not suffer his Church to be deliued vnto it.

l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not bring in the inuoluntarie of this people, and forgoe mine office.

n Confess not ye that are gaddly, to the league and friendship that this people keepe with strangers and idolaters.

o Meaning, that they should not feare the thing that they feared, which haue no hope in God.

p I putting your trust onely in him, in calling vpon him in aduention, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

q Hee will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stand and fall, Luke 22. 34. Rom. 9. 33. 1 Pet. 2. 7. 8.

h The outbore of
eternity, and by
whom the Church
and every member
thereof shall be
perfected for re-
uer, and haue im-
mortal life.
I H singular
love and care for
his clew.
m This is another
prophecie against
them of Samaria,
which were mo-
chea and contem-
ners of Gods pro-
mises and meanes,
to be we're but
weake, when the
enemie ouercame
vs, but wee will
make our selues
so strong, that we
will neither care
for our enemies,
nor feare Gods
threatenings.
o Resin king of
Syria, who was
in league with Is-
rael, was slaine by
the Assyrians, af-
ter whose death A-
ram, that is, the Sy-
rian was against
Israel, which on
the other side
were allyed by
the Philistines.

his shoulder, and he shall call his name, Wonder-
full, Counsellor, The mighty God, The euerlast-
ing Father, The prince of peace.

7 The encrease of his government and peace
shall haue none end: he shall sit vpon the throne
of David, and vpon his kingdome, to order it, and
to stablish it with iudgement, and with iustice,
from henceforth, *euem* for euer; the zeale of the
Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iakob,
and it hath lighted vpon m Israel.

9 And all the people shall know, *euem* Eph-
raim, and the inhabitant of Samaria, that say
in the pride and presumption of their heart,

10 The bricks are fallen, but we will build
it with hewen stones; the wild figge trees are cut
downe, but we will change them into cedars.

11 Neuerthelesse, the Lord will raise vp the
aduersaries of Rezin against him, and ioyne his
enemies together.

12 Aram before and the Philistines behinde,
and they shall deuoure Israel with open mouth;
yet for all this his wrath is not turned away, but
his hand is stretched out still.

13 For the people turneth not vnto him that
smetheth them, neither doe they seeke the Lord of
hostes.

14 Therefore will the Lord cut off from Isra-
el head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is
the head: and the prophet that teacheth lies, he is
the taile.

16 For the leaders of the people cause them to
erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure
in their yong men, neither will he haue compas-
sion of their fatherlesse and of their widowes: for
every one is an hypocrite and wicked, and every
mouth speaketh follie; yet for all this his wrath
is not turned away, but his hand is stretched out
still.

18 For wickednesse is burneth as a fire; it de-
uoureth the briars and the thornes, and will kin-
dle in the thicke places of the forest; and they
shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shall the
land be darkened, and the people shall be as the
meate of the hie; no man shall spare his brother.

20 And he shall snatch at the right hand, and
be hungry; and he shall eate on the left hand, and
shall not be satisfied; every one shall eate the flesh
of his owne arme.

21 Manasse Ephraim; and Ephraim Mana-
se, and they both shall be against Iudah; yet for all
this his wrath is not turned away, but his hand is
stretched out still.

CHAP. X.

1 Of wicked lawmakers, 5 God will punish his people by
the Assyrians and after deliuering them. 2 The remnant of
Israel shall be saved.

W O vnto them that decree wicked
deceits, and write grieuous things.

2 To keepe backe the poore from iudgement,
and to take away the iudgement of the poore of
my people, that widowes may be their pray, and
that they may spoyle the fatherlesse.

3 What will ye doe now in the day of visita-
tion, of dede destruction, which shall come from
heauen to whom will ye flee for helpe? and
where will ye leaue your glory?

4 Without mee every one shall fall among
them that are bound, and they shall fall downe a-
mong the flaine: yet for all this his wrath is not
turned away, but his hand is stretched out still.

5 ¶ O Ashtar, the rodde of my wrath: and
the staffe in their hands is mine indignation.

6 I will fend him to a dissembling nation,
and I will giue him a charge against the people
of my wrath to take the spoyle and to take the
pray, and to tread them under feete like the mire
in the freete.

7 But hee thinketh not so, neither doeth his
heart esteeme it so: but hee imagineth to destroy
an to cut off not a few nations.

8 For he saith, Are not my princes altogether
Kings?

9 Is not Calno as 8 Carchemish? Is not Ham-
math like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the king-
doms of the idoles, seeing their idoles were about
Ierusalem, and about Samaria:

11 Shall not I, as I haue done to Samaria, and
to the idoles thereof, so doe to Ierusalem, and to
the idoles thereof?

12 ¶ But when the Lord hath accomplished
all his worke vpon mount Zion and Ierusalem,
I will visite the fruit of the proud heart: I of the
king of Ashur, and his glorious and proud lookes.

13 Because hee said, By the power of mine
owne hand haue I done it, and by my wisdom,
because I am wisetherefore I haue remooued the
borders of the people, and haue spoyled their
treasures, and haue pulled downe the inhabitants
like a valiant man.

14 And mine hand hath found as a nest the ri-
ches of the people, and as one that gathereth egges
that are left, so haue I gathered all the earth: and
there was none to moue the wing or to open
the mouth, or to whisper.

15 Shall the axe boast it selfe against him that
heweth therewith? or shall the saw exalt it selfe
against him that moueth it? as if the rod should
lift vp it selfe against him that taketh it vp, or the
staffe should exalt it selfe as it were no wood.

16 Therefore shall the Lord God of hostes send
among his fat men leanness, and under his glory
he shall kindle a burning like the burning of hie.

17 And the light of Israel shall be as a fire, and
the Holy one thereof as a flame, and it shall burne,
and deuoure his thorns & his briars in one day.

18 And shall consume the glory of his host,
and of his fruitfull fieldes both soyle and flith:
So hee shall be as the fainting of a standarde bearer.

19 And the rest of the trees of his forest shall
bewe, that a child may tell them.

20 ¶ And at that day shall the remnant of Is-
rael and such as are escaped of the house of Is-
rakob, stay no more vpon him that smote them, but
shall pray vpon the Lord, the Holy one of Israel
in trueth.

21 The remnant shall returne, *euem* the rem-
nant of Iakob vnto the mighty God.

22 For though they people, O Israel, be as the
sand of the sea, yet shall the remnant of them re-
turne. The consumption decreed shall overflow
with righteousness.

23 For the Lord God of hostes shall make the
consumption *euem* determined, in the middes of
all the land.

world with righteousness. 5 God will destroy this land as
he hath decreed, and after leaue a small portion.

d Because they
dare forsake me,
some shall go into
captivity, and the
rest shall flaine.
e God calleth for
the Assyrians to
be the executioners
of his vengeance.
f That is, the As-
syrians against the
Iewes, which are
but hypocrites,
and in the first and
fourth verse he
declared the differ-
ence of the worke
of God, and of the
wicked: in one ve-
ry thing and adde:
for Gods inten-
tion is to chastise
them for their in-
mendment, and
the Assyrians pur-
pose is to destroy
them to enrich
themselves: thus
in respect of Gods
iudice, it is Gods
worke, but in re-
spect of their owne
malice, it is the
worke of the de-
uill.

g Seeing that I
haue ouercome
all mine ene-
mies, as I doe
as others, so that
none could resist,
shall Ierusalem be
able to escape mine
hands?

h When hee hath
subdued all the
land, hee shall
beginneeth as
his owne boule
then will be borne
the toyle.

i Meaning of Sa-
neher.

k Here we see that
no creature is able
to doe any thing,
but as God ap-
pointeth him, and
that they are all
but his instruments
to doe his worke.

l Though the inter-
est may be diuers, as
verse 6.

m Meaning, that
God is a light to
confort his people,
and a fire to burne
his enemies.

n That is, the As-
syrians.

o To wir, body and
soule utterly.

p When the battell
is lost, and the stan-
dard taken.

q This is the end of
Gods plague
toward him, to
bring them to him,
and to forsake all
trust in others.

24 Therefore thus saith the Lord God of hosts, O my people, that dwellst in Zion, be not afraid of Asshur, he shall smite thee with a rod, & shall lift up his staff against thee after y manner of Egypt.

25 But yet a very little time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hosts shall raise up a scourge for him, according to the plague of Midian in the rock Oreb: and as his staff was upon the Sea, so he will lift it up after the manner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy neck: and the yoke shall be destroyed because of the multiplying.

28 He is come of Assur: he is passed into Migron: at Michmash shall he lay up his armour.

29 They have gone over the ford: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift up thy voice, O daughter Gallim: cause Laith to heare, O people Anaboth.

31 Madmenah is renowned: the inhabitants of Gebim have gathered themselves together.

32 Yet there is a time that he will stay at Nob: hee shall lift up his hand toward the mount of his daughter Zion, the hill of Jerusalem.

33 Behold, the Lord God of hosts shall cut off the bough with feare, and they of high stature shall be cut off, and the high shall be humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall have a mighty fall.

CHAP. XI.

1 Christ borne of the virgine of Iſaiah. 2 His vertues and his doctrine. 3 The fruits of the Gospel. 4 The calling of the Gentiles.

1 There shall come a rodde forth of the stocke of Iſaiah, and a grasse shall grow out of his rootes.

2 And the Spirit of the Lord shall rest upon him: the Spirit of wisdom and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord.

3 And shall make him prudent in the feare of the Lord: for hee shall not iudge after the sight of his eyes, neither reprove by the hearing of his eares.

4 But with righteousness shall hee iudge the poore, and with equitie shall hee reprove the mecke of the earth: and he shall bite the earth with the rod of his mouth, and with the breath of his lips shall hee fly the wicked.

5 And iustice shall be the girdle of his loynes, and faithfullnes the girdle of his reines.

6 The Wolfe also shall dwell with the lambe, and the leopard shall lye with the kid, and the calfe, and the lyon, and the farr beaſt together, and a little childe shall leade them.

7 And the kow and the beaſt shall feede: their yong ones shall lye together: and the lyon shall easilie awlike the bullocke.

8 And the sucking childe shall play upon the hole of the aspe, and the weaned childe shall put his hand upon the cockatrice hile.

9 Then shall none hunt nor destroy in all the mountaine of my holynes: for the earth shall be full of the knowledge of the Lord, & as the waters that couer the sea.

10 And in that day the roote of Iſaiah, which shall stand vp for a signe vnto the people, the nations shall seeke vnto it, and his rell shall be glorious.

11 And in the same day shall the Lord stretch out his hand against the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And hee shall let up a signe to the nations, and assemble the dispersed of Iſrael, and gather the scattered of Iudah from the foure corners of the world.

13 The hated also of Ephraim shall depart, and the aduersaries of Iudah shall be cut off: Iſrael shall not enemie Iudah, neither shall Iudah vexe Ephraim:

14 But they shall see vpon the shoulders of the Philistines toward the West: they shall spoile them of the salt together: Edom and Moab shall be stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall utterly destroy the tongue of the Egyptians sea, and with his mighty wind shall lift vp his hand against the raser, and shall make him in his founteynes, and shall cause men to walke therein with shooes.

16 And there shall be a path to the remnant of his people which are left of Asshur: like as it was vnto Iſaiah in the day that hee came vp out of the land of Egypt.

CHAP. XII.

A thanksgiving of the faithful for the mercies of God.

1 And thou shalt say in that day, O Lord, I will praise thee: wrought thou wilt angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my saluation: I will trust, & will not feare for the Lord God is my strength and song: he is also become my saluation.

3 Therefore with ioy shall ye draw waters out of the wells of saluation.

4 And ye shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them; for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is known in all the world.

6 Cry out, and shout, O inhabitant of Zion, for great is the holy one of Iſrael in the midst of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

1 Hea, be, Iſaiah of Babel, which Iſaiah the sonne of Amoz did see.

2 Lift up a banderall vpon the high mountaine: lift vp the voyce vnto them: I wagge the band, that they may goe to the gates of the nobles.

3 I haue commanded them, that I haue sanctified: and I haue called the righty to my wrath, and them that reioyce in my glory.

God would smite the strange nation (whom they knew) to declare that God called the Iſraell his children, & not these others as Iſraelites, and also that God is true these that are ignorant, that they must not thinke things, if he punish them vntill they haue knowledge of his Law, and keep it not. B. To wit, the Medes and Persians. C. That is, reported and appointed to execute my iudgements. D. Which willingly obeyed to the word of me vnto I. I appoint them, but how the wicked do this, see Chap. 10. 6.

He prophesies of the calling of the Gentiles,

That is, the Church, which he also calleth his people. Psal. 22. 14. For God first delivered his people out of Egypt, and now promise to deliver them out of their enemies hands. I. I haue brought Parthians, Persians, Chaldeans, and them of Actiochia, among whom they were dispersed: and thus is chiefly meant of Christ, who is the people being dispersed through all the world.

Hee hee describeth the content that shall be in his Church, and their glory against their enemies.

Messiah, a corner of the sea, that shall be the land, and hath the name of a tongue, hee shall be the great sea of Egypt, which shall be the sea with fresh streams.

He sheweth how the Church shall praise God, when they are delivered from their captivity.

Our saluation standeth onely in God, who giueth vs an assured confidence, constancy, and prayer for the same.

* Exod. 15. 2. Psal. 118. 14.

O the graces of God shall be abundant, that ye may receive them in great plenty, as waters out of a fountaine shall flow.

* 1 Chron. 16. 8. D. Ye that are of the Church.

That is, the great calamity, which was prophesied to come on Babel, as a multitude of grievous burden, which they were not able to beare. In these verses chapters following, Iſaiah describes the plagues which God would send upon the strange nation (whom they knew) to declare that God called the Iſraell his children, & not these others as Iſraelites, and also that God is true these that are ignorant, that they must not thinke things, if he punish them vntill they haue knowledge of his Law, and keep it not. B. To wit, the Medes and Persians. C. That is, reported and appointed to execute my iudgements. D. Which willingly obeyed to the word of me vnto I. I appoint them, but how the wicked do this, see Chap. 10. 6.

e The army of the Medes and the Persians against Babylon.
f Ye Babylonians,

4 The noise of a multitude is in the mountains like a great people: a tumultuous voyce of the kingdoms of the nations gathered together: the Lord of hostes numbeth the hofts of the battell.

5 They come from a farre country, from the end of the heauen: *even* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle thou, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorrow shall take them, and they shall have paine, as a woman that travaileth: every one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the stars of heauen and the planets thereof shall not give their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visit the wickednesse vpon the world, and their iniquity vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine gold, euen a man above the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And it shall be as a cleauid Doe, and as a sheepe that no man taketh vp: every man shall turne to his owne people, and flee euen to his owne land.

15 Every one that is found, shall be stricken through: and whosoever ioyneth himselfe, shall fall by the sword.

16 * Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their viues ransied.

17 Beholde, I will stirre vp the Medes against them, which shall not regard silver, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans, shall be the destruction of God * in Sodom and Gomorrah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall their shepherds make their folds there.

21 But Zim shall lodge there, & their houses shall be full of Ostriches: Ostriches shall dwell there, and the Satturs shall dance there.

22 And thou shalt cry in their places, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

For a the Lord will haue compassion of Iacob, and will yet chuse Iacob, and cause them to rest in their owne land: and the stranger shall ioyne himselfe vnto them, and they shall cleane to the house of Iacob.

2 And the people shall receive them & bring them to their owne place, and the house of Iacob shall possesse them in the land of the Lord, for seruants and handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressors.

3 And in that day when the Lord shall giue thee rest from thy sorrow, and from thy feare, and from the sore bondage, wherein thou diddest loue.

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressor ceased? and the gild thistle Babel, rested?

5 The Lord hath broken the rodde of the wicked, and the coper of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, he did it not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 All the liue trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer caret vs against vs.

9 Hell beneath is moued for thee to meeete thee at thy coming, raising vp the dead for thee, green all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall cry and say vnto thee, Art thou become weak also as we? art thou become like vnto vs?

11 Thy pompe is brought downe, to the graue, and the found of the vials: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning? and cut downe to the ground, which diddest say, I will ascend vpon the mount of the Congregation in the height of the North.

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne above the stars of God: I will sit also vpon the mount of the Congregation in the height of the North.

14 I will ascend above the fildes of the clouds, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the side of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdoms?

17 He made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the kings of the nations, euen they all sleepe in glory, eueny one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the rayment of thee that are staine, and thrust thorow with a sword, which goe downe to the Rones of the pit, as a catkete when vnder feete.

20 Thou shalt not be ioyned with them in the

a He sheweth why God will haue to destroy his enemies: to wit because he will destroy him Church. b Meaning, that the Gentiles shall be ioyned with the Church and worship God.

c Signifying, that the leues should be superiours to the Gentile, and that they should be brought vnto the fruit of Christ by the preaching of the Apostles, whereby all are brought into the fellowship of Christ.

d That is, hee suffered all violence and injuries to be done.

e Meaning, that when tyrants reigne, there can be no rest to the righteous, and also how desirable a thing it is, to see the inferiour creatures haue occasion to reioyce at their destruction.

f As though they feared, least thou shouldst trouble the dead, as thou diddest the liuing: and hence he denieth the graues vanity.

g In stead of thy costly carriages and couriers.

h Thou that thoughtest thyselfe most glorious, and that wast placed in the heaven for them rising there that goe before the funne, is called Lucifer, to whom Nebuchadnezzar is compared.

i Meaning, Jerusalem, whereof the Temple was on the North-side. Psal. 48.

k When they persecute his Church, and I would see themselves in his place.

l In mourning at thee.

m To denie that Iherusalem shall be crucified.

n To denie that Iherusalem shall be crucified.

o To denie that Iherusalem shall be crucified.

p To denie that Iherusalem shall be crucified.

q To denie that Iherusalem shall be crucified.

r To denie that Iherusalem shall be crucified.

s To denie that Iherusalem shall be crucified.

t To denie that Iherusalem shall be crucified.

u To denie that Iherusalem shall be crucified.

v To denie that Iherusalem shall be crucified.

g The Babylonians anger and griefe shall be much, that their faces shall be as fire.

h They that are overcome shall shoke that all the poyers of heauen and earth are against them, Ezek. 34. 7. Joel 3. 13. Mat. 24. 29.

i He compasseth Babylon to the whole world because they are effeminated themselves by reason of their great empire.

k He noteth the principal vice, whereunto they are most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shall be, seeing they enuie that neither tor gold, or silver spare a mans life, as ver. 17.

m Meaning, the power of Babylon vnto their hired soldiers.

n This was not accomplished when Cyrus took Babylon, but after the death of Alexander the great.

o Jer. 30. 40. o Who will go from country to country to find pasture for their beasts, but their shall they find none.

p Which were rich, would be as soldiers, as wicked spirits, whereby Saco deluded man, as by the false, goblins, and such like fantasies.

CHAP. XIII.

1 The returne of the people from captivity. 2 The division of the King of Babylon. 3 The death of the king. 4 The destruction of the Danitians.

his crueltie, in Thou wast not buried in the sepulchre of thy fathers, thy grave was so abhorred.

grauē, because thou hast destroyed thine owne land, and flaine thy people: the feed of the wicked shall not be renowned for euer.

21 ¶ Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rife vp nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rife vp against them (sayth the Lord of hostis) and will cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord.

23 And I will make it a possession to the heathen, and pooles of water, & I will sweepe it with the beforeme of destruction, sayth the Lord of hosties.

24 The Lord of hosties hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 ¶ That I will breake to pieces Ashtar in my land, and vpon my mountaines will I tread him vnder foote, so that his yoke shall depart from them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations.

27 Because the Lord of hosties hath determined, and who shall disannull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yere that king Ahaz died, was this a burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beate thee is broken: for out of the serpents roote shall come forth a cockatrice, and the fruit thereof shall be a fiery flying serpent.

30 For the fruit borne of the poore shall be fed, and the needy shall lie downe in safety: and I will kill thy roote with famine, and I will slay thy remnant.

31 Howle, O gate, crie, O citie, thou whole land of Palestina art disolued, for thou shalt come from the North a smoke, and none shall be alone, at his time appointed.

32 What shall then one answer the messengers of the Gentiles? that the Lord hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV.

A prophetic against Moab.

THE burden of Moab, Surely B. Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 ¶ He shall goe vp to the Temple, and to Dibon the high places to weepe: for D. Nebo and for Medeba shall Moab howle: vpon all their heads shall he baldne, and euer beard shauen.

3 In their frettles shall they be girded with sackcloth: on the toppes of their houses, and in their frettles euerly one shall howle, and come downe with weeping.

4 And Heilbon shall cry, and Elealeh: their voyce shall be heard vnto Jahaz: therefore the warriors of Moab shall shout: the foule of euerly one shall lament in himselfe.

5 Mine heart shall crie for Moab: his fugitiues shall flee vnto Zoar, an heifer of thre yere olde: for they shall goe vp with weeping by the

mounting vp of Lubih; and by the way of Horonathim they shall raise vp a cry of destruction.

6 For the waters of Nimrim shall be dried vp: therefore the graffe is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euerly man hath left, and their substance shall they beare to the brooke of the willows.

8 For the cry went round about the borders of Moab, and the howling thereof vnto Eglaim, and the shrieking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall be full of blood; for I will bring more vpon Dimon, enen lions vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEND a yee a lambe to the ruler of the world from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that flieth, and a nest forsaken: the daughters of Moab shall be at the footes of Amon.

3 Gather a counsell, execute iudgement, make thy shadow as the night in the midday: hide them that are enaied out; bewray not him that is fled.

4 Let my banished dwell with thee; Moab, be thou their court from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressour shall cease out of the land.

5 And in mercy shall the throne be prepared, and he shall sit vpon it in steadfastnes, in the tabernacle of David, iudging, and seeking iudgement, and halting iustice.

6 Wee haue heard of the pride of Moab (hee is very proud) euen his pride, and his arrogancie, and his indignation, but his flies shall not be lo.

7 Therefore shall Moab howle vnto Moab, euerly one shall howle, for the foundations of Kir-hareseth shall yee mourne, yet they shall be saken.

8 For the vineyards of Heilbon are cut downe and the vine of Sibmah; the lordes of the heathen haue broken the principall vines thereof; they are come vnto Iaazer; they wandered in the wilderness; her godly branches stretched out themselves, and went ouer the sea.

9 Therefore will I weep with the weeping of Iaazer, and of the vine of Sibmah, O Heilbon; and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harvest I haue brought a mourning.

10 And gladnes is taken away, and ioy out of the plentiful held; and in the vineyards shall be no singing nor shouting for ioy; the treader shall not tread wine in the wine press; I haue caused the reioicing to cease.

11 Wherefore, my bowels shall sound like an harpe for Moab, and mine inward parts for Kir-hareseth.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying,

b He describeth the miserable distipation and dilution of the Moabites, i To hide themselves, and their goods there, k Of them that are false, l So they no more they should escape the hand of God; thus will God punish the enemies of his Church,

a That is, offer a sacrifice, whereby he desireth there long delay, which would not repent when the Lord called them, threatening them, that it is too late, seeing the vengeance of God is vpon them, b There is no remedy, but you must flee, c Hee like weh which Moab should hate downe, when Israel their neighbour was in a distion to whom because they would give no shadow nor comfort, they are now left comfortlesse, d The Assyrians shall oppress the (scattered), but a while, e Meaning, Christ, f Their vaie confidence and proude they shall deliue them, fere 8. 2, g For all year mourning, yet the citie shall be destroyed, euo vnto the foundation, h That is, the Assyrians and other enemies, i Meaning, that the country of Moab was now destroyed, and all the precious things thereof were carried into the borders, yea into other countries, and ouer the sea, k He sheweth that their plague was so great, that it would haue consumed any man to lament with them, as Psal. 141. 5, l The enemies are come vpon thee, and thou art ioy, when they say, come thou in from thee, as Ierem. 48. 33, m All means to freke helpe of their idoles, and all in vaine: for Chemez their great god shall not be able to helpe them,

¶ Or, torretis.

a As I haue begun to destroy the Assyrians in Sambe-rib: so will I continue, and destroy them wholly, when I shall deliuer you from Babylon, b Reade Chap. 13. 1.

c He willen the Philibins not to reioyce because the leues are diminished in their power, for their strength shall be greater then euer it was, f The Israelites, which were brought to moit extreme miserie, g To wit, my people.

h Flatis, from the leues, or Assyrians: for they were both North from Palestina, i But they shall be all ready, and ioyne together, y Which shall come to enquire of the state of the Church, z They shall answer the Lord doth defend his Church, and them that ioyne them felues thereto.

a Reade Chap. 13. 1, b The chief city, whereby the whole country was trait, c The Moabites, shall flee to their idoles for succour, but it shall be too late, d Which were cities of Moab, e For at in the West parts the people fled to lea their hair grow long, when they mourned, lo to the Falls parts they cut it off, f The Prophet speaketh this in the person of the Moabites: or as one that felt the great iudgement of God that should come vpon them, g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorrow,

o He appointed a certaine time to punish the enemies in.
p Who will observe fully the time for the which

o In three yeeres 5 yeeres of an hireling, and the glory of Moab shall be contained in all the great multitude, and the remnant shall be very small and feeble.

C H A P. XVII.

A prophesie of the destruction of Damalus and Ephraim, & Caladime month to republish.

The burden of Damalus. Behold, Damalus is taken away from being a cite, for it shall be a tuiuous heape.

2 The cities of Aroer shall be forsaken: they shall be for the flocks; for they shall lie there; and none shall make them afraid.

3 The munition also shall cease from Ephraim, and the kingdome from Damalus, and the remnant of Aram shall be as the glory of the children of Israel, faith the Lord of hostes.

4 And in that day the glory of Iakob shall be impoverished, and the fumes of his flesh shall be made cleane.

5 And it shall be as when the harvest man gathereth the corne, and reapeeth the eares with his arme, and hee shall be he that gathereth the eares in the valley of Berphaim.

6 Yet a gathering of grapes shall be left in it; as the shaking of an olive tree, two or three berries are in the top of the ymoft boughes, and foure or five in the high branches of the fruit thereof; faith the Lord God of Israel.

7 At that day shall a man looke to his maker, and his eyes shall looke to the holy one of Israel.

8 And hee shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things which his owne fingers have made, as grones and images.

9 In that day shall the cities of their strength be as the fufaking of boughes & branches, which I sayd I would forsake, because of the children of Israel, and there shall be defolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou see pleasant plants, and shalt gresse foraine vine branches.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be gone in the day of possession, and there shall be desperate sorrow.

12 Ah, the multitude of many people, they shall make a found like the noise of the sea: for the noise of the people shall make a found like the noise of mightie waters.

13 The people shall make a found like the noise of many waters, but God shall rebuke them, and they shall flee farre off, and shall be chafed as the chaffe of the mountains before the winde, and as a routing thing before the whilewinde.

14 And loe, in the evening there is a trouble; but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that robbe vs.

place the Israelites there, to the cite of Israel find the enemy inhabitants then Damalus, when God shall find the enemy inhabitants then Damalus, which are excellent, and brought out of other countries. As the Lord breaveth the wicked in his Law, Leuit 16 16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations. p Hee addeth this for the consolation of the faithfull which were in Israel. q Hee compareth the enemies the Assyrians to a tempest, which riseth euer night, and in the morning is gone.

C H A P. XVIII.

Of the enemies of the Church, and of the vacation of the Gentiles.

O H, the land shadowing with wings, which is beyond the riuers of Ethiopia.

2 Sending ambassadors by the sea, euen in vessels of reedes vpon the waters, saying, e Goe, yee swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible people from their beginning euen hitherto; a nation by little and little euen troden vnder foot: whose land the floods haue spoyled.

3 All yee the inhabitants of the world, and dwellers in the earth, shall see when I see setteth vp a signe in the mountaines, and when he bloweth the trumpet, yee shall heare.

4 For so the Lord said vnto mee, I will set and behold in my tabernacle, as hee beate drying vp the raine, and as a cloud of dew in the heat of harvest.

5 For afore the harvest, when the floure, is finished, and the fruit is riping in the floure, then hee shall cut downe the branches with hookes, and shall take away, and cut off the boughes:

6 They shall be left together vnto the fowles of the mountaines, and to the beasts of the earth; for the foule shall summer vpon it, and euerie beast of the earth shall winter vpon it.

7 At that time shall I present be brought vnto the Lord of hostes (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foot, whose land the riuers haue spoyled) to the place of the name of the Lord of hostes, euen the mount Zion.

8 Meaning the Assyrians, as chap. 8. 7. f When the Lord prepareth to fight against the Ethiopians. g I will try a while from punishing the wicked. h Which two seasons are most profitable for the riping of fruites. i Merely bee meane, that hee will seeme to labour them, and give them abundance for a time, but hee will suddenly cut them off. i Nor euenly men shall continue them, but the beasts beastes. k Meaning, that God will visite his Church, and reueile her little remnant as an offering vnto himselfe.

C H A P. XIX.

The destruction of the Egyptians by the Assyrians, as of their countrey into the Sea.

The burden of Egypt. Behold, the Lord breaveth vpon a swift cloud, and shall come in upon Egypt, and the idoles of Egypt shall be mooued at his presence, and the heart of Egypt shall melt in the mids of her.

2 And I will fetter the Egyptians against the Egyptians: so euerie one shall fight against his brother, and euerie one against his neighbour, cite against cite, and kingdome against kingdome.

3 And the spirit of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of the cruell lordes, and a mightie king shall rule ouer them, faith the Lord God of hostes.

5 Then the waters of the sea shall faile, and the riuer shall be dried vp, and wasted.

6 And the riuers shall goe farre away: the riuers of defence shall be emptied and dried vp: the reedes and flags shall be cut downe.

a He meane, that part of Ethiopia, which lieth toward the sea, which was so full of ships that the failer (which be compareth to wings) seemed to shadowe the sea. b Which in those countreies were great, inasmuch as they made ships of them for Switzerland.

c This may be taken that they sent others to comfort the leues, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the leues should not trust therein: or that they did forsake the Egyptians, and promised them aide to goe against Iudas.

d To wit, the leues, who because of Gods plague, made all other nations afraid of the life, as God threatened, Deut 43 37.

e Meaning the Assyrians, as chap. 8. 7. f When the Lord prepareth to fight against the Ethiopians. g I will try a while from punishing the wicked. h Which two seasons are most profitable for the riping of fruites. i Merely bee meane, that hee will seeme to labour them, and give them abundance for a time, but hee will suddenly cut them off. i Nor euenly men shall continue them, but the beasts beastes. k Meaning, that God will visite his Church, and reueile her little remnant as an offering vnto himselfe.

A Reade Chap.

b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiant men. i Their men, the Lord knoweth that hee will come out all their misdeeds to a fruitfull end, and that their idoles shall tremble at his coming, and that men bea shall fall.

c As hee caused the Ammonites, Moabites and Idumeans to kill one another, when they came to destroy the Church of God. c Cron 20.

d As chap 49. 2. e Meaning the Assyrians.

8 The Ethiopians will come by the way of the spring out of the watch the water, gusher as out of a mouth. **9** The Scorpions will not refuse the destruction of a country by taking away of the commodities thereof, as by vines, figs, and such other things, whereby countries are enriched.

10 Galeda is a famous city upon Nubia. **11** He note the flatterers of Pharaoh: who persuaded the king that he was a god, and that he was a god, and that his house was most ancient, and to be flattered himself, saying, I am a god. **12** O Memphis, daughter of Alexandria, and no more called the great City. **13** The principal upholders thereof are the chiefs cause of their destruction.

14 For the spirit of wisdom ne hath made them proud, and gilded with the spirit of error. **15** Neither the great nor the small are strong nor the weak.

16 Considering that through their occasion the Jews made not God their defender, but put their trust in them, and were therefore now punished, they shall fear lest the like light upon them.

17 Shall not one confusion of faith with the people of God: by the speech of Canaan, meaning, the language wherein God was when served.

18 Shall renounce their superstitions, and profess to serve God aright. **19** Meaning, of five cities five should serve God, and the five remain in their wickedness, and so the five part there should be but one lot. **20** These shall be silent fingers and tongues, that Gods religion is there: which

utter of speech is taken of the Patriarchs, and ancient times, when God hath not as yet appointed the place, and full many: how he would be worshipped. **21** This declaration that this prophecy should be accomplished in the time of Christ. **22** By these renounces he comprehends the spiritual service unto Christ. **23** By these nations, which were then chief enemies to the Church, he sheweth that the Gentiles and the Jews should be joined together in one faith and religion, and should be all one fold under Christ their shepherd.

7 The graffe in the river, and at the head of the rivers, and all that growth by the river shall wither, and be driven away, and be no more.

8 The fishers also shall mourn, and all they that cast angle into the river, shall lament, and they that spread their net upon the waters, shall be weakened.

9 Moreover, they that work in flax of diners forts, shall be confounded, and they that weave nets.

10 For their nets shall be broken, and all they that make ponds shall be haue in heart.

11 Surely the princes of Zoan are fools: the counsell of the wife counsellors of Pharaoh, is become foolish: how say ye vnto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient kings?

12 Where are now thy wife men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fools: the princes of Noph are deceived: they have deceived Egypt, when the corners of the tribes thereof.

14 The Lord hath singled among them the spirit of errors: and they have caused Egypt to erre in every wise it is as a drunken man erreth in his vomit.

15 Neither shall there be any work in Egypt, which the head may doe, nor the tayle, this branch nor the ruffe.

16 In that day shall Egypt be like vnto women: for it shall be afraid and feare because of the mouing of the hand of the Lord of hostes, which he shaketh over it.

17 And the land of Indah shall be a feare vnto Egypt: every one that maketh mention of it, shall be afraide thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall fine cities in the land of Egypt: I speake the language of Canaan, and shall I sweare by the Lord of hostes: one shall be called the cite of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressors, and he shall send them a Saviour, and a great man, and shall deliver them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice & oblation, and shall vow vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and hede it: for he shall returne vnto the Lord, & he shall be intreated of them and shall heale them.

23 In that day shall there be a path from Y Egypt to Ashtar, and Ashtar shall come into Egypt, and Egypt into Ashtar: so the Egyptians shall worship with Ashtar.

24 In that day shall Israel be the third with Egypt and Ashtar: euen a blessing in the mids of the Land.

25 For the Lord of hostes shall blesse it, saying,

Blessed be my people Egypt and Ashtar, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

1 The three years captivity of Egypt and Ethiopia described by the three years going marked of Isaiah.

1 N the years that Tartan came to Ashdod, (when e Sargon king of Ashtar sent him) and had fought against Ashdod, and taken it.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and looke the sackcloth from thy loynes, and put off thy shooe from thy foot: And he did so, walking naked and barefoote.

3 And the Lord sayd, Like as my seruant Isaiah hath walked naked and barefoote three years: so shall he and wonder vpon Egypt, and Ethiopia.

4 So shall the king of Ashtar take away the captiuitie of Egypt, and the captiuitie of Ethiopia: both yong men and old men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

6 Then shall the inhabitants of this yle say in that day, Behold, such is our expectation, whither wee hadde for hope to be deliuered from the king of Ashtar, and how shall we be deliuered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes, at the ruine of Iamnia, 13 and of Arabia.

1 He burden of the desert feare. As the whirlwinds in the South: to passe from the wilderness, so shall it come from the horrible land.

2 A grievous vision was shewed vnto mee, The Transgressor against a transgressor, and the destroyer against a destroyer. Goe vnto Elam, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my floynes filled with sorrow, sorrow haue taken me as the sorowes of a woman that traualleth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed: fearfulness troubled me: the night of my pleasures hath been turned into feare vnto me.

5 Prepare thou the table: watch in the watch tower: eat, drinke: arise, ye princes, anoynt the shield.

6 For thus hath the Lord sayd vnto me, Goe, set a watchman, to tell what he seeth.

7 And hee saw a charer with two horfemen: a charer of an asse, and a charer of a carrell: and hee harkened and tooke diligent heede.

8 And hee cryed, A lion: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night.

9 And beholde, this mans charer cometh with two horfemen. And he answered and sayd, Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O my threshing, and the time of my floure. That which I haue heard of the Lord of hostes the God of Israel, haue I shewed vnto you.

11 The burden of Dumah, he calleth vnto

To wit, in a vision by the spirit of prophesie. **1** Meaning, of carrells of men of warre, and ordies that carried the baggage. **2** Meaning Darius, which overcame Babylon, in the watchman whom Isaiah set vnto him, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. **3** Jer. 50. 2. 14. **4** Meaning Babylon. **5** Jer. 50. 1. Which was a cite of the Hittites, and was so named of Dumah, Gen. 25. 14.

1 Who was captain of Saabebeth, 2. King. 15. 17.

2 A cite of the Philistines.

3 The blowes writ that Saabebeth was so called.

4 Which signifies that the Prophet did lament the miserie that he had prepared, because three years last he went naked and barefooted.

5 In whose ayde they trusted. **6** Of whom they had heard and gloried. **7** Meaning Media, which was compounded about with their enemies, as an yle with waters.

8 On the sea side betweene Iudaea and Galdea was a wilderness, whereby he meant Galdea.

9 That is, the ruins of Babylon by the Medes and Persians.

10 The Adrians and Galdees, which had destroyed other nations, should be overcome of the Medes and Persians.

11 That is, hee prophesied an hundred years before it came to passe.

12 By Elam he meant the Persians.

13 Because they shall finde no favour: they shall mourne no more, nor I haue caused mourning, whom Babylon had afflicted.

14 That the Prophet speaketh in the prison of the Babylonians.

15 He prophesied the death of Belshazzar, as Dan. 5. 30.

16 Who in the mids of his pleasures was destroyed.

17 Whiles they are eating and drinking, they shall be commanded to returne to their weapons.

p A mountaine of the Idumeans.

q He d. Ieribeth theviquines of the people of Duma, who were night and day in feare of their enemies, and euer ran to and fro to requite news.

r For feare, the Arabian shall flee into the woods, and be appointed what way they shall take.

s Signifying, that for feare they shall not tary to eat nor drinke.

t He appointeth them repuse for them selfe only, and then they should be destroyed.

u Reade Chap. 16. 4. x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Jewes that there is no place for refuge or to escape Gods wrath, but only to remaine in his Church, and to liue in his feare.

a Meaning, Iudea, which was compassed about with mountains, and was called the valley of vision, because of the Prophecy, which were always there, whom they named Seers.

b He speaketh to Ierusalem, whose inhabitants were fled up to the house tops for feare of their enemies.

c Which wait vnto to be full of people and ioy.

d But for hunger.

e And in this captivity.

f Which haue fled from other places to Ierusalem for succour.

g Hee sheweth what is the duty of the godly, when Gods plague hang ouer the Church, and especially of the ministers.

h That is, the shew of the enemies, whom God had appointed to destroy the city.

i He putteth them in minde how God deliuered them once from Saneherib, who brought the Pelians and

Cyrenians wch him, that they might be returning to God auyde that great plague, which they should els suffer by Nebud. nezar. k The fencer place whereby armour was to wit, in the boult of the fort.

l King 7. 2. I ye feared the ruthless places, which were neglected in time of peace: meaning, the whole City, and the City of David, which was within the compasse of the other.

m Either to make power such as to be feared, or else to knowe what men they were able to make.

n To provide if neede should be of water. o To God that made Ierusalem, that is, they trusted more in their worldly meane, then in God,

me out of P Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman sayd, The morning cometh, and also the night. If ye will aske, inquire: returne and come.

13 ¶ The burden againe Aratia. In the foret of Arabia shall yee tary all night, *even* in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth water to meett the thirsty, and present him that thirst with his bread.

15 For they flee from the drawn sword, *even* from the drawn sword, and from the bent bow, and from the grieuousnes of warre.

16 For thus hath the Lord sayd vnto me, Yet a yeere according to the yeeres of an hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the fonnies of Kedar shalbe few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

a Hee prophesiech of the destruction of Ierusalem by Nebud. nezar. b A threatening against Shebna, so to whose office E. iakim is preferred.

THe burden of the valley of vision. What aileth thee now that thou art wholly gone vp vnto the house tops?

2 Thou that art full of noise, a cite full of brute, a ioyous cite, thy slaine men shall not be slaine d with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shalbe bound: all that shalbe found in thee, shalbe bound together, which haue fled from ffare.

4 Therefore sayd I, Turne away from me, I will weep bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hosties in the valley of vision, breaking downe the cite: and a crying vnto the mountaines.

6 ¶ And Elam^a bare the quiver in a mans chariet with horsemen, and Kir^b encountered the shield.

7 And thy chiefe valleyes were full of chariots, and the horsemen set themselves in aray against the gate.

8 And he disconered the cowering of Iudah: and thou diddest looke in that day to the armour of the house of iibe fort.

9 And yee haue scene I the breaches of the city of David: for they were many, and yee gathered the waters of the lower pool.

10 And yee numbered the houses^m of Ierusalem, and the houses haue yee broken downe to fottifie the wall.

11 And haue also made a ditch betweene the two walles, for the waters of the old pool, and haue not looked vnto the makerⁿ thereof, neither had respect vnto him that formed it of old.

12 And in that day did the Lord God of hosties call vnto weeping and mourning, and to baldnes and girding with sackcloth.

13 And behold, ioy and gladnes, slaying oxen and killing thesheep, eating flesh, and drinking wine, eating and drinking, for to morow we shall die.

14 And it was declared in the eares of the Lord of hosties, Surely this iniquity shall not be purged from you till yee die, sayth the Lord God of hosties.

15 Thus sayth the Lord God of hosties, Go, get thee to thar treasurer, to Shebna, the steward of the house, and say,

16 What haist thou to doe here? and whom hast thou here? that thou shouldst here hewe thee out a sepulchre, as he that heweth out his sepulchre in a high place, or that graueh an habitation for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captiuitie, and will surely couer thee.

18 Hee will surely rolle and turne thee like a ball in a large countrey: there shalt thou die, and there the charers of thy glory shalbe the shame of the lords honfe.

19 And I will drine thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Iihikiah,

21 And with thy garments will I cloath him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of David will I lay vpon his shoulder: so hee shall open, and no man shall shut: and hee shall shut, and no man shall open.

23 And I will fasten him as a y nail in a sure place, and hee shall be for the throne of glory to his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, *even* of the nephewes and posterity: all finall vessels, from the vessels of the cups, *even* to all the instruments of musicks.

25 In that day saith the Lord of hosties, shall the nail that is fastened in the sure place, depart and shalbe broken and fall, and the burden that was vpon it, shalbe cut off: for the Lord hath spoken it.

¶ The craft of Shebna. x I will commit vnto him the full charge and gouernment of the kings house. y I will establish him, and confirme him in his office of the pharise, reade 2. 2. 9. z Meaning, that both thou and great that first come of Iihikim, shall haue myrie and ioy by his faithful seruice. a Hee meaneth Shebna, who in many iudgements should haue bene killed.

CHAP. XXXIII.

a A prophesie against Tyru, 17 A promise that is still be referred.

THe burden of Tyru. Howe yee shippes of b Tarshish: for it is destroyed, so that there is none house: none shall come from the land of d Chittim: it is reuealed vnto them.

2 Be still, ye that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue^c replenished thee.

3 The seede of Nilus^d growing by the abundance of waters, and the haueit of the river was her reuenues, and she was a market of the nations.

4 Be ashamed, thou Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I haue not^e traiailed, nor brought forth children, neither

p In thisd offence ye were ioyfull and made great cheer, commensing the aduention of the Prophets, saying, Let vs eate and drinke, for our Prophets say, that wee shall die to morow.

q Because the Egyptians also figure out that death nouth and cherish, there are of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians: a d Egyptians to betray the Church, and to provide for himselfe against dangers: in the meane season he packt craftily, and gat off the best offices into his hand vnder Hezekiah, euer afflicting to the highest.

r Meaning, it at bee was a stranger, and was vpon nothing.

s Which hee bought to make his name immortal by his famous sepulchre, he did much miserably among the Assyrians.

t Signifying, that we shoulder dignitie the wicked attaine vnto, at length it will turne to the shame of those princes, by whom they are preferred.

u To be rewarded againe, one of the which office hee had bene put, by the craft of Shebna.

v I will establish him, and confirme him in his office of the pharise, reade 2. 2. 9. z Meaning, that both thou and great that first come of Iihikim, shall haue myrie and ioy by his faithful seruice.

a Hee meaneth Shebna, who in many iudgements should haue bene killed.

b Tarshish: for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is reuealed vnto them.

c Tyru is destroyed by Nebud. nezar.

d By Chittim they mean all the yles and countreys westward from Palestine.

e All men know of this destruction: f Haue boasted thee, and enuied thee.

g Meaning, the corne of Egypt, which was fedde by the cursting of Nilus. h That is, Tyru, which was the chief port of the sea. i I haue no people left in me, and am as a barren woman that neuer hath child.

nourished yong men, nor brought vp virgins.

5 When the fame cometh to the Egyptians, they shall be ^k fory, concerning the rumour of Tyrus.

6 Goe you ouer to ^l Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious city? her antiquitie is of ancient dayes: her owne feete shall leade her as faste off to be a founiour.

8 Who hath decreed this against Tyrus (that ^m crowneth men) whose marchants are princes? whose chapmen are the nobles of the world?

9 The Lord of hostis hath decreed this to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Paffe through thy land like a flood to the daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commandement concerning the place of marchandise, to destroy the power thereof.

12 And he sayd, Thou shalt no more reioyce when thou art oppressed: O virgin p daughter of Zion; rise vp, p gne out vnto Chittim; yet there thou shalt haue no rest.

13 Behold the land of the Caldeans; this was no people; ^q Asshur founded it by the inhabitants of the wilderness; they set vp the towers thereof; they raised the palaces thereof, and hee brought it to ruine.

14 Howle yee shippes of Tarshish, for your strength is destroyed.

15 And in that day shall Tyrus be forgotten seauentie yeeres (according to the yeeres of one King) at the end of seauentie yeeres shall Tyrus sing as an harlot.

16 Take an harpe and go about the city (thou harlot that hast bene forgotten) make sweet melody, sing moe songs that thou mayest be remembered.

17 And at the end of seauentie yeeres shall the Lord visit Tyrus, and she shall returne to her wayes, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be holy vnto the Lord: it shall not be layd vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

2 holy vnto the Lord: it shall not be layd vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

C H A P. XXIIII.

A prophetic of the curse of God for the finnes of the people. 13 A remnant returned shall praise the Lord.

Behold, the Lord maketh the ^a earth empty, and hee maketh it waste: hee turneth it upside downe, and scattereth abroad the inhabitants thereof.

2 And there shall he be like people, like ^b Priest, like seruant, like master, like mayde, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

3 The earth shall be cleane emptied, and vterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away, the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euertlasting Covenant.

6 Therefore hath the ^d curle deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are ^e burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyle of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie off vanitie is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the mirth of the world is gone away.

12 In the cities is left desolation, and the gate is smitten with destruction.

13 ^f Surely thus shall it be in the end of the earth, among the people, ^h as the shaking of an olive tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from ⁱ the sea.

15 Wherefore praye yee the Lord in the valleyes, euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the uttermost part of the earth we haue heard prayes, euen glory to the ^k left, and I sayd, ^l My leaneffe, my leaneffe, woe is me: the transgressours haue offended: yea the transgressours haue grievously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyle of the feare, shall fall into the pit: and he that cometh vp out of the pit, shall be taken in the snare: for the ^m windows from on high are open, and the foundations of the earth doe shake.

19 The earth is vterly broken downe: the earth is cleane disloosed: the earth is moued exceedingly.

20 The earth shall reele: to and fro like a drunken man, and she shall renouue like a tent, and the iniquity thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 ⁿ And in that day shall the Lord ^o visit the world about that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut vp in the prison, and after many daies shall they be ^p visited.

23 P Then the moone shall be abashed, and the sunne asharmed, when the Lord of hostis shall reigne in mount Zion and in ierusalem: and glory shall be before his ancient men.

n There is no power so high or mightie, but God will rise him with his rode. o Not with his chariot, as verse 21. but shall be comforted. p When God shall restore his Church, the glory thereof shall shine, and his minist'rie (which are called his ancient men) that the sunne and the moone shall be darkened in compassion thereof.

e That is, rendreth not but fruit for the sinne of the people, whom the curle deuoured for their iniquities, because they deuoured Gods of his honour.

d Visited in the Law, as Levit 26, 14. Deut 15, 16. thus the Prophet vsed to apply particularly the menaces and promises, which are generally in the Law.

e With heare and drought, or else that they were consumed with the fire of Gods wrath.

i While as it was without order, for men should be brought to desolation and confusion: and this was not only meant of ierusalem, but of all the other wicked cities.

k Because they did not give Gods righte ought, their pleasures should faile, and they fall to mourning. l Hee comforteth the faithful, declaring that in this great desolation the Lord will assemble his Church which shall praise his Name, as Chap. 10, 22.

m From the uttermost corners of the world, where the Gospel shall be preached, as verse 16.

n Meaning, to God, who will publish his Gospel thorow all the world, with care, considering the affliction of the Church, both by foreine enemies, and domestically. Some read, my secret; that is, it was revealed to the Prophet, that the good shall be preferred, and the wicked destroyed.

o Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more than they did at Noahs flood.

k Because these two countries were layed in league together.

l Tyrus will reb oit marchants in the Chittim, and vnto me no more there.

m Who maketh his marchants like princes.

n Thy strength will no more feare thee: therefore the other countries for succour.

o For Tyrus was neuer touched nor afflicted before.

p Because Tyrus was build by them of Zidon.

q The Caldeas which dwelt in tents in the wilderness, were gathered by the Assyrians no more.

r The people of the Caldeas destroyed the Assyrians: whereby the Prophet meant, that seeing the Caldeans were able to overcome the Assyrians, which were to great a nation, much more shall these two nations of Caldeas and Assyria be able to overthrow Tyrus.

s Thus Tyrus by whom ye are enriched.

t Tyrus shall be destroyed seauentie yeeres, which be called the reigne of one King, or a man's age.

u Shall use all craft and subtiltie to entice man againe vnto her.

x She shall labour by all meanes to recover her first estate as an harlot when she is long forgotten.

y Though she haue bene chastised of the Lord, yet she shall returne to her old wicked practises, and for gaue shall giue herselfe to all men's lusts like an harlot.

z He reueth that God reueth by the preaching of the Gospell will call Ty us to repentance, and turne her heart from auarice and filthy gaue, vnto the true worshiping of God, and liberallitie toward his Saints.

a This prophetic is as a conclusion of that which hath bene threatened to the heues, and other nations from the 13 Chap and therefore by the earth he meaneth these lands which were before named.

b Because this was a name of dignitie: it was also applied to them, which were not of Aarons family, and to his high priests also as 2 Sam 3, 18 and 20 27. 1 Chron 18, 17, and by these words the Prophet signifieth no more constitution, where there shall be neither religion, order, nor equity, Ruffa 4, 9.

C H A P. XXV.

A thanksgiving to God in that that he hath wrought himself judge of the world, by punishing the wicked, and maintaining the day.

O Lord, thou art my God: I will halt thee, I will praise thy Name: for thou hast done wonderful things according to the counsels of old, with a stable truth.

2 For thou hast made of a ^b city an heape, of a strong city, a ruine: *even* the palace of strangers of a city, it shall never be built.

3 Therefore shall the mighty people give glory unto thee: the city of the strong nations shall feare thee.

4 For thou hast bene a strength unto the poore, *even* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heate: for the blast of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the beate in a drie place, hee will bring downe the fong of the mighty, as the heate in the shadow of a cloud.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, *even* a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the covering that covereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, and hee will haue vs. This is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, *even* as straw is threshed in a Madmenah.

11 And he shall stretch out his hand in the midst of them: as hee that withmirth stretcheth *them* out to swimme: and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay low, and cast them to the ground, *even* vnto the dust.

i Menough, that ignorance and blindness, whereby we are kepte backe from Christ. *h* He will take away all occasion of sorrow and fill vs with perfect ioy. *Reue. 7. 17. and 21. 4.* *i* By Moab are meant all the enemies of his Church. *m* There were xiiij cities in that mountaine in Iudah. *i* Chro. 2. 49 and another in the land of Moab. *Iere. 48. 4.* which seemeth to haue bin a plentiful place of cattes, Chap. 10. 31.

C H A P. XXVI.

A song of the faithful, wherein, it is declared, in what consisteth the faithfulness of the Church, and wherein they ought to trust.

In that day shall a strong city be found in the land of Iudah, we haue a strong citie: ^b saluation shall God set for walles and bulwarks.

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an allured purpose will thou preferre perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwell on high: the high citie will be abasse: *even* vnto the ground will hee cast it down, and bring it vnto dust.

6 The foote shall tread it downe, *even* the fecte of the poore, and the steps of the needy.

e There is no power to him that can let God when he will deliver his. *f* God will set the poore afflicted one, the power of he will be, and

7 The way of the lust is righteoulines: thou wilt make equal the righteous path of the lust.

8 And wee, O Lord, t. u. waited for thee in the way of thy iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne ^b righteoulines.

10 Let me not be shewed to the wicked, yet he will not learne righteoulines: in the land of ypocrites will he do wickedly, and will not behold the meekie of the Lord.

11 O Lord, they will not beholde thee high hand: but they shall see it, and be confounded with the zale of the people, and the fire of thine enemies shall deuoure them.

12 Lord vnto vs thou wilt ordaine peace: for thou shalt haue wrought all our works for vs.

13 O Lord our God, other lords beside thee, haue ruled vs, but wee will remember thee onely, and thy Name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the traile, is in sorrow, and crieth in her paines, so haue we bene in thy sight, O Lord.

18 Wee haue conceived, wee haue borne in paine, as though we should haue brought fourth a wind: there was no help in the earth, neither did the inhabitants of the world liue.

19 Thy dead men shall liue: *even* with my body shall they rise, Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord cometh out of his place, to visit the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her slaine.

a In the spring time: so they that lie in the dust, shall tie vnto it, when they feele the dew of Gods grace. *x* He exhorted the faithful to be patient in their afflictions, and to wait vpon Gods worke. *y* The earth shall vomite and cast out the innocent blood, which it hath diuelt, that it may crie for vengeance against the wicked.

C H A P. XXVII.

A prophetic against the kingdom of Satan. 2 And of the ioy of the Church for their deliuerance.

In that day the Lord with his force and great and mighty sword shall visite Luthan, that piercing serpent, *even* Luthan, that crooked serpent, and he shall lay the dragon that is in the sea.

2 In that day he of the vineyard of redde wine.

3 If the Lord doe keepe it, I will water it euery moment, least any aslaie it, I will keepe it night and day.

e Messing of the best wine, which this vineyard, that is, the Church, should bring forth, as will agreeable to the Lore.

d Therefore he will destroy the
kingdom of Saron, because he
loved his Church
for his own me-
meries sake, and
cannot be angry w
it, but will smite
it, he may pover
him anoverpon the
wicked infants,
whom he meaneth
by briars and
thorns.
e He manueilleth
that Israel will not
come by gentle-
rude, except God
shall be able to
free his sons, and
to bring them vo-
to him.

f Though I afflict
and diminish my
people for a time,
ye shall the root
spring againe, and
bring forth in
great abundance.
g Hee foretelleth
that God punish-
eth his in mercy,
and his enemies
in justice.
h That is, thou
wilt not destroy
the root of thy
Church, though
the branches there-
of seeme to perish
by the sharp wind
of affliction.

i He teacheth that
there is no true re-
pentance, nor full
reconciliation to
God, till the heart
be purged from all
idolatry, and the monuments thereof be destroyed.
k Now understanding his fa-
therly love he will then
castell shall grow in it.
l Ye women shall doe
in their great shame.
m He shall deliver
all from
Ephraim to Nilius: for
some fled toward Egipt,
thinking to have escap-
ed. n In the time of
Cyrus, by whom they
should be delivered:
but this was chiefly
accomplished vnder
Christ.

4 Anger d is not in mee; who would set the
bit and the thorns against me in battell I would
go thorow them, I would burne them together.

5 Or will he e feele my strength, that he may
make peace with me, and be at one with me?

6 Hereafter Iakob shall take root: I Israel
shall flourish and grow: and the world shall be
filled with fruit.

7 Hach hee smitten e him, as he smote those
that smote him? or is he flaine according to the
slaughter f them that were flaine by him?

8 In a measure in the branches thereof wilt
thou contend with it, when hee bloweth with his
rough wind in the day of the last wind.

9 By this therefore shall the iniquity of Iakob
be purged, and this is all the fruit, the taking
away of his sin: when he shall make all the bones
of the altars, as chafte stones broken in pieces,
that the groves and images may not stand up.

10 Yet the k defended city shall be defolate, and
the habitation shall be forsaken, and left like a wil-
dernes. There shall the calf feed, & there shall he
lie and consume the branches thereof.

11 When the boughs of it are dry, they shall be
broken; and the l women come and let them on fire;
for it is a people of none vnderstanding, therefore
he that made them shall not haue compassion of
them, and he that formed them, shall haue no mer-
cy on them.

12 And in that day shall the Lord thresh f om
the channell of the m river vnto the river of Egypt,
and ye shall be gathered, one by one, o children of
Israel.

13 In that day also shall the great trumpet be
blown, and they shall come, which perished in
the land of Asshur, and they that were chafed in-
to the land of Egypt, and they shall worship the
Lord in the holy Mount at Ierusalem.

14 In that day shall the great trumpet be
blown, and they shall come, which perished in
the land of Asshur, and they that were chafed in-
to the land of Egypt, and they shall worship the
Lord in the holy Mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkardnes of Israel. 5 The in-
wardnes of them that should see the word of God.
as God doth all things in time and place.

W O to the a crowne of pride, the drunkards
of Ephraim; for is glorious beauty shall be
a fading floure, which is vpon the head of the
b valley of them that be fatte, and are overcome
with wine.

2 Beholke, the Lord hath a mightie and
c through hake like a tempest of haile, and a whirl-
wind that ouerthroweth, like a tempest of mightie
waters that ouerfloweth, which throw to the
ground mightily.

3 They shall be troden vnder foot, even the crowne
and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading
floure, which is vpon the head of the valley of
them that be fatte, and as d the halty fruit afore
Summer, which when bee that lookeh vpon it
seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for
a crowne of glory, and for a diademe of beautie
vnto the e residue of his people.

6 And for a spirit of iudgement to him that

fineth in iudgement, and for f strength vnto them
that turne away the battell to the gate.

7 But e they haue erred because of wine, and
are out of the way by strong drinke: the Priests
and the prophet haue erred by strong drinke; they
are swallowed vp with wine; they haue gone
astray through strong drinke; they faile in iudgement:
they flunke in iudgement.

8 For all their tables are full of filthy vomiting;
no place is cleane.

9 h Whom shall hee teach knowledge? and
whom shall hee make to vnderstand the things
that hee heareth? them that are weaned from the
milk, and drawn from the breasts.

10 For i precept must be vpon precept, precept
vpon precept, line vnto line, line vnto line, there a
little, and there a little.

11 For with a stammering k tongue, and with a
strange language shall hee speake vnto this people.

12 Vnto whom i haee said, m This is the rest:
a giue rest vnto him that is weary, and this is the
refreshing, but they would not heare.

13 Therefore shall the word of the Lord be
vnto them precept vpon precept, precept vpon pre-
cept, line vnto line, line vnto line, there a little, and
there a little: that they may go and fall backward,
and be broken, and be shamed, and be taken.

14 Wherefore heare the word of the Lord, ye
scornful men, that rule this people, which is at
Ierusalem.

15 Because ye haue said, We haue made a c cou-
enant with death, and with hell are we at agree-
ment: though a scourge runne ouer, and passe
thorow, it shall not come at vs: for we haue made
q faithfull our refuge, and vnder vanitie are we
hidde.

16 Therefore thus saith the Lord God, Behold,
I will lay in Zion a stone, a tried stone, a prech-
our corner stone, a sure foundation, He that belieu-
eth, i shall not make false.

17 Iudgement also will I lay to the rule, and
i righteousness to the balance, and the vaine shall
swepe away the vaine confiderers, and the waters
shall ouerflow the secret place.

18 And your covenant with death shall be dis-
annulled, and your agreement with hell shall not
stand: when a scourge shall runne ouer and passe
thorow, then shall ye be troden downe by it.

19 When it shall passe ouer, i shall take you away:
for it shall passe thorow euery morning in the day
and in the night, and there shall be onely i feare, to
make you to vnderstand the hearing.

20 For the bed is e streight, that it cannot suffice,
and the counting narrow, that one cannot wrap
himselfe.

21 For the Lord shall stand as in mount Pera-
zaim: hee shall be wroth as in the valley b of Gibron,
that he may do his worke, his strange worke, and
bring to passe his acte, his strange acte.

22 Now therefore be no mockers, least your
bonds increase: for I haue heard of the Lord of
hostes a consumption, euen determined vpon the
whole earth.

23 Hearken ye, and heare my voyce: hearken
ye, and heare my speech.

be content with Christ. i In the reformation of his Church, iudgement and iustice
shall reigne. u Gods corrections and afflictions. x Affliction shall discouer their
vaine confidence, which they kept secret to themselves. y Terror and destruction
shall shake you to learne that, which exhortations and admonitions could not bring
you to. z Your affliction shall be sore, but you are not able to endure it.
a When David ouercame the Philistines, 1 Sam. 17. b Where
Solomon discomfited four kings of the Assyries, 1 K. 19. 12

24 Doeth the plow-man plow all the day, to fowe; doeth he open, and brake the clots of his ground?

25 When he hath made it a plaine, will he not then fow the fitches, and low cummin, and cast in wheate by measure, and the appointed barley and rye in their place?

26 For his God doth instruct him to have discretion, and doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about upon the cummin; but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread come when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This shal comeneth from the Lord of hostes, which is wonderful in counsell, and excellent in workes.

CHAP. XXX.

A prophetic against Ierusalem. The vengeance of God on them that follow the traditions of men.

AH an altar, alar of the citie that David dwelt in: adde yeere unto yeere: blet them kill lambs

2 But I will bring the altar into distresse, and there shall be heavinesse and sorrow, and it shall be unto me like an altar.

3 And I will besiege thee as a citie, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the dust ground, and thy speech shall be as out of the dust: thy voice also shall be out of the ground like him that hath a spirit of diminution, and thy talking shall whisper out of the dust.

5 Moreover, the multitude of thy strangers shall be like in all dust, and the multitude of strong men shall be as chaffe that passeth away: and it shall be in a moment, even suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and flakig, and a great noyse, a whirlewinde, and a tempest, and a flame of a devouring fire.

7 And the multitude of all the nations that fight against the altar, shall be as a dream or vision by night: even all they that make the warre against it, and strong holds against it, and lay siege unto it.

8 And it shall be like as an hungry man dreameth, and behold, he eateth: and when he awaketh, his loue is emptie: or like as a thirly man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faier, and his loue is longeth: so shall the multitude of all nations be that fight against mount Zion.

9 Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath covered you with a spirit of slumber, and hath thur vp your eyes: the Prophet, and your chiefe Seers hath he covered.

11 And the vision of them all is become unto you, as the wordes of a booke that is sealed vp, which they deliver to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I cannot; for it is sealed.

12 And the booke is given vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Lord said, Because this people kome neere vnto me with their mouth, and honour me with their lips, but have remoued their heart farre from me, and their feare toward mee was taught by the precept of men.

14 Therefore behold, I will againe doe a marvellous worke in this people, euen a marvellous worke, and a wonder: for the wise dome of their wise men shall be perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that seeke deepe to hide their counsell from the Lord: for their works are in darkness, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of dewies shall it not be effected: as the powers clay: for shall the worke say of him that made it, Hee made mee not: or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 It is not yet but a litle while, and Lebanon shall be turned into Carmel: and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blind shall seee out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the Holy one of Israel.

20 For the cruell man shall cease, and the scornfull shall be confounded: and all that halted to iniquitie, shall be cut off.

21 Which made a man to sinne in the word, andooke him in a snare: which reproced them in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lord vnto the house of Iakob, euen hee that redeemed Abraham: Iakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hand, in the mids of him, they shall praise my Name, and shall cense the Holy one of Iakob, and shall feare the God of Israel.

24 Then they that are erred in spirit, shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

He reprocheth the Iewes, which in their aduersitie afid their owne counsels, and sought helpe of the Egyptians, to despising the Prophets. He therefore sheweth what affliction shall come vpon them, as bus effectuall more is this argument.

Woe to the rebellious children, sayeth the Lord, that take counsell, but not of mee, and couer with a cunning, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke sooth to goe downe into Egypt, (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came vnto Hanes,

5 They shall be all ashamed of the people that cannot profit them, nor helpe, nor do them good, but shall be a shame and also a reproach.

h Because they are hypocrites and not sincere in heart, as Mat. 23.

i That is, their religion was learned by mans doctrine, and not by my word.

k Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n Ter is spoken of them, which in heart are reified.

o God is good, and muchet at the adominous, but curiously bare a good face.

p Forally your craft farth the Lord, you counte he able to escape mine hand's no more then the clay, that is in the poouers hands, but power to deliue is leile.

q Shall there not be a change of all things? And Carmel that is a plentiful place, in respect of their shall be then, may be rayn as a forest, as Chap. 34.

r And thus be lieth to come for the faulthfull.

s They that were about to find fault with the Prophets wordes, and would not receiue donations, would inuoluntarily bring them into danger.

t Signifying, that except God giue vnderstanding, and knowledge, man cannot but fall into and sinne against him.

u Who contrary to their promise take not me for their prince, rector, and cōseruator.

v Their cunningneske helpe at theegres.

w They like shifte to close their doings, and not godly means.

x The chiefe of Ierusalem into Egypt in vrbillie to seeke helpe, and abide at theie cities.

e As the plowman hath bin appointed time, and doeth in instruments for his labour, so hath the Lord for his vengeance, for hee punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen feed in peace and quiet, but not broken, as are the wicked.

a The Ebrewes call it Altar, i. habitation of God, and signifieth the Altar, because hee alse seemed to denoue one sacrifice that was offered to God, as hee at 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your cite shall be full of folow, as an altar whereon they sacrifice.

d Thy speech shall be full of folow, as an altar whereon they sacrifice.

e Thy speech shall be full of folow, as an altar whereon they sacrifice.

f The blind soldiers in whom thou trustest, shall be destroyed as dust or chaffe in a whirlewinde.

g The enemies that I will bring to destroy thee, and that which thou makest thy valour, shall come as waters, and as a deluge.

h The vision, sent to me, as if this were a comfort to the Church for the destruction of their enemies.

i That is, the Iudaeans that were at the destruction of the Church for the destruction of their enemies.

k That is, the Iudaeans that were at the destruction of the Church for the destruction of their enemies.

l Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.

d This is a heavy
fear: or a proph-
etie against the
heathen: called
their treasures in-
to Egypt: by the
wildernes, which
was South from
Israh, signifying
that if the heath-
en should be dis-
tressed, they
should be punish-
ed much more
 grievously.
e To wait, is to
be patient.

f And not to come
to and fro to seeke
help.
g That is, this
prophecie.
h That it may be
a warning against
them for all peo-
ple.

i He sheweth
what was the
cause of their de-
struction, and bring-
eth in all mis-
erie to man: to wit,
because they
would not heare
the word of God,
but delighted to
be flattered, and
led in error.

k Therefore vs not
by the word of
God, neither be so
rigorous, nor talke
vnto vs in the
Name of the Lord,
as hee will.

l Meaning, in
their doeburnes
against God, and
the aduocates of
his Prophets.
m Signifying, that
the destruction of
the wicked shalbe
without recovery.
n Oft times by his
Prophecie he put
you in remembrance

of this, that you
should not be oc-
cupied on him.
o We will not be
offended by our
sorrows.

p Whereas all the
trees are cut downe
save one, or three
to make masts.
q He commendeth
the great
mercies of God,
which with patience
waite to be con-
firmed to repentance.
r No one in pun-
ishing, but in
showing moderation.
s In the same, as Jer.
17. 4. and 31. 1.
|| Or, my comfort.

t God shall smite
all his wayes, and
appoint their way
to goe either be-
tween, or without.
u He shall, as a way
vnto rest, which
you have made

of gold, and silver, with all that belongeth vnto them, as a most filthy thing, and
polluted. In sawing, that there can be no true repentance, except such wicked
and dead vices be firste cut downe to idollatry.

6 The burden of the beasts of the South,
in a land of trouble and anguish, from whence
shall come the yong and of Lyon, the viper and
fiery flying serpent against them that shall heare
their riches vpon the shoulders of the colts, and
their treasures vpon the bouches of the camels,
to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall
helpe in vaine. Therefore have I cryed vnto her,
Their strength is to sit still.

8 Now goe, and write it before them in a ta-
ble, and note it in a booke, that it may be for the
blat day for euer and euer:

9 That it is a rebellious people, lying children,
and children that would not heare the Law of
the Lord.

10 Which say vnto the Seers, See not: and to the
Prophets, Prophecie not vnto vs right things:
but speake flattering things vnto vs: prophetic
kourous.

11 Depart out of the way: goe aside out of the
path: cause the Holy one of Israel to cease from
vs.

12 Therefore thus saith the Holy one of Israel,
Becauise you haue cast off this word, and trust in
violence, and wickednes, and stay therevpon,

13 Therefore this iniquitie shalbe vnto you as
a breach that falleth, or a swelling in an he wall,
whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking
of a potters pot, which is broken without
pity, and in the breaking thereof is not found a
heard to take fire out of the hearth, or to take
water out of the pite.

15 For thus said the Lord God, the Holy one
of Israel, In rest and quietnesse shall ye be build:
in quietnesse and in confidence shall be your
strength, but ye would not.

16 For ye haue said, No, but we will flee away
vpon horses. Therefore shall ye flee. We will ride
vpon the swiftest. Therefore shall your persecuters
be swift er.

17 A thousand as one shall flee at the rebuke of
one: at the rebuke of five shall ye flee, till ye be
left as a ship mast vpon the top of a mountain,
and as a broken vpon an hill.

18 Yet therefore will the Lord wait, that hee
may haue mercy vpon you, and therefore will he
be exulted, that he may haue compassion vpon
you: for the Lord is the God of iudgement, blef-
sed are all they that wait for him.

19 Surely, a people shall dwell in Zion, and in
Ierusalem: because weepe no more: he will cer-
tainly haue mercie vpon thee at the voyce of thy
cry: when he heareth thee, he will answer thee.

20 And when the Lord hath giuen you the
bread of affliction, and the water of affliction,
thy raine shall be no more kept backe, but thine
eyes shall see thy raine.

21 And thine eares shall heare a word behind
thee, saying, This is the way, walke ye in it, when
thou turnest to the right hand, and when thou
turnest to the left.

22 And ye shall pollute the covering of the
images of silver, and the rich ornament of thine
images of gold, and cast them away as a filthy
unclean cloth, and thou shalt say vnto it, Get thee
hence.

23 And silver, and silver, with all that belongeth vnto them, as a most filthy thing, and
polluted. In sawing, that there can be no true repentance, except such wicked
and dead vices be firste cut downe to idollatry.

23 Then shall hee giue raine vnto thy seede,
when thou shalt sowe the ground, and bread of
the increase of the eare, and it shall be far and as
oyle, in that day shall thy cattell be fed in large
pastures.

24 The oxen also and the young asses, that till
the ground, shall eate cleane prouender, which is
winnowed with the shuell and with the fanne.

25 And vpon euery hie mountain, and vpon
euery hie hill shall there be fountaines, and streames
of waters, in the day of the great slaughter, when
the towers shall fall.

26 Moreover, the light of the moone shall be
as the light of the Sunne, and the light of the
Sunne shall be seven fold, and like the light of se-
uen dayes in the day that the Lord shall binde vp
the breach of his people, and heale the stroke of
their wound.

27 Behold, the Name of the Lord commeth
from farre, his face is burning, and the burden
thereof is heauie, his lips are full of indignation,
and his tongue is as a devouring fire.

28 And his spirit is as a river that overfloweth
vnto the necke: it disleth asunder, to fenne the
nations with the fanne of vanitie, and there
shall be a bridle to cause them to erre in the iawes
of the people.

29 But there shall be a song vnto you as in the
night, when a solemne feast is kept, and glad-
nesse of heart, as he that commeth with a pipe to
goe vnto the mount of the Lord, to the Mightie
one of Israel.

30 And the Lord shall cause his glorious voyce
to be heard, and shall declare the lighting downe
of his arme with the anger of his countenance,
and flame of a devouring fire, with scattering and
tempest, and hailstones.

31 For with the voyce of the Lord shall Asshur
be destroyed, which smote with the rod.

32 And in euery place that the staffe shall passe,
it shall cleaue fast, which the Lord shall lay vpon
him with rabbers and heards and with battels, and
lifting vp of hands shall he fight against it.

33 For as Tophet is prepared of old, it is euen
prepared for the King, he hath made it deepe
and large: the burning thereof is fire and much
wood, the breath of the Lord, like a river of
brimstone, doeth kinde it.

g Hee is taken for hell, where the wicked are torment-
ed. h Soth their estate or degree cannot exempt the wicked.
i By these figures of
speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee exhorteth them that forsake God, and seeke for the
help of man.

Where vnto them that a gos downe into E-
gypt for helpe, and stay vpon horses, and
trust in chariots, because they are many, and in
horses: en, because they be very strong, but they
looke not vnto the Holy one of Israel, nor beseeke
vnto the Lord.

2 But hee yet his wife, therefore he will bring
enill. So hee turne back his word, but he will arise
against the house of the wicked, and against the
helpe of them that worke vanitie.

3 Now the Egyptians are men and not God,
and their horses flesh, and not spirit; and when
the Lord shall stretch out his hand, the helper

the superstitious and idollatry of the Egyptians, & to forsake God, & to forsake
him, that they forsake the Lord, that their trust in worldly things for they
cannot trust in both. c And knoweth their craftie enterprises and will bring all
to naught. d Meaning, both the Egyptians and the Israelites.

x By these diuers
images of speech
he sheweth that
the felicity of the
Church shalbe fo
great, that none is
able sufficiently to
expresse it.

y When the
Church shalbe re-
stored, the glory
thereof shalbe
euen times the
brightness of the
Sunne: for by the
Sunne and Moone,
which are two ex-
cellent creatures,
he figuratiuely
sheweth the glory
of the Church of
God in the king-
dome of Christ.

z This threatening
is against the as-
syrans the chiefe
enemies of the
people of God.

a To drive them
to no thing: and
thus God con-
firmeth the wicked
by their inimes,
which hee clea-
reth by the as-
syrans.

b Ye shalbe as
at the destruction
of your enemies,
as they that sing
for ioye of the
lovely feast, which
began in the eue-
ning.

c Gods plague.
d It shall be troye,
e With ioy and
assurance of the
victory.

f Against Babel:
g A figuratiue as-
syrans: d Baby-
lonians.

h Hee is taken for hell, where the wicked are torment-
ed. i By these figures of
speeches he declareth the condition of the wicked after this life.

1 Hee exhorteth them that forsake God, and seeke for the
help of man.

2 Where were men
of such craftie
deuises, why
the wicked
should not ioyce
enemies with the
Egyptians: first, be-
cause the Lord had
commanded them
never to returne
thither, Deut 17.
16, and 28.
least they should
forget the bene-
fit of their redemp-
tion: and second-
ly, least they should
be corrupted with

the superstitious and idollatry of the Egyptians, & to forsake God, & to forsake
him, that they forsake the Lord, that their trust in worldly things for they
cannot trust in both. c And knoweth their craftie enterprises and will bring all
to naught. d Meaning, both the Egyptians and the Israelites.

time and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, yee that are farre off, what I have done, and yee that are neere, know my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the denouring fire, who among vs shall dwell with the euertlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, & fiding gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on high: his defence shall be the munitions of rocks: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory: they shall behold the land farre off.

18 Thine heart y shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perscute, and of a flaming tongue that thou canst not vnderstand.

20 Look vpon Zion the cite of our solemne feasts: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot be remoued: and the stakes thereof can neuer be taken away, neither shall any of the cords thereof be broken.

21 For surely there the nightie Lord shall be vnto vs, as a place of floods, and broad riuers, whereby shall passe no ship with oares, neither shall great ship passe thereby.

22 For the Lord is our iudge, the Lord is our law-giuer: the Lord is our King, he will faue vs.

23 Thy cords are loosed: they could not well strengthen their make, neither could they spread the faile: then shall the bray be deuiled for a great spoyle: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiven.

CHAP. XXXIV

1 Hee beweth that God punisheth the wicked for the loue that he beareth toward his Church.

Come neere, ye nations and heare, & hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath destroyed them and deliuered them to the slaughter.

3 And their staine shall be cast out, and their filke shall come vpon out of their bodies, and the mountains shall be melted with their blood.

4 And all the hostie of heauen shall be dissolved, and the heauen shall be folded like a booke: and all their hosties shall fall as the leaue falleth from the vine, and as is falleth from the figtree.

5 For my sword shall be drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of my curse: to fill with men.

6 The sword of the Lord is filled with blood: it is made fat with the fat and with blood of the

lambs and the goats, with the fat of the kiddeals of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the ycalour shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with farseite.

8 For it is the day of the Lords vengeance, and the yere of recompense for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the frooke thereof shall go vp euermore: it shall be desolate from generation to generation; none shall passe through it for euer.

11 But the pelican & the hedgehog shall possess it, and the great owle, and the rauen shall dwell in it, and he shall stretch out vpon it the line of vanitie, and the Rones of emperie.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring forth thornes in the places thereof, netles, and thistles in the strong hol is thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall meet also Ziim and Iim, and the Satyr shall crie to his fellow, and the scritch-owle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the owle make her nest, and lay and hatch, and gather them vnder her shadow: there shall the vulture also be gathered, eueny one with her make.

16 Seke in the booke of the Lord and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very spirit hath gathered them.

17 And he hath cast the lot for them, and his hand hath deuiled vnto them by line: they shall possess it for euer: from generation to generation on shall they dwell in it.

CHAP. XXXV

The great joy of them that beloeue on Christ, & their office which preach the Gospel. The fruits that follow thereof.

He desert and the wilderness shall reioyce, and the waste ground shall be glad and flourish as the rose.

1 It shall flourish abundantly, and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

2 Strengthen the weak hands, and comfort the feeble knees.

3 Say vnto them that are fearefull, Be ye strong, feare not: behold, your God commeth with vengeance. euen God with a recompense, he will come and faue you.

4 Then shall the eyes of the blind be lightened and the eares of the deafe be opened.

5 Then shall the lame man leape as an hart, and the dumbe mans tongue shall ling for in the wilderness shall waters breake out, and riuers in the desert.

6 To encourage one another, and specially the ministers to exhort and strengthen the weak that they may patiently bide the coming of God, which is at hand. 7 To destroy your enemies. 8 When the knowledge of Christ is revealed, & they that are barren and delinque of the graces of God, shall haue them giuen by Christ.

of that is, both of young and old, pure and rich of his enemies.

That thou wilt cite thalbe confounded as a sacrifice burnt to albes.

The mighty and rich thalbe aswell destroyed as the meane.

He alludeth to the destruction of Sodom and Gommorah, Gen. 19. 24.

Reade Chap. 13. 14. and Zeph. 1. 14.

In value shall any man go about to ouercome.

In Meaning, these thalbe not her order nor police, nor here of countenance.

Reade Chap. 13. 14.

Signifying, that Idena should be an barren desolation and barren vnderstand.

That is, in the Law whereof the iustice are to beate and against the Law.

To wit, beastes and foules.

That is, the mouth of the Lord. He hath giuen the beastes and foules Idena for his habitation.

He propheseth of the full restoration of the Church.

That is, the Church which was before compared to a barren woman.

That is, the Church which was before compared to a barren woman.

That is, the Church which was before compared to a barren woman.

That is, the Church which was before compared to a barren woman.

That is, the Church which was before compared to a barren woman.

That is, the Church which was before compared to a barren woman.

7 And the drie ground shalbe as a poole, and the thieftie as springs of water: in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shalbe a path and a way, and the way shall be called holie: the polluted shall not passe by it: for it shalbe with them, and walke in the way, and the foolies shall not erre.

9 There shalbe k no lyon, nor noysome beastes shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall retorne and come to Zion with praise: and euertalkeing ioy shall be upon their heads: they shall obtaine ioy and gladnesse, and sorrow and mourning shall faie away.

CHAP. XXXVI.

1 Sancheb's judgment Rabsheke to besiege Ierusalem.
15 His blasphemies against God.

Now in the fourteenth yeere of King Hezekiah, Sancheb King of Asshur came vp againt all the strong cities of Iudah, and tooke them.

2 And the King of Asshur sent Rabsheke from Lachish toward Ierusalem vnto King Hezekiah, with a great host: & he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Afaph the recorder.

4 And Rabsheke said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I say: Surely I gaue eloquence, but counsell and strength are for the warre: on whom thou doest thou trust, that thou rebellest againt me?

6 Lo, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and percase it: so is Ephraim King of Egypt vnto all that trust in him.

7 But if thou say vnto me, We trust in the Lord our God, is not that bee, whose he places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my Lord the king of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to fet riders upon them.

9 For how canst thou despise any captaine of the least of my lords seruants? and put thy trust on Egypt for chariots and for horsement?

10 And am I now come vp with thee the Lord to this land to destroy it? The Lord said vnto me, I Goe vp againt this land and destroy it.

11 ¶ Then said Eliakim, and Shebna and Ioah vnto Rabsheke, I speake, I pray thee, to thy seruants in the Arames language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabsheke, Hath my master sent mee to thy master, and to thee, to speake these

wordes, and not to the men that sit on the wall? that they may eate their owne dung, and drinke their owne pisse with you?

13 So Rabsheke flood, and cried with a loud voyce in the Iewes language, and said, Heare the words of the great King, of the King of Asshur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this cite shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus sayth the King of Asshur, Make appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyardes.

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a word: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Afaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabsheke.

CHAP. XXXVII.

1 Hezekiah's chiefe counsell of Ishaiah, who promisseth him the victorie. 10 The blasphemie of Sancheb: 15 Hezekiah's prayer. 30 The Armes of Sancheb: 35 Summe of the Angel. 38 And he himselfe of his owne seruice.

And when the King Hezekiah heard it, hee rent his clothes, and put on sackcloth and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellour, with the Elders of the Priests, clothed in sackcloth vnto Ishaiah the Prophet, the sonne of Amoz.

3 And hee said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabsheke, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproach him with wordes, which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Ishaiah.

6 And Ishaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, whereby with the seruants of the King of Asshur haue blasphemed me.

7 I declare that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

† He shall water of their feet.

† The Hebrew word figure is blinding: whereby this wicked captaine could haue persuaded the people, that their condition should be better vnder Sancheb then vnder Hezekiah.

† That is, of Arames in Syria, of the which there two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they do not yett understand that God maketh them his scourge, and punisheth cities for sinne.

† Nor that they did not flie by euident signes that they did deale his blasphemie: for they had new truce their chariots, but they knew it was in vaine to vie long with him.

† With this sentence, whose rage they should haue so much more prouoked.

* 2 Kings 19. 1. In signe of grief and repentance.

† To haue comfort of him, by the word of God, that his faith might be confirmed and his prayer be more earnest: for his prayer was in all dangers these were the onely remedies, to seek vnto God, and his ministers.

¶ We are in as great sorrow as a woman that trauels with a child, and cannot be deliuered.

† That is, will declare by effect that he hath heard it: for when God deneth to punish, it seemeth to the flesh, that bee knoweth not the signe, or heareth

3 And sayd, I beseech thee, Lord, remember now how I have walked before thee in truth, and with a perfite heart, and have done that which is good in thy sight: and Hezekiah wept fore.

4 Then came the word of the Lord to Isaiah, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lord God of David thy father, I have heard thy prayer, and I have thy teares: behold, I will add vnto thy dayes seuen tyeeeres.

6 And I will deliuer thee out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And I will shew thee thou haue of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Anaz by the sunne) ten degrees backward: for the sunne returned by ten degrees, by the which degrees it was gone downe.

9 The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sicknesse.

10 I layd in the g cutting off of my dayes, I shall goe to the gates of the graue: I am depriv'd of the residue of my yeeeres.

11 I said, I shall not see the Lord, *even* the Lord in the land of the living: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoov'd from me, like a shepherds tent: I have cut off like a weaver my life: he will cut me off from the night: from day to night, thou wilt make an endle of me.

13 I reckoned I to the morning: but he brake all my bones like a lyon, from day to night wilt thou make an endle of me.

14 Like a crane or a swallow, so did I chatter: I did mourne as a dove: mine eyes were lipp on high: O Lord, it hath oppressed mee, comfort me.

15 What shall I say, for he hath said it to me, and he hath done it: I shall walke weakly all my yeaes in the bitterness of my soule.

16 O Lord, I to them that ouerlie them, and to all that are in them, the life of my spirit shall be knownen, that thou caulest me to sleepe and hast giuen I fe to me.

17 Behold, for felicity I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast call all my finnes behind thy backe.

18 For the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy treeth.

19 But the living, the living, he shall confesse thee, as I doe this day: the father to the children shall declare thy sueth.

20 The Lord was ready to saue mee: therefore

wee will sing my song, all the dayes of your life in the house of the Lord.

21 Then said Isaiah, Take a lump of dry figs and lay it vpon the boile, and it shall recover.

22 Also Hezekiah had said, What is the signe, that I shall goe vnto the house of the Lord?

CHAP. XXIX.

Hezekiah is reprobed because hee showed his treasures vnto the ambassadors of Babylon.

AT the same time, Merodach Baladan, the sonne of Baladan, King of Babel, sent letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the silver, and the golde, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and sayd vnto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They are come from a farre country vnto me, from Babel.

4 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene; there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah sayd to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntill this day, shall be carried to Babel: nothing shall be left, saith the Lord.

7 And of thy fortes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be enemies in the palace of the King of Babel.

8 Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken; and he sayd, Yet let there be peace, and truth in my dayes.

CHAP. XL.

2 The remission of sinnes, by Christ. 3 The coming of Iohn Baptist. 4 The Prophet reprobeth the Iudaites, and sheweth what shall come in the Lord.

COmfort mee, comfort ye my people, will your God say.

2 Speake comfortably to Ierusalem, and erie vnto her, that her warfare is accomplished, that her iniquity is pardoned; for shee hath receiued of the Lords hand double for all her finnes.

3 A voyce cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and every mountaine and hill shall be made low: and the crooked shall be straight, and the rough places plaine.

5 And the glory of the Lord shall be reuealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

1 Xhe fheewh
What is the of
of the Congregation
and Church, to
to, to giue the
Lord thacher for
his benefites.
2 Rea 2. King, 10, 7
3 Asuel 7.

4 Xing, 10, 12, 13. This was the first king of Babylon, which ouercame the Assyrians in the tenth yee of his reigne. 5 Partly because with the greatness of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly because he would toy with them whom God favoured, and haue their helpe, if occasion should.

6 Reade 2. Kings, 20, 13, & 21. Chiron, 23, 35, 36. 7 He asked him of the particulars, to make him vnderstand the state of the wicked, which be before being overcome with their flattery and blinded with ambition, could not see. 8 By the greatnesse of the punishment is declared how greatly God deniceth ambition, and giueth glory. 9 That is, of his own separate. 10 Reade 2. Kings 23, 39.

2 This is a consolation for the Church, assuring them, that they shall neuer destitute of prophecie whereby he exhorteth the true ministers of God that they were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

3 The time of her affliction.

c Meaning, officious, as chap. 61, 7, and full correction, or double grace, whereas he deserved double punishment. d To wit, of the Prophecie. e That is, in Babylon and other places where they were kept in captivity, and misery. f Meaning Cyrus and Darius which should deliver Gods people out of captivity, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christ coming, who was the true deliverer of this Church from Iudea and Sam. 3, 3. g Where it is noted that this deliuerance, shall be renewed. h This miracle shall be great, that it shall be known through all the world.

I The voice of
God which spake
to the Prophet
Iliab.

K Mesning, all
most wondrous
and natural pur-
poses, I am 1, 10,
1 pet. 1, 24.

L The spirit of
God shall discover
the vanity in all
that seeme to haue
any excellencie of
the sciences.
m Though consid-
ering the frailtie
of mans nature
many of the hea-
uens should perish,
and to not be partakers
of this deliriance,
yet Gods promise
should be fulfil-
led, and they that
remained, should
rele the fruit
thereof.

n To publish this
benefite through
all the world.

o He sheweth
one of the perfec-
tion of all mans
felicitie, which
is to haue Gods
prefence.

p His power shall
be sufficient with-
out helpe of any
other, and shall
hise all meenes in
himselfe to bring
his will to passe.
q He shall inue
his care and labo-
r ouer them
that are weak
and tender.

r Declaring that
as God only hath
all power, so deeth
he vie the same for
the defence and
maintenance of
his Church.

f He sheweth
Gods infinite wis-
dome for the same
end and purpose.
h He speaketh all
this to the intent
that they should
neither learne nor
not put their trust
in any, save only
in God.

a Hereby he ar-
meth them against
the idolatrie,
which they should
neither learne nor
not put their trust
in any, save only
in God.

x He sheweth the
rage of the idola-
ters, seeing that
the poore that
haue not to suffice
themselves, will de-
fraude themselves
to serue their idoles.

y Haue ye not the
word of God,
which plainly
condemne idola-
trie?

z Can you not
beleeue by the
visible creatures whom
God hath made to
serue them not wor-
ship them? **a** So that
his power appeareth
in every place
where he will turne
our eyes. **b** Who
hath set in order
the infinite number
of these creatures,

6 A voice sayd, Crie, And he said, What
shall I cry? All flesh is graile, and all the
thereof is as the floure of the field.

7 The graile withereth, the floure fadeth, be-
cause the spirit of the Lord bloweth vpon it:
luckely the people is graile.

8 The graile withereth, the floure fadeth: but
the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get
thee vp into the high mountaine: O Ierusalem,
that bringest good tidings, lift vp thy voice with
strength: lift it vp, be not afraid: say vnto the ci-
ties of Iudah, Behold, your God.

10 Behold, the Lord God will come with power,
and his arm shall rule for him: behold, his
reward is with him, and his works before him.

11 He shall feede his flocke like a shepherd:
he shall gather the lambs with his arme, and carry
them in his bosome, and shall guide them with
his yong.

12 Who hath measured the waters in his fist,
and counted heauen with the span, and compre-
hended the dust of the earth in a measure? and
weighed the mountaines in a weight, and the
hills in a balance?

13 Who hath instructed the spirit of the Lord?
or was his counsellor, or taught him?

14 Of whom tooke he counsell, and whos in-
structed him and taught him in the way of iudg-
ment? or taught him knowledge, and shewed vnto
him the way of vnderstanding?

15 Behold, the nations are as a drop of a buck-
et, and are counted as the dust of the balance:
behold, he taketh away the yles as a hide floure.

16 And Lebanon is not sufficient for a burnt offering.

17 All nations before him are as nothing,
and they are counted to him, lesse then nothing,
and vanitie.

18 To whom then will ye liken God? or
what similitude will ye set vpon him?

19 The workman melteth an image, or the
goldsmith beateth it out in golde, or the golde-
smith maketh silver plates.

20 D. th. not a poore chuse out a tree that
will not rot, for an oblation? he seeketh also vnto
him a cunning workman, to prepare an image
that shall not be mooned.

21 Know ye nothing? haue ye not heard? it
hath it not bene told you from the beginning?
haue ye not vnderstood it by the foundation of
the earth?

22 He sitteth vpon the circle of the earth, and
the inhabitants thereof are as grasshoppers, hee
stretcheth out the heauens as a curtaine, and spread-
eth them out as a tent to dwell in.

23 Hee bringeth the princes to nothing, and
maketh the iudges of the earth, as vanitie.

24 As though they were not planted, as though
they were not sown, as though their stocke
tooke no roote in the earth: for hee did euen
a blow vpon them, and they with red, and the
whirlwinde will take them away as stubble.

25 To whom now will ye liken mee, that I
should be like him, faith the Holy one?

26 Lift vp your eyes on high, and behold who
hath created these things, and bringeth out their

armies by number, and calleth them all by names:
by the greatness of his power & mighty strength
nothing faileth.

27 Why sayest thou, O Iakob, and speakest
O Israel, My way is hid from the Lord, and my
iudgement is pulled out of my God?

28 Knowest thou not? or hast thou not heard,
that the eueiling God, the Lord hath created
the ends of the earth: he neither slumbereth, nor is
weary: there is no searching of his vnderstand-
ing.

29 But he giueth strength vnto him that faint-
eth, and vnto him that hath no strength, he en-
creaseth power.

30 Euen the young men shall faint, and be
weary, and the young men shall stumble and fall.

31 But they that waite vpon the Lord, shall re-
new their strength: they shall lift vp the wings, as
the eagles: they shall runne, and not be weary, and
they shall walke and not faint.

CHAP. XLII.

a Gods word in conuincing his people. **b** Their idolatrie
yet detestance promised to Zion.

Keepe a silence before me, O ylands, and let the
people renew their strength: let them come
neere, and let them speake: let vs come together
into iudgement.

2 Who raised vp iustice from the East, and
called him to his foot: and gaue the nations be-
fore him, and subdued the kings: he gaue them
as dust to his sword, and as scattered stubble vnto
his bow.

3 Hee pursued them, and I passed safely by the
way that he had not gone with his feete.

4 Who hath wrought and done it, which cal-
leth the generations from the beginning. I the
Lord am the first, and with the last I am the same.

5 The yles saw it, and did it feare, and the ends
of the earth were abashed, drew neere, and came.

6 Euery man helped his neighbour, and sayd to
his brother, Be strong.

7 So the workman comforted the founder,
and hee that smote with the hammer, him that
smote by course, saying, It is ready for the sole-
ring, and he fastened it with nailes that it should
not be mooued.

8 But thou, Israel, art my seruant, and
thou Iakob, whom I haue chosen, the seede of
Abraham my friend.

9 For I haue taken thee from the ends of the
earth, and called thee before the chiefs thereof,
and sayd vnto thee, Thou art my seruant: I haue
chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not
afraid, for I am thy God: I will strengthen thee,
and helpe thee, and will susteine thee with the
right hand of my iustice.

11 Behold, all they that prouoke thee, shall be
ashamed, and confounded: they shall be as nothing,
and they that strive with thee shall perish.

12 Thou shalt seeke them and shalt not finde
them: to wit, the men of thy strife, for they shall
be as nothing, and the men that warre against
thee, as a thing of nought.

13 For the Lord thy God will hold thy right
hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not thou worme, Iakob, and yee

e He rebuketh the
heathen, because
they did not rest
on the providence
of God, but
thought that he
had forsaken them
in their troubles.
d And therefore
all power is in
God, so as to deli-
uer when his time
cometh.

c Shewing that
men must patient-
ly abide, and not
casually seeke
out the cause of
Gods delay in
our affliction, as
if they that rust
in their owne ver-
tue, and do not ac-
knowledge that all
cometh of God.

a God as though
he pleased his
cause with all na-
tions, requiereth
silence, that hee
may be heard in
his sight.

b That is, gather
all their power
and opposers.

c Who called
Abraham (who was
the paterne of
Gods iustice in
delivering his
Church from the
idolatrie of the
Caldæans) to go
to and fro at his
commandment,
and placed him
in the land of
Canaan.

d As though
they had cre-
ated man and
miserated his
succession.

e Though the
world let vs re-
new for many
dayes, yet they
diminish our
working of my
glory: for I am
long vnchangeable,
which aue euer
brene, and shalbe
for euer.

f Considering
more excellent
works among
my people.

g They attempted
themselves, and
conspired against
me to maintaine
their idolatrie.

h Hee oteth the
obstinacie of the
idolaters to main-
taine their super-
stitions.

i And therefore
ought not to
pollute their selfe
with the super-
stition of the
Gentiles.

k That is, by the
force of my pro-
mise, in the per-
formance whereof I will
show my selfe faithfull
and iust.

l Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

n Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

o Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

p Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

q Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

r Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

s Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

t Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

u Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

v Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

w Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

x Because they shall
be destroyed. **m** Thus
hee calleth them be-
cause they were con-
temned of all the
world, and that they
considering their
owne poore estate,
should seeke vnto
him for helpe.

men of Israel: I will help thee, faith the Lord, and thy redeemer the Holy One of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument having teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fanne them, and the wind shall carry them away, and the white leviad shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel.

17 When the poore and the needy seeke water, & there is none (their tongue faileth for thirst): I the Lord will heare them: I the God of Israel will not forsake them.)

18 I will open rivers in the tops of the hills, and fountains in the mids of the valleyes: I will make the wilderness as a pool of water, and the waste land as springs of water.

19 I will fet in the wilderness the cedar, the Shittah tree, and the myrre tree, and the pine tree, and I will fet in the wilderness the fere tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and understand together that the hand of the Lord hath done this, and the holy One of Israel hath created it.

21 Stand to your cause, faith the Lord: bring forth your strong reasons faith y King of Iakub. 22 Let them bring them forth, and let them tell vs what shall come, let them shewe the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or do evil, that we may declare it, and be hold it together.

24 Behold, yee are of no value, and your making is of nought: man hath chosen an abomination for himself.

25 I have raised vp to the North, and he shall come: from the East shall he call vpon my name, and shall come vpon y prices as vpon clay, & as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous: Surely there is none that is with: surely there is none that declareth: surely there is none that heareth y your words.

27 I am the first, that faith to Zion, Behold, behold thee: and I will giue to Ierusalem a stone that shall bring good tidings.

28 But when I beheld, there was none: and when I enquired of them, there was no counsellor, and when I demanded of them, they answered not a word.

29 Behold, they are all vanity: their worke is of nothing, their images are wind and confusion.

a To wit, a continuall succession of Prophets and ministers. b When I looked whether the idols could doe these things I found, that they had neither wisdom nor power to doe any thing: therefore be con- sidereth that all are wicked, that trust in such vanities.

CHAP. XIII.

1 The abundance and bounty of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

Behold, a my servant: b I will stay vpon him: baine elect, in whom my soule's delight: I have

put my Spirit vpon him: yee shall bring forth judgement to the Gentiles.

2 He shall not cry, nor lift vp, nor raise his voice to be heard in the streete.

3 A bruised reede shall hee not breake, and the smoking flaxe shall hee not quench: he shall bring forth judgement in truth.

4 He shall not faile nor be discouraged till hee haue iudgement in the earth: and they yles shall wait for his Law.

5 Thus faith God the Lord (hee that created the heauens and spread them abroad: hee that stretched forth the earth, and the buds thereof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in righteousness, and will hold mine hand, and I will keepe thee, and giue thee for a covenant of the people, and for a light of the Gentiles,

7 That thou mayst open the eyes of the blind, and bring out the prisoners from the prison; and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Behold, the former things are p come to passe, and new things doe I declare; before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth; ye that goe downe to the sea, and all that is therein; the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voice, the townes that Kedar doeth inhabit; let the inhabitants of the rockes sing; let them shout from the top of the mountains.

12 Let them giue glory vnto the Lord, and declare his praise in the ylands.

13 The Lord shall goe forth as a giant; hee shall stirre vp his courage like a man of warre: hee shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe; now will I cry like a travelling woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hills, and drie vp all their hearts, and I will make the floods ylands, and I will drie vp the pools.

16 And I will bring the blind by a way, that they knew not, and lead them by pathes that they haue not known: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 Heare, yee deafe; and yee blind, regard, that ye may see.

19 Who is blind my servant? or deafe as my messenger, that I sent? who is blinde as the y persue, and blind as the Lord's servant?

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not?

d He shall declare himselfe gouernour vnto the Gentiles, and call vnto him by his Spirit.

e His coming shall not be with pompe and noyse, as earthly princes doe will not shew the weaknesse and feeble, but supple, and comfortable.

f Meaning, y the weeke of a lampe, or candle which is lighted out, but he will be like it, and shall not, that it may shine brighter.

g Although hee fauour the weakes, yet will hee not spare the wicked, but will iudge them according to truth and equitie.

i Till hee haue set all things in good order.

k The Gentiles by the deuotion to receive the doctrine.

l Meaning, vnto a lawfull and just vocation.

m To assist and guide thee.

n By whom the promise made to all nations in Abraham shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe if they were not faithful in performing the same, and the idolaters thereby would exalt their idols aboue me.

p As to time past I haue bene silent in my promise, so will I be in time to come.

q Meaning, the Arabians, vnder whom be comprehended all the people of the East.

r He sheweth the name of the Lord, and his power in the conseruation of his Church.

s I will cause to erect a signe, which I haue long desired as a woman that enueth to be delivered, when shee is in travail.

t That is, my people which are as perplexed and care.

a I will make thee able to defy all thine enemies, and they shall be thy enemies: and this chiefly is referred to the kingdom of Christ.

o That is, they that shall be sealed in the captiue of Babylon.

p God will rather change the order of nature then they should woe any thing, that cry to him because faith in their mischiefe: declaring to them hereby that they shall lack nothing by the way, when they returne from Babylon.

q That is, hath appointed and determined that it shall come to pass, as I haue said to you.

r He rebuketh the idolaters to promou their religion, and to bring forth their idols, that they may be tried whether they know all things, as we can do all things: which if they cannot doe, hee conclude that they are no gods, but vaine idols.

s To wit, a man cannot make an idol, but he must haue which God detesteth and abhorreth: for hee shall be bit vnder deuiues and forsake the Lord.

t Meaning, the Gentiles.

u That is, Cyrus, who shall doe all things in my name & by my direction: whereby hee meaneth, that both their captiue, and the enemies shall be ordered by Gods providence and appointment.

x Both of Chaldeans and others.

y Meaning, that none of the Gentiles can see the glory of these things.

z That is, the Israelites which returne from the captiue.

a To wit, a continuall succession of Prophets and ministers.

b When I looked whether the idols could doe these things I found, that they had neither wisdom nor power to doe any thing: therefore be considered that all are wicked, that trust in such vanities.

c That is, Christ, who is the light of his manhood is called the servant.

d The Prophet vnto me make mention of Christ after that they haue declared any great promise, because hee is the foundation vpon whom all the promises are made and ratified.

e For I haue committed all my power to him, as to a most faithful steward. Some reade, I will establish him: to wit, in his office by giving him the suffrage of my Spirit.

f He vnto is acceptable vnto me, and they that come vnto me by him: for there is no other means of reconciliation, Mat. 23. 18. Eph. 1. 6.

g To wit, Israel, which should haue most light because of any Law. x The Priest to whom any word is committed, which should not only hear it himselfe, but cause others to heare it. y As the Israelites and Prophets that should be lights to others?

2 Because they will not acknowledge that the power of the Lord, who is ready to deliver them, is sufficient them to be spoiled of their enemies through their own fault and incredulity.
 a There shall be none to succour them, or to will the enemy to rebuke that which he hath spoiled.
 b Meaning, Gods wrath.

a After these threatenings be promised deliverance to his Church, because he hath regenerated them, adopted them, and called them.
 b When thou shalt be in such dangers and confusions on all sides, remember their benefit and the love of thy God, and it shall encourage thee.
 c By water and fire is meant all kind of troubles and perils.
 d I turned Sabeis power against thee countries, and made them to suffer that which thou hast done, and so were as the payment of thy ransom, chap. 37. 9.
 e I will not spare any man, rather than thou shouldst perish, for God must have some one of his faithful, then all the wicked in the world.
 f Hypocrites of their deliverance from the captivity of Babylon, and so of the calling of the universal Church, aluding to that which is written, Gen. 32. 3.
 g Meaning, that he could not be vindicated full of them, as he would be glorified by his own Name and glory.
 h Signifying, that no power can resist him in doing his miraculous works, nor all the idols are able to do him like, as Chap. 41. 2.

i To prove that the things which are spoken of them, are true.
 k Showing, that the malice of the wicked kindred him in the knowledge of the truth, because they will not bear when God speaks by his word.
 l The Prophets and people to whom I have given my Law, meaning specially Christ, and by him all the faithful.

21 The Lord is willing for his righteousness sake, that he may magnify the Law and exalt it.
 22 But this people is a robbed and spoiled, and shall be all feared in dungeons, and they shall be hid in prison houses; they shall be for a pray, and none shall deliver: a spoye, and none shall say, a Redeem.
 23 Who among you shall hearken to this, and take heed, and heare for afterwards?
 24 Who gave Iakob for a spoye, & Iakob to the robbers? Did not the Lord, because we have sinned against him? for they would not walke in his wayes, neither be obedient unto his Law.
 25 Therefore hee hath powred upon him his fierce wrath, and the strength of battell; and it set him on fire round about, and he knew not, and it burned him vp, yet he considered not.

CHAP. XLIII.

a The Lord comforteth his people. Hee promitteth deliverance to the Jews.
 b There is no God but one alone.
 c It now thus faith the Lord, that created thee, O Iakob; and he that formed thee, O Israel.
 d Feare not; for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou passest through the waters, I will be with thee, and through the floods, that they do not overflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee.

3 For I am the Lord thy God, the holy one of Israel; thy Saviour: I gave thee Egypt for thy ransom, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loved thee, therefore will I give a man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seed from the East, and gather thee from the West.

6 I will say to the North, Give; and to the South, Keepe not backe; bring my sonnes from farre, & my daughters from the ends of the earth.
 7 Every one shall be called by my name: for I created him for my glory, formed him and made him.

8 I will bring forth the blinde people, and they shall have eyes, and the deafe, and they shall have eares.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew vs former things? let them bring forth their witnesses, that they may be justified: but let them be hane, and say, It is truth.

10 You are my witnesses, saith the Lord, and my servant, whom I have chosen: therefore yee shall know and beleue mee, and yee shall understand that I am: before mee there was no God formed, neither shall there be after me.

11 I, even I, am the Lord, and beside me there is no Saviour.

12 I have declared, and I have saved, and I have shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day mai, I am, and there is none that can deliver out of mine hand: I will do it, and who shall let it?

14 Thus saith the Lord your Redeemer, the holy one of Israel, For your sake I have sent to Babylon, and I brought it downe: they are all fugitives, and the Caldeans cry in the ships.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus saith the Lord which maketh a way in the Sea, and a path in the mighty waters.

17 When hee bringeth out the chariot and horle, the armie and the power lie together, and shall not rise, they are ex cuted, and quenched as towne.

18 Remember ye not the former things, neither regard the things of olde.

19 Behold, I do a new thing: now shall it come forth: shall you not know it? I will even make a way in the desert, and floods in the wilderness.

20 The wilde beasts shall honour mee, the dragons and the ostriches, because I gave water in the desert, and floods in the wilderness to give drinke to my people, even to mine elect.

21 This people have I formed for my selfe: they shall shew forth my praye.

22 And thou shalt not be called upon mee, O Iakob, but thou shalt be wearied, O Israel.

23 Thou shalt not brought mee the sheepe of thy burnt offerings, neither shalt thou honored me with thy sacrifices. I have not caused thee to serve with an offering nor wearied with thy incense.

24 Thou boughtest me no sweet savour with money, neither shalt thou make mee drinke with the fat of thy sacrifices, but thou shalt make me to bferne with thy finnes, and wearied me with thine iniquities.

25 I, even I, am hee that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

26 Put me in remembrance: let vs be iudged together: count thou that thou mayst be iustified.

27 Thy dhrst father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have I pronounced the rulers of the Sanctuary, and I have made Iakob a curse, and Israel a reproach.

Whereby he sheweth that his mercies were the onely cause of their deliverance, so much as they are delinquent the contrary.
 2 Meaning, in true faith and obedience.
 a Let be for the composition of the twelve oymment, Exod. 30. 34. or for the twelve tribes, Exod. 30. 7.
 b Thou shalt make me to beate an heauie burthen by thy sacrifices.
 c If I forget any thing, that may be for thy redemption, put me in remembrance and speake for thy selfe.
 d Thy Priests and thy Prophets.
 e That is, reuelled, abhorred, and destroyed them in the wilderness and at other times.

CHAP. XLIIII.

a The Lord promitteth comfort, and that he will afff mble his Church of diuers nations.
 b The vanitie of Idoles.
 c The beneficence of ministers.

YET will heare, O Iakob my servant, and Israel, whom I have chosen.

2 Thus saith the Lord, that made thee, and formed thee from the wombe: hee will helpe thee. Feare not, O Iakob, my servant, and thou righteous whom I have chosen.

3 For I will powre water upon the thirstie, and floods upon the dry ground: I will powre my spirit upon thy feed, & my blessing upon thy buds.

4 And they shall grow as among the grass, and as the willowes by the rivers of waters.

5 One shall say, I am the Lordes: another

n By Darius and Cyrus.
 o They shall cry when they would escape by water, feeling that the coule of Euphrates is turned another way by the enemies.
 p When he deliuered Israel from Pharaoh, Exod. 14. 21.
 q When the Israelites passed through Iordan, Iohn. 3. 17.
 r When he deliuered his people out of Egypt.
 s Pharaoh and his mighty armie.
 t Meaning, that their deliuerance out of Babylon should be more famous, then that of Egypt.
 u They shall be as olde things as thyre true home, even in the dust and asen places, that they very heauily shall see, and shall acknowledge them.
 x Much more men ought to be thankfull for the same.
 y Because thou hast not willingly reuelled that which I did command thee, thou diddest grieve me.

a He created and chose thee from the beginning of his owne mercie, and before thou couldst merite anything.
 b Whom God accepteth as righteous: or which hadst occasion thereunto because of the Law, and of this holy vocacion.
 c Because man of himselfe is as the dust and battell, he pronoune him as written him with the waters of his holy Spirit, Iohel 2. 2. Iohel 2. 35. ad 2. 17.
 d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

e Shall be

e By this diversity of speech bee meant one thing, that is, that the people Iſa. I be holy and receive the true religion of God, as Chap. 57. 5. f I am always like my selfe, that is, I am full toward my Church, and most able to maintain it, as Chap. 4. 17. and 45. 12. g And appoint them that shall desire the Church. h That is, declare unto how I ought to proceed herein. i God calleth the Israelites ancient, because he preferred them to all other in his eternal election. k Meaning, their idoles. l Read Chap. 43. 10. m Whatsoever they bestow upon their idoles, to make them to seeme glorious. n That is, the idolaters seeing their idoles blinde, must needs be witnesse of their owne blindness, and feeling that they are not able to helpe them, must confesse that they have no power. o Meaning, that whatsoever is made by the hand of man, it is to be esteemed as God is most despicable. p Whereby appeareth their blaspemy, which call images the bodies of the laie, seeing that they are not one by the name called vnprofitable, but Chap. 41. 24. abominable, and Ieremie calleth them the works of errorous. Jer. 10. 15. Habakuk, a lying rebeck. 2. 18. q That is, which by any way consenteth to the rising up worshipping. r Signifying, that the multitude shall not then faue the idolaters, when God will take vengeance, although they excuse themselves thereby among men. s He describeth the raging affliction of the idolaters, who forget their owne necessities to set forth their devotion toward their idoles. t To place it in some Temple. u He feruently forreth the obstinate and malice of the idolaters, who in such manner whereby they are made, yet they refuse the one part, and make a god of the other, as the Paynims make their cake god, and their idoles. x That is, he neither m'ke a table or trencher. y The Prov. be yung be an answer to all them who know how it is possible that any should be so foolish to commit his abomination, saying, that God hath blinded their eyes, and hardened their hearts. z Eph. 1. 18. 18.

e shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel. 6 Thus saith the Lord the King of Israel and his redeemer, the Lord of hosties, I am the first, and I am the last, and without me is there no God. 7 And who is like mee, that shall call and shall declare it, and fer in it order before mee, since I appointed the ancient people: and what is at hand, and what things are to come: let them then vnto them. 8 Feare yee not, neither be afraid: haue not I told thee of olde, and haue declared it? I you are even my winnefles, whether there be a God beside me, and that there is no God that I know not. 9 All they that make an image, are vanities, and their delectable things shall nothing profit: and they are their owne winnefles, that they see not nor know: therefore they shall be confounded. 10 Who hath made a god, or molten an image, that is profitable for nothing? 11 Beholde, all that are of the fellowship thereof, shall be confounded: for the workemen themselves are men: let them all be gathered together, and stand up, yet they shall feare, and be confounded together. 12 The smith stretcheth out a line, he fashioneth it with a red thread, he plaineth it, and he purrath it with the compass, and maketh it after the figure of a man, and according to the beauty of a man, that it may remaine in an house. 14 Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: yee planteth a hie tree, and the raine doth nourish it. 15 And man burneth thereof, for hee will take thereof, and warme himselfe: he also kindleth it, and baketh bread, yet he maketh a god, and worshippeth it: he maketh it an idole, and boweth vnto it. 16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof hee eateth flesh: he rosten the roffe, and is finished: also he warmeth himselfe and saith, Ah, I am warme, I haue beene at the fire. 17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, and worshippeth and prayeth vnto it, and saith, Deliver mee, for thou art my god. 18 They haue not known, nor understood: for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand. 19 And none y considereth in his heart, neither is there knowledge nor understanding to say, I haue burnt halfe of it, euen in the fire, and

haue baked bread also vpon the coales thereof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the flocke of a tree? 20 He feedeth of ashes, a seduced heart hath deceived him, that hee cannot deliver his soule, nor faile, is there not a lie in my right hand? 21 Remember thee (O Iakob and Israel) for thou art my seruant: I haue formed thee, thou art my seruant: O Israel forget me not. 22 I haue put away thy transgressions like a cloud, and thy finnes as a mit, turne vnto mee, for I haue redeemed thee. 23 Reioyce yee heauens; for the Lord hath done it, shewt, yee lower parts of the earth, brau forth into prayles, yee mountains, O forest and every tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel. 24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe. 25 I destroy thee tokens of the soothlayers, and make them that coniecture, foolcs, and turne the wife men backward, and make their knowledge foolishnesse. 26 He confirmeth the word of his seruants, and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shall be built up, and I will repaire the decayed places thereof. 27 He faith to the deepe, Be drie, and I will drie vp the floods. 28 He faith to Cyrus, Thou art my shepheard, and hee shall performe all my desire: saying also to Ierusalem, Thou shalt be built, and to the Temple, Thy foundation shall be surely layd. and deliverance. e He sheweth that Gods worke should be no lesse notable in this the deliuerance, then when he brought them out of Egypt, before the sea. f To assure them of their deliuerance, hee nameth the yeeke by whom it should be, more then an hundred years before he was borne. 2 The deliuerance of the people by Cyrus. 3 God is iust in all his workes. 4 The calling of the Gentiles. Thus saith the Lord vnto Cyrus his anointed, while right hand I haue holden to conquer nations before him; therefore will I waken the loynes of kings, and open the doores before him, and the gates shall not be shut. 2 I will go before thee, and make the crooked straight: I will breake the brazen doores, and burst the yron barres. 3 And I will giue thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel. 4 For Iakob my seruants sake, and Israel mine elect, I will euen call thee by thy name, and name thee though thou hast not known me. 5 I am the Lord, and there is none other; there is no God besides mee: I girded thee though thou hast not known me, 6 That they may know from the rising of the sunne, and from the West, that there is none beside me. I am the Lord, and there is none other. 7 I forme the light, and create darkness: I

He is abused as one that would eat ashes, thinking to satiate his hunger. a Shewing that mans heart is most inclined to idolatry, and therefore bee warned his people by these examples, that they should not cleare to any but to the living God, when they should be among the idolaters. b He sheweth that the worke of the Lord toward his people shall be so great, that it is incredible creature shall be moved therewith. c He armeth them against the soothlayers of Babylon, which would haue borne them in bond, that they knew by the Barres, that God would not deliuer them, and that Babylon should flound. d Of Iakob and the rest of his Prophets, who did adire the Church of Gods fauour. e He sheweth that Gods worke should be no lesse notable in this the deliuerance, then when he brought them out of Egypt, before the sea. f To assure them of their deliuerance, hee nameth the yeeke by whom it should be, more then an hundred years before he was borne. a To assure the leues of the deliuerance against the great traitors that they should abide. b He nameth the persons and the means. c Because Cyrus should execute the office of a deliuerer, God called him by his anointed for a time, but afterwards he called Dauid. d To giue him to the deliuerance of my people. e I will take away all impudencies. f Not that Cyrus did know God to worship him: a light, but he had a certaine particular knowledge as prophane men may haue of his power, and so was compelled to deliuer Gods people. g Not for any thing that is in thee, or for thy worthnesse. h I haue giuen thee strength, power and authoritie. i I haue peace and warre, prosperitie, and aduersitie, as Amos 3. 9. make

make peace, and create enmity: I the Lord doe all these things.

8 Ye heauens send the dewe from above, and let the clouds drop downe righteousnes: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue created him.

9 Woe be vnto him that striueth with his maker, the possessor of the pithers of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, in what hands?

10 Woe vnto him that sayeth to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the only one of Israel, and his maker, Aske me of things to come concerning my seruants, and concerning the workes of mine hands: command me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commanded all their ordinance.

13 I haue raised pharaoh in righteousness, and I will direct all his wayes: hee shall build my citie, and he shall let go my captiues, not for a price nor reward, saith the Lord of hostes.

14 Thus sayeth the Lord, The labourer of Egypt, and the merchandise of Ethiopia, and of the Sabaeans, men of stature shall come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chains: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely, thou O God, hidest thy selfe, O God, the Saviour of Israel.

16 All they shall be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall be faued in the Lord, with an everlasting saluation: ye shall not be ashamed nor confounded world without end.

18 For thus sayth the Lord, (that created heauen, God himselfe that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither in a place of darkenes in the earth: I said not in vaine vnto the seede of Iacob, Secke ye mee: I the Lord doe speake righteousness, and declare righteousness.

20 Audible your selues, and come: drawe neere together, yee abjects of the Gentiles: they haue no knowledge, that let ye the word of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsel together, who hath declared this from the beginning, or hath told it of old? Haue not I the Lord? and there is none other God beside mee, a Iust God, and a Saviour: there is none beside me.

22 Looko vnto me, and yee shall be faued; all

the endes of the earth shall faue: for I am God, and there is none other.

23 I haue sware by my selfe: the word is gone out of my mouth in righteousness, and shall not returne, that every knee shall bow: vnto mee, and euery tongue shall sweare by me.

24 Surely hee shall say, In the Lord haue I righteousness and strength: he shall come vnto him, and all that despise him shall be ashamed.

25 The whole seede of Israel shall be iustified, and glorie in the Lord.

world, Rom. 14. 11, Phil. 2. 10, whereby be signified that wee must not only feare God in heart, but declare the same also by outward profession. C Meaning, the faithful shall feare and conesse this. D All the countermeyns of God,

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Towers to the confutation of his workes.

B El is bowed downe: * Nebo is fallen: their idoles were vpon the beasts, and vpon the camel; they which did beare you, were laden with a wearie burden.

2 They are bowed downe, and fallen together, for they could not rid them of the burden, and their strength is gone into captiuitie.

3 Heate ye me. O house of Iacob, and all that remaine of the house of Israel, which are borne of mee from the wombe, and brought vp of mee from the birth.

4 Therefore vnto old age, I the same, euen I will beare you vnto the hoare haire: I haue made you: I will also beate you, and I will carie you, and I will deliuer you.

5 To whom will ye make me like, or make me equall, or compare me that I should be like him?

6 They draw gold out of the bag, and weigh silver in the balance, and mire a goldsmith to make a god of it, and they bowe downe and worship it.

7 They beate it vpon the shouldres: they carie him and fet him in his place: so doth he stand, and cannot remoue from his place. Though one cry vnto him, yet can he not answer, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring to againe to mine eie, O you transgressors.

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

10 Which declare the last thing from the beginning; and from of olde, the things that were not done, saying, My counsel shall stand, and I will doe whatsoeuer I will.

11 I call a bird from the East, and the man of my counsel from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare mee yee stubborne hearted, that are fauore of Iustice.

13 I bring in neere my iustices: shall not be faue, and my saluation shall not tarie: for I will giue saluation in Zion, and my glorie vnto Israel.

as fauor as a bird, and fight against Babel. C Remby whom I haue appointed to execute that: which I haue determined. D Which by your inuention is would let the performance of my promise. In Hebrew that also interpreted cannot abolish the promise of God, Rom. 3.3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

Come downe and sit in the dust: O virgin, daughter Babel, sit on the ground: there is no

He calleth the idolaters a penitence, willing them to becke vnto him with the eye of faith.

a That is, that the thing which I haue promised I haue fauorably performed.

The knowledge of God and the true worship, must haue be shewd all the

These were the chiefe idoles of Babylon.

b Because they were of gold and silver, the Medes and Persians carried them away.

c The beasts that caried the idoles, will deuore your their burden.

d He deneth the idoles, which had not the soule nor feeling.

e He sheweth the difference betweene the idoles and the true God: for they must be caried of others, but God himselfe carrieth his, as Deut. 32. 11.

f Seeing I haue destroyed you, I will nourish and preferre you for euer.

g The people of God, seeing their owne calamities, and the flourishing of the Babylonians, should be tempted to thinke that their God was not so mighty as the idoles of their enemies: therefore he desireth an originall of all the words to make them to be absorbed of all men: shewing that the most that can be spoken in their commendation, is but to prae them vile, Babel. 6. 1.

h Become wife, meaning, that all idolaters are without sense, like mad men.

i In to you, O Cyrus, which shall come.

k He sheweth that the idoles are without sense, like mad men.

l In to you, O Cyrus, which shall come.

m He sheweth that the idoles are without sense, like mad men.

n He sheweth that the idoles are without sense, like mad men.

o He sheweth that the idoles are without sense, like mad men.

p He sheweth that the idoles are without sense, like mad men.

q He sheweth that the idoles are without sense, like mad men.

r He sheweth that the idoles are without sense, like mad men.

s He sheweth that the idoles are without sense, like mad men.

t He sheweth that the idoles are without sense, like mad men.

u He sheweth that the idoles are without sense, like mad men.

v He sheweth that the idoles are without sense, like mad men.

w He sheweth that the idoles are without sense, like mad men.

x He sheweth that the idoles are without sense, like mad men.

y He sheweth that the idoles are without sense, like mad men.

z He sheweth that the idoles are without sense, like mad men.

i Hee comforteth the Jewes, as if they would say, Though when ye looke to the heauens and call for fauour, yet see ye nothing newe but iustices of God vsing a yett will cause them to bring forth more certaine tokens of your delinquency, and of the performance of my promise: which is meant by righteousness.

k I haue appointed Cyrus to this vnto his purpose.

l Hee by her brideweeds her image, which in aduersitye and trouble maintaineth against God, and will contrary his pleasure: willing that man should march as a bride, and not content against God.

m That is, it is not perfectly made.

n In stead of mourning, bundle your selues, and asse what ye will for the consolation of my children, and you shall be full of it, as ye are of these things: search for it at your commandment.

Some read it with an interrogation, and make it the appellation of the multitude.

o That is, the fancies.

p To wit, Cyrus, that I may shew by him the faithfulness of my promise in deliuering my people.

q Meaning, freely and without constraint, or any grievous condition.

r These people were instruments to the Persians, and so long established the gate since money toward the building of the Temple, Ezra 7. 17.

s Thereas to fore they were their enemies, they shall now honour thee, and thou shalt rule them: which was accomplished to the time of Christ.

u Hee by her exhorteth the Jewes to patience, though their delinquency be deferred for a time: shewing that they should not repent they long persecuted, but the wicked and idolaters shall be destroyed.

v To wit, of Asia, but chiefly of his Church.

x As doe the false gods, which giue vnicertaine answers.

y All yee idolaters, which though you seeme to haue used so much worldly disguise, yet in Gods sight you are vile and abject.

z Not yett beaten overcome by any enemy.

throne,

wealth and wags, tomede, and haile

b Thy government shall be taken from thee.
c Thou shalt be brought to the mill, and thou shalt be bruised: for to turne the mill vnder the effect of stones.
d The birds; wherein the fethereth her great pride, shall make vile, euen from the head to the foot: e I will vnto thy vanity not pety toward thee.
f The fire lies thall consume that the Lord doth that for his Churches sake.

b throne, O daughter of the Caldeans; for thou shalt no more be called, Tender and delicate.
2 Take the mill stones, and grinde meale; loose thy lockes: d make bare the feece: vncouer the leg, and passe thorow the floods.
3 Thy filthines shall be discovered, and thy shame shall be leene: I will take vengeance, and I will not forget thee as a man.

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

5 He sit still, and get thee into darknesse, O daughter of the Caldeans; for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people: I have polluted mine inheritance, and given them into thine hand, thou didst shew them no mercy, but thou didst lay thy very heavy yoke vpon the anct.

7 And thou didst, I haue a lady for euer, so that thou didst not let thy minde to these things, neither didst thou remember y^e later end thereof.

8 Therefore now heare, that art given to pleasures, and dwellest carelesse, She faith in her heart, I am and none else: I shall not sit as a widow, neither shall I know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood; they shall come vpon thee in their perfection, for the multitude of thy diuinations, and for the great abundance of thine incantations.

10 For thou hast trusted in thy wickednesse; thou hast said, None seeth me. Thy wisdom and thy knowledge, they haue caused thee to rebel, and thou hast said in thine heart, I am, and none else.

11 Therefore shall will come vpon thee, and thou shalt not know the morning thereof; destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.

12 Stand now among thine incantations, and in the multitude of thy soothsayers (with whom thou hast trusted: I will shew thee from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the stargazers, and prognosticators stand vp, and save thee from these things: as shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shall be no coales to warme at, nor light to see by.

15 Thus shall they see the fire, with whom thou hast wearied thee, euen thy merchants from thy youth: euen y^e one shall wander to his owne quarter: none shall save thee.

CHAP. XLVIII.

1 The hypocrite of the times is reproach. 2 The Lord alone will be worshipped. 3 Of their delinquence out of Babylon.

Hear ye this, O house of Isakob, which are called by the name of Israel, and are come out of the waters of Iudah: which sware by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness.

2 For they are called of the holy cike, and stay themselves vpon the God of Israel, whose Name is the Lord of hostes.

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

4 Because I knew that thou art obstinate, and thy necke is an yron sinew, and thy brow braue.

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldst say, Mine idle hand hath done them, and my carnal image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and wilt not yee declare it? I haue shewed thee new things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of old, and euen before it thou heardest them not, least thou shouldst say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of old; for I knew that thou wouldest grievously transgresse: therefore haue I called thee a transgressor from the womb.

9 For my Names sake will I defer my wrath, and for my praise, will I reframe it from thee: that I cut thee not off.

10 Behold, I haue fined thee, but I not as silver; I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I doe it; for how should my Name be polluted? surely I will not give my glorie vnto another.

12 Heare me, O Isakob and Israel, my called, I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call them, they stand vp together.

14 All yeu, assemble your selues, and heare: for which among them hath declared these things? The Lord hath loued him; he will do his will in Babel, and his arme shall againe fight the Chaldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the beginning from the time that the thing was, I was there, and now the Lord God and his spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy One of Israel, I am the Lord thy God, which teach thee to prophete, and leade thee by the way that thou shouldst goe.

18 Oh, that thou hadst hearkened to my commandments: then had thy prosperitie bin as the flood, and thy righteousness as the waves of the sea.

19 Thy seed also had bene as the sand, and the fruit of thy body like the grauell thereof: his name should not haue bene cut off nor destroyed before me.

20 y^e Goe yee out of Babel: see yee from the Chaldeans with a voyce of ioy: tell and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Isakob.

21 And they were not thirstie: he led them thorow the wilderness; hee caused the waters to flow out of the rocke for them; for hee claue the rocke and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked,

e I haue done for thee more than I promised, that thy suburnitie and impudencie might haue bene ouercome.

f How thou shouldst be deliuered out of Babylon.
g Will ye not acknowledge thine benefit, and declare it vnto others?

h Shewing that most arrogant is the cause why God doth not declare all things at once, least they should attribute his knowledge to their owne wisdom.

i From the time that I brought thee out of Egypt: for that delinquency was as the birth of the Church.

k As it was my free mercy that I did chole thee: so is it my free mercy that I shall save thee.

l Had respect to thy weakness, and infirmity: for in silver there is some purellie, but in silver there is nothing but dulle.

m Iooke thee out of the furnace where thou shouldst haue bene consumed.

n God inueth the saluation of his with his owne blood: for that they cannot profit, but his glorie should be diminished, as Deut.

32. 27.
o Reade Chap. 42. 5.

p Reade Chap. 42. 5.

q To obey me, and to doe what I command them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t Thus the Prophet seeketh for himselfe, and so assureth some of these things.

u What things I shall doe ke good;

x That is, the prosperous estate of Isakob. y After that he had forsworne them, and of the end thereof. He sheweth them the great ioy that shall come of their delinquency. z Hee liueth: that I shall be as one that liueth them, as hee did their fathers out of Egypt. a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor respect: as Chap. 57. 21.

CHAP. XLIX.

1 The Lord God exhorteth his nations to believe his promises.

a He detecteth their hypocrite which vaunted themselves to be Israelites, and were not to redeede. b Meaning the fountain and rocke. c They make a shew as though they would haue none other God, d He sheweth that they could not accuse him in any thing, forasmuch as he had performed what he had promised.

6 Christ is the saluation of all that beleue, and will deliuer them from the tyranny of their vniuersities.

Hear ye mee, O yes, and hearken, yee people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe sword: vnder the shadow of his hand hath he hid me, and made me a chosen staff, and hid me in his quiver.

3 And sayd vnto me, Thou art my seruant: I Israel, for I will be glorious in thee.

4 And I sayd, I haue laboured in vaine: I haue spent my strength in vaine and for nothing; but my iudgment is with the Lord, and my works with my God.

5 And now sayeth the Lord that formed me from y wombe to be his seruant, that I say bring Iakob againe to him (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength)

6 And hee sayd, It is a small thing that thou shouldst be my seruant to raise vp the tribes of Iakob, and to restore the defoliations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, and his holy One, to him that is defiled in foule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and be afraide, and princes shall worship, because of the Lord, that is faithfull: and the holy One of Israel, which hath chosen thee.

8 Thus sayth the Lord, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preferre thee, and will giue thee for a covenant of y people, that thou mayest raise vp the earth, and obtaine the inheritance of the defoliate heritages:

9 That thou mayest say to the prisoners, Goe forth; and to them that are in darkenesse, Shew your laces; they shall feede in the wayes, and their pastures shall be in all the tops of the hilles.

10 They shall not be hungry, neither shall they be thirstie, neither shall the beate smite them, nor the sunne; for he that hath compassion on them, shall leade them; euen to the springs of water shall he drue them.

11 And I will make all my mountaines, as a way, and my paths shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of Sinim.

13 Reioyce, O heauens; and be ioyfull, O earth; braut forth into prayse, O mountaines; for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion sayd, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme

of mine handes: thy walls are euer in my sight.

17 Thy builders make haste: thy destroyers and they that make thee waite, are departed from thee.

18 Lift vp thine eyes round about and behold; all these things her themselues together and come to thee: as I liue, sayth the Lord, thou shalt surely put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy defoliations, and thy waite places, and thy land destroyed, shall surely be new narrow for them that shall dwell in it, and they that did deuoure thee, shall be farre away.

20 The children of thy barrenesse shall say againe in thine eares, The place is fraite for mee: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and defolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift vp mine hand to the Gentiles, and let vp my standart to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be carried vpon their sholders.

23 And Kings shall be thy nursing fathers, and Queenes shall be thy nurles: they shall worship thee with their faces toward the earth, and lick vp the dust of thy feete; and thou shalt know that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the pray be taken from the mighty, or the iust captiue deliuered?

25 But thus saith the Lord, Euen the captiue of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Iakob.

CHAP. L.

1 The times forsaken for a time. 2 Yet the power of God is not diminished. 3 Christs offer once and for all.

Thus saith the Lord, Where is that bill of your mothers diuorcement, by whom I haue cast off? or who is the creditor to whom I sold you, Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Therefore came I, and there was no man? I called, and none answered: is mine hand so shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the sea: I make the floods desert; their fish rotte for want of water, and die for thirst.

3 I cloathe the heauens with darkness, and make a facke to their covering.

4 The Lord God hath giuen mee a tongue of the learned, that I should know to minister a word in time to him that is weary; he will raise

up because I would not forget thee.

x Meaning, that the good order of policie, and discipline, I haue a continual care to build thee vp againe, and to destroy thine enemies. y Hee sheweth what are the ornaments of the Church: to haue many children, which are affirmed by the word of God, and gouerned by his Spirit. z Hee sheweth that Cains will not only gaue, but the great number of the leues, but also of the Gentiles.

b Meaning, that Kings shall conuerted to the Gospel, and bestow their power and authority for the preservation of the Church.

c Being ioyned with the Church, they shall humble themselves to Christs teaching, and give him all honour.

d Hee meaneth his as an obedienc, as though the Galdees were crucified, and had them in iust possession.

e This is the answer to their objection, that none stronger then the Lord, neither hath a more iust will vnto them.

f I will cause them to destroy one another, as Iudg. 7, 22. Chap. 19, 22.

g Meaning, that hee, but through our owne occasion, as Hose. 2, 20.

h Whom I should declare that I haue cast off: meaning, that they should feede none.

i Signifying, that because I desire not for any debtor poverty, but that they shold themselves to himes to buy their own liberties and pleasures.

k He came by his Prophets and ministers, but they would not beleeue.

l Hee came by his Prophets and ministers, but they would not beleeue.

m Hee came by his Prophets and ministers, but they would not beleeue.

n Hee came by his Prophets and ministers, but they would not beleeue.

o Hee came by his Prophets and ministers, but they would not beleeue.

p Hee came by his Prophets and ministers, but they would not beleeue.

q Hee came by his Prophets and ministers, but they would not beleeue.

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, as Mat. 27.
c By the sword and thirst, hee figuratiue the vertue and efficacy of Christs doctrine.
d God hath taken me from his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his Word.
e By Israelie meaneth: Christ, and all the body of the faithfull, as the members, and their head.
f Thus Christ in his members complainer, that his labour and preaching had the none effect, yet hee is contented that his doings are approved of God.
g Though the Jewes refuse my Gospel, yet God will approve my ministry.
h To declare my Gospel to the Gentiles, Chap. 44, 25.
i As Iudg. 7, 22.
j Meaning, yee Jewes, whom tyrants kept in bondage.
k The benefit of their deliuerance shall be so great, that great and small shall acknowledge it, and reuerence God for it.
l Thus hee speaketh of his Church, when he would shew his mercie toward it, as 2 Cor. 6, 1.
m Meaning, Christ alone.
n Signifying, that before Christ renews the earth by his word, there is nothing but confusion and disorder.
o To them that are in the prison of fine and death.
p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies.
q Meaning, that these shall be vnto us in their way from Babylon that should hinder or hurt them: but this is accomplished spiritually. r Meaning, the South country, so that Christ shall deliuer his from all the parts of the world. s Reade Chap. 44, 23. t Hee obiecteth what the faithfull might say in their long affliction, and answereth therunto to comfort them, with a most proper similitude, and full of consolation.

their debt line and convert. x Am I now as able to helpe you? y Am I able to helpe you? z Am I able to helpe you? A Am I able to helpe you? B Am I able to helpe you? C Am I able to helpe you? D Am I able to helpe you? E Am I able to helpe you? F Am I able to helpe you? G Am I able to helpe you? H Am I able to helpe you? I Am I able to helpe you? J Am I able to helpe you? K Am I able to helpe you? L Am I able to helpe you? M Am I able to helpe you? N Am I able to helpe you? O Am I able to helpe you? P Am I able to helpe you? Q Am I able to helpe you? R Am I able to helpe you? S Am I able to helpe you? T Am I able to helpe you? U Am I able to helpe you? V Am I able to helpe you? W Am I able to helpe you? X Am I able to helpe you? Y Am I able to helpe you? Z Am I able to helpe you?

i As they that are taught, and made meet by him.
k I did not shrink from God for any perfection or calamity whereby he sheweth that true ministers of God can looke for none other recompence of the wicked, but after this sort, and allow what is their comfort.
l Shewing that it is a rare thing that any should obey a right Godseue minister, though they labour to bring them from hell to heauen.
m You haue fought consolation by your owne distress, and have refused the light, and consolation which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

me vp in the morning in the morning he will waken mine ears to heare, i as the learned.
5 The Lord God hath opened mine ear, and I was not rebellious, n neither turned I backe.
6 I gave my backe vnto the k furies, and my cheekes to the nippers: I hidde not my face from shame and spitting.
7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I let my face like a flint, and I know that I shall not be ashamed.
8 He is neere that lustifieth me: who will contend with me? Let vs stand together: who is mine aduersary? let him come neere to me.
9 Behold, the Lord God will helpe me: who is he that can condemne me? lo, they shall waxe old as a garment: the moth shall eate them vp.
10 i Who is among you that feareth the Lord? Let him heare the voyce of his seruant: let him walke in darkenesse and hath no light: let him trust in the name of the Lord, and stay vpon his God.
11 Behold, all you kindle m a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorrow,

CHAP. LI.

i To trust in God alone by Abrahams example. 7 Not to scape men. 17 The great affliction of Ierusalem, as and her deliuerance.

HEARE me yee that follow after righteousnes, and yee that feele the Lord: looke vnto the b rocke, whence you are hewen, and to the hole of the pit whence ye are digged.
2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him and increased him.
3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert c like Eden, and her wilderness like the garden of e e Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.
4 Hearken ye vnto me my people, and giue eare vnto me, O my people: for a d Law shall proceed from me, & I will bring forth my iudgement for the light of the people.
5 My righteousness is neere: my saluation goeth forth, and mine f armes shall iudge the people: the yles shall wait for me, and shall trust vnto mine armes.
6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the g heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall be for euer, and my righteousness shall not be abolished.
7 Hearken vnto me ye that know righteousness, the people in whose heart is my Law. Feare ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them vp like wooll: but my righteousness shall be for euer, and my saluation from generation to generation.
9 Rise vp, i Rise vp, and put on strength, O arme of the Lord: rise vp as b in the olde time in the generations of the world. Art not thou the same, that hath cut i Rahab, and wounded the k dragons?

10 Art not thou the same, which hath dried the Sea, euen the waters of the great deepe, making the depth of the sea a way for the redeemed to passe ouer?
11 Therefore the redeemed of the Lord shall i returne, and come with ioy vnto Zion, and euertasting ioy shall be vpon their head: they shall obtaine ioy and gladnes: and sorrow and mourning shall flee away.
12 I, euen I am he that comfort you. Who are thou, that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse?
13 And forgettest the Lord thy maker, that hath spread out the heuens, and laid the foundations of the earth: and hath feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue m balleth to be loosed, and that hee should not die in the pic, nor that his bread should faile.
15 And I am the Lord thy God that diuided the sea, when his waves roared: the Lord of hostis is his Name.
16 And I haue put my words in thy mouth, and haue defended thee in the shadow of mine hand, that I may plant the o heuens, and lay the foundation of the earth, and lay vnto Zion, Thou art my people.
17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the p cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all her sonnes, whom she hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.
19 These two things are come vnto thee: who will lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?
20 Thy founnes haue fainted, and lie at the head of all the fheetes as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore beare now this, thou miserable and drunken, but not with wine.
22 Thus saith thy Lord God, euen God that pleadeth the cause of his people. Behold, I haue taken out of thine hand the cup of trembling, euen the dregges of the cup of my wrath: thou shalt drinke it no more.
23 But I will put it into their hand that spoyle thee; which haue sayd to thy soule, Bow downe that we may gaue ouer, and thou hast laid thy body as the ground, and as the streetes to them that went ouer,

CHAP. LII.

i A consolation to the people of God. 7 Of the miseries thereof.
ARise, arise, put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy Cite: for henceforth there shall no more come into thee the vncircumcised and the vncleane.
2 Shake thy selfe from the b dust, arise, and sit downe, O Ierusalem: loose the bands of thy neck, O thou captiue daughter, Zion.
3 For thus sayeth the Lord, Yee were solde

l From Babylon.
m He comforteth them by the shorie time of their banishment: for in fewe yeres they were restored, and the greates empires of the world destroyed.
n Meaning of Ierusalem, and of all true ministers, who are defended by his protection.
o That all things may be restored in heauen and earth, Ephes. i. 10.
p Thou hast bene fully punished and sufficiently, as Chape 30. 2. & this punishment in the elect is by measure, and according as God giueth grace to beate it: but in the reprobate is the full vengeance of God to indure them to an infirmitie and madnesse. 30. 3.
q Whereof the one is outward, as of the things that come to the body, as war, & famine, and the other is inward, and appertaining to the minde: this is, to be without comfort: therefore he saith, How shalt thou be comforted?
r But with trouble and feare.

a He comforteth the Church, that she should not be discouraged for their small number.
b That is, to Abraham, of whom ye were begotten, and to Sarah of whom we were borne.
c As plentiful as Paradise, Gen. 13.
d I will rule and gouerne my Church by my word and doctrine.
e The time that I will accomplish my promise.
f My power and strenght.
g He forewarneth them of the horrible changes and mutations of all things, and how he will preferre his Church in the midst of all these dangers.
h He setteth them in remembrance of the great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him continually.
i To wit, Egypt, Psal. 57.
k To wit, Pharaoh, Iack 29. 21.

g His glory shall
flow through the
whole world,
which seemed
before to be shut
up in Judea.
h As a wife which
wait for him in
thy youth.

God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, faith thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face from thee for a little season, but with everlasting mercie have I had compassion on thee, faith the Lord thy redeemer.

9 For this is vnto me as the waters of Noah, for as I have sworn that the waters of Noah should not more goe ouer the earth, so have I sworn that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remooue, and the hills shall fall downe; but my mercie shall not depart from thee, neither shall the covenant of my peace fall away, faith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the carbuncles, and lay thy foundation with sapphires,

12 And I will make thy windowes of emerauds, and thy gates shining stones, and all thy borders of pleasant stones.

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

14 In righteousness shall thou be established, and be farre from oppression; for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemy shall gather himselfe, but without success: whosoener shall gather himselfe in thee, against thee, shall fall.

16 Beholde, I have created thee faith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I have created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lord seruants, and thy righteousness is of me, faith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 5 Gods counsels are not as names. 12 The way of the faithful.

1 H O, euerie one that is thirsteth, come ye to the waters, and ye that haue no flouer, come, buy and eate: come, I say, buy wine and milke without silver and without money.

2 Wherefore doe ye lay out silver, and not for bread? and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in fauencelike.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euertlasting covenant with you, euen the sure mercies of Dauid.

4 Behold, I greeue him for a witnesse to the people, for a prince, and a maker vnto the people.

5 Behold, many things we cōfess to the spiritual life, as these are necessary to this corporal life. d The refreshment that imagination, which a refuse toke things that God offereth willingly, and in the same time spare neither cost nor labour to obtaine those which are nothing profitable. e You shall be fed abundantly. f The same covenant which through my mercie I first fed and confirmed to Dauid, that it should be euerlast, as Sam 7:13, act 13:39. g Meaning Christ, of whom Dauid was a figure.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knewest thee, shall come vnto thee because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

6 Seek ye the Lord while he may be found: call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him; and to our God, for hee is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, faith the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts about your thoughts.

10 Surely as the raine commeth downe, and the flou from heauen, and turneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may giue seed to the sower, and bread vnto him that eateth,

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto me voyd, but it shall accomplish that which I will, and it shall prosper in the thing whereunto I sent it.

12 Therefore ye shall goe out with ioy, and be led forth with peace: the mountains and the hills shall brake forth before you into ioy, and all the trees of the field shall clap their hands.

13 For thornes there shall grow hirt trees, for nettles shall grow the myrtle tree, and it shall be to the Lord for a name, and for an euertlasting pigne that shall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepherds that deuote their flocke.

1 H US faith the Lord, I keepe iudgement and doe iustice, for my saluation is at hand to come, and my righteousness to be renewed.

2 Blessed is the man that doeth this, and the sonne of man which layeth hold on it; hee that keepeth the Sabbath, and polluteh it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which hath isoyred to the Lord, speake and say, The Lord hath surely separated me from his people; neither let the Eunuch say, Behold, I am a dry tree.

4 For thus faith the Lord vnto the Eunuches that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my covenant,

5 Euen vnto them will I giue in mine house, and within my wals, a place, and a frame better then of the sonnes, and of the daughters; I will giue them an euertlasting name, that shall not be put out.

6 Also the strangers that cleane vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants; euerie one that keepeth the Sabbath, and polluteh it not, and embraeth my covenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer; their burnt offerings, and their sacrifices shall be accepted vpon mine altar: for mine

h To winke Gentiles, which before thou didst not receiue to be thy people.
i When he offereth himselfe by the presenting of his word, k Hereby I sheweth that iustification must be by faith and how we cannot call vpon God righteously, receiue of our grace, faith agree.
l Although y are not iustlye counted one to another, m Iudge me by your fauour, yet I am mortified to be reconciled, yea, I offer my merits to you.
n Tribes shall things be, their seed, as they experience themselves, much more shall my promise which I haue made and confirmed, bring to pass the things which I haue spoken for your deliuerance.
o Read Chap. 44. 23. and 4. 12. o To let forth his glory.
p Of Gods deliuerance, that he will neuer forsake his Church.

q God streeth which hee speaketh often, that hee hath deliuered them to winke the wordes of christe whereby true faith is declared.
r Which I will desire to reward you, and pounce into your hearts by my Spirit.
s Under the Sabbath be comely, heareth the whole seruice of God.
t Let one thinke himselfe vnto me to receive the grace of the Lord for the Lord will take away all uncomeliness, and will forgive me which will keepe his true religion, and beleue in him.
e Meaning, in his Church, f Which shall be called by my people, and be of the same religion: yea, endure Christ the dignitie of the faithful shall be greater then the Iewes were at that time.
g Hereby be meant the spiritual seruice of God, to be in the faithful after continual rekeing, yea themselves and all that they haue, as a lively and acceptable sacrifice.

^b Not only for the Jews; but for all others, *Matth.* 21. 13.

^c Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaks to fcare the hypocrites, and to assure the faithful that when this cometh, they may know it was not then before. ^d He sheweth that this affliction shall come through the fault of the governors, prophets, and pastors, whose ignorance, negligence, enmity, and ambition provoked Gods wrath against them. ^e I We are well yet, and to morrow shall be better: therefore let vs not fear the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

house shall be called an house of prayer for all people.

⁸ The Lord God faith, which gathereth the scattered of Israel; Yet will I gather to them those that are to be gathered to them.

⁹ All ye beasts of the field, come to devour, even all ye beasts of the forest.

¹⁰ Their watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they can not barks: they lie and sleepe, and delight in sleepe.

¹¹ And these greedy dogs can neuer haue enough: and these shepherds cannot understand: for they all looke to their owne way, every one for his advantage, and for his owne purpose.

¹² Come, I will bring wine, and wee will fill our felues with strong drinke, and to morrow shall be as this day, and much more abundant.

CHAP. LVIII.

¹ God taketh away the good, that he should not see the horrible plagues to come. ² Of the wicked idolaters, and their vaine confidence.

^T He righteous perisheth, and no man consilereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.

² Peace shall come: they shall rest in their beds, every one that walketh before him.

³ But you o wiches children, come hither, the seed of the adulterer and of the whore.

⁴ On whom haue ye iested vpon whom haue ye gaped and thrust out your tongue: ye are not ye rebellious children, and a false seed?

⁵ Infamed with idoles vnder euery greene tree: and sacrificing the children in the valleys vnder the tops of the rocks?

⁶ Thy portion is in the smooth bones of the riuier, they are thy lot: cun to them halt thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in these?

⁷ Thou hast made thy bed vpon a very hie mountain: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

⁸ Behind the doores also and posts hast thou set vp remembrance: for thou hast discovered thy selfe to another then mee, and wentest vp, and diddest enlarge thy bed, and make a covenant betwene thee and them, and loudest thy bed in euery place where thou wast fit.

⁹ Thou wentest to the kings with oyle, and diddest increase thine oymnts, and send thy messengers fare out, and diddest humble thy selfe vnto hell.

¹⁰ Thou weardest thy selfe in thy manifold iournies, yet saydest thou not, There is no hope: thou hast found life by thine hand, therefore

thou wast not grieved.

¹¹ And whom diddest thou reuerence or feare, seeing thou hast lied vnto mee, and hast not remembered me, neither set thy mind thereon? is it not because I holde my peace, and that of long time? therefore thou fearest not me.

¹² I will declare thy righteousnesses: and thy workes, and they shall not profit thee.

¹³ When thou cryest, let them that thou hast gathered together, deliuer thee: but the wind shall take them all away: vanity shall put them away: but he that trusteth in me shall inherite the land, and shall possesse mine holy Mountain.

¹⁴ And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

¹⁵ For thus faith he that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit: to reuise the spirit of the humble, and to giue life to them that are of a contrite heart.

¹⁶ For I will not contend for euer: neither will I be alwaies wroth, for the spirit should faile before me: and I haue made the breath.

¹⁷ For his wicked countenance I am angry with him, and haue stricken him: I hid me, and was angry, yet he went away, and turned after the way of his owne heart.

¹⁸ I haue seene his waies, and will heale him: I will leaue him also, and reuere comfort vnto him, and to those that lament him.

¹⁹ I create the fruit of the lips, to be peace: peace vnto them that are farre off, and to them that are neere, sayth the Lord: for I will heale him.

²⁰ But the wicked are like the raging sea, that can not rest, whose waters cast vp mire and dirt.

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

^{home.} ² Their euill confidence doeth euer torment them, and therefore they can neuer haue rest, *Reade Chap. 28. 12.*

CHAP. LVIII.

¹ The effect of Gods ministration. ² The waies of the hypocrites. ³ The fruit of the faithfull. ⁴ Of the true Sabbath.

^C Rise a loude, spare not: lift vp thy voyce like a trumpet, and shew my people their transgression, and to the house of Isakob their finnes.

² Yet they seeke me daily, and will know my waies, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

³ Wherefore haue we fasted, and thou seest it not? we haue punished our felues, and thou regardest it not. Beholde in the day of your fast you will seeke your will, and require all your debts.

⁴ Behold, ye sit to strife and debate, and to strife with the fist of wickedness: ye shall not fast as ye doe to day, to make your voyce to be heard aboute.

⁵ Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow

^a Broken promise with me. ^b Meaning, that the wicked acknowledge Gods iustice, and grow to further wickedness. ^c That is, theyough inelle, idolaters, and impietous: those who the wicked call Gods seruice: thus be desiched their conscience. ^d Meaning, the Assyrians and others, whose helpe they call. ^e God shall say to Darius and Cyrus,

^f I will not shew my power against fraile man, whose life is but a blash. ^g That is, for the vice and fautes of the people, which is meant here by countenance. ^h Though they were oblitiate yet I did not withdraue my merite from them. ⁱ That is, I frame the speech and words of my messengers which shall bring peace. ^j As well to him that is in captiuitie as to him that remaineth at

^k The Lord thus speaketh to the Prophet, willing him to vie all diligence and strenie to rebuke the hypocrites. ^l They will serme to worship me and bane outward holiness. ^m He shall first the malice and disdain of the hypocrites, which grudge against God, if their worke be not accepted, and thus he connecteth the hypocrites by the second table, and by their duty toward their neighbours, that they bane ordain faith in

religion. ⁿ So long as you vie contention and oppression, your fasting and prayes shall not be heard, *downe.*

^a From the plague that is as ban (and also because God will punish the wicked). ^b The fault of the righteous shall be in joy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord. ^c He hateth the wicked hypocrites, who vaunt the presence of the name of Gods people, deride Gods word, and his promises, boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of force, which forsake God, and fledge to wicked men for succour. *d* *Reade Lem. 18. 21.* *e* *King. 21. 10.* ^e Meaning, euery place was polluted with their idoles, or euery place where they found it, they made an idole of it. ^f In the sacrifices which you offering before these doers, though you did desire God. ^g To win thine altar in an open place, like an impure harlot, that can not forbear the sight of her husband. ^h In stead of setting up the word of God in the open places, on the posts & doores, to haue remembrance, *Deut. 6. 9.* and yet a thou hast deceyfed it, and makest thine idoles in euery place. ⁱ Thou diddest tell the case thine idolaters, and makest thine idoles. ^j Thou diddest seeke the fauour of the Assyrians by gifts and presents, as hee once sought the Egyptians, and when they fast thou doest not to the Babylonians, and more and more diddest torment thy selfe. ^k Although thou fastest, as thy labors are in vaine. ^l We would it thou neuer acknowledge thy faults, and thou dost in mee deride their vain holie diligence, which thought to haue made all full, and yet were desiered.

downe his head, as a bul-rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I have chosen? to loose the bands of wickednesse, to take off the heauy burdens, and to let the oppressed goe free, and that ye breake euery yoke?

f That you leaue off all your exortations.

g For in him thou feest thy selfe as in a glasse.

h That is, the piousnesse late whereunto God will blesse thee.

i The testimony of thy gooduill shall appeare before God and man, k Whereby is meant all manner of iustice.

l That is, haue compassiō on other miseries. m Thine auersities shall be turned into prosperitie.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from s thine owne flesh?

8 Then shall thy b light breake forth as the morning, and thine health shall grow speedily: thy i righteousness shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shall thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darkenesse, and thy darkness shall be as the noone day.

11 And the Lord shall guide thee continually, and satistie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde wiste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repaire of the breach, and the restorer of the paths to dwell in.

13 If thou turne away thy foot from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to consecrate it, as glorious to the Lord, and that honour him, not doing thine owne ways, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked pray through their owne iniquities. 2 The confession of sinners. 3 God shall will preface his Church though all men faile.

* Num. 11. 23. chap 10. 4.

* Ierem. 5. 25.

n Reade Chap. 1. 15.

Behold, * the Lords hand is not shortened, that it cannot faue: neither is his care heauie, that it cannot heare.

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare,

3 For your handes are defiled with bl od, and your finger with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man b contendeth for truth: they trust in vanity, and speake vaine things: they conclude mischief, and bring forth iniquitie.

5 They hatch cockatrice d egges, and weave the spiders e web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shall be no garment, neither shall they couer themselves with their labors: for their workes are workes of iniquities, and the worke of quietne is in their hands,

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: defolation and destruction is in their paths,

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoever goeth therein, shall not know peace.

9 Therefore is iudgement farre from vs, neither doeth s iustice come neere vnto vs: we wait for light, but lo, it is darkenesse: for brightness, but we walke in darkenesse.

10 We grope for the wall like the b blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitary places, as dead men.

11 We roare all like i beares, and mourne like doves: we looke for equitie, but there is none: for iustice, but it is farre from vs.

12 For our trespasses are many before thee, and our sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, concealing and vnering out of the heart f false matters.

14 Therefore iudgement is turned backward, and iustice standeth farre off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth, and he that refraineth from euill, maketh himselfe a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe. o Therefore his arme did f faile it, and his righteousness it selfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and hee put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As a make recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he will fully repayre their ylls.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne; for the enemy shall come like a flood, but the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto t them that turne from iniquitie in Iacob, faith the Lord.

21 And I will make this my Couenant with them, faith the Lord, My Spirit shall be vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, faith the Lord, from henceforth euen for euer.

u Because the doctrine is made profitable by the vertue of the Spirit, he is sayeth the one with the other, and promitteth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time.

A Rise, O Ierusalem, be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall cover the earth, and grosse darkenesse the people: but the

f That is, Gods vengeance to punish our enemies.

g Gods puritie in to do good vs.

h We are altogether destitute of counsell, and can finde no end of our miseries.

i We expect our foes like lions.

k This confession is general iustice.

l The Church, to obtaine remission of sinnes, and the Prophets did not exempt themselves from the same.

m I To wit, against our neighbours.

n There is no truth, nor iustice, nor vnguiltinesse among men.

o The good will destroy him.

p Meaning, to doe iustice, and to remedie the things that were to faile out of order.

q That is, his Church: or his some did helpe himselfe, and did not seeke aide of any other.

r Signifying, that God hath a iudgement at hand to deliuer his Church, and to punish their enemies.

s To wit, our enemies, which dwell to diuers places, and beyond the sea.

t He sheweth that there shall be grace affusion to the Church, but God will enter celluer his.

u Whereby hee declareth the true deliuerance from sinne and Satans length to none, but to the children of God, whom hee will triumph.

v He sheweth that there shall be grace affusion to the Church, but God will enter celluer his.

w He sheweth that there shall be grace affusion to the Church, but God will enter celluer his.

x He sheweth that there shall be grace affusion to the Church, but God will enter celluer his.

y He sheweth that there shall be grace affusion to the Church, but God will enter celluer his.

z He sheweth that there shall be grace affusion to the Church, but God will enter celluer his.

b All men winke at their iniquities and oppressions, and note go about to remedie them.

c According to their wicked requites, they hurt their neighbours.

d Whatsoever cometh from them is payson, and bringeth death.

e They are profitable to no purpose.

b Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that this light is sent to none, but to those that are in his Church.

Lord shall arise upon thee, and his glory shall be seen upon thee.

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

4 Lift up thine eyes round about, and behold: all these are gathered, and cometho thee: thy sonnes shall come from farre, and thy daughters shall be nouriſhed at thy ſide.

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

6 The multitude of camels ſhall cover thee: and the dromedaries of Midian and of Ephah: all they of Sheba ſhall come: they ſhall bring golde and incenſe, and ſhall ſing the praifes of the Lord.

7 All the ſheepe of Kedar ſhall be gathered vnto thee: the rams of Nebatoir ſhall ſerue thee: they ſhall come to be accepted vpon mine altar: and I will beautifie the houſe of my glory.

8 Who are true: that ſhall like a claude, and as the doves to their windows?

9 Surely the yles ſhall wait for mee, and the ſhips of Tarſhiſh, as at the beginning, that they may bring thy ſonnes from farre, and their ſilver and their gold with them vnto the Name of the Lord thy God, and to the Holy one of Iſrael, becauſe he hath glorified thee.

10 And the ſonnes of ſtrangers ſhall build up thy walles, and their Kings ſhall miniſter vnto thee: for in my wrath I ſuore thee, but in my mercy I had compaſſion on thee.

11 Therefore thy gates ſhall be open continually: neither day nor night ſhall they be ſhut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the kingdom, that will not ſerue thee, ſhall periſh: and thoſe nations ſhall be utterly deſtroyed.

13 The glory of Lebanon ſhall come vnto thee, the firre tree, the elme, and the beere tree together, to beautifie the place of my Sanctuary: for I will gloriſie the place of my ſet.

14 The ſonnes alſo of them that afflicted thee, ſhall come and bow vnto thee: and all they that deſpiſed thee, ſhall fall downe at the ſoles of thy feet: and they ſhall call thee, The citie of the Lord Zion of the Holy one of Iſrael.

15 Whereas thou haſt bene forſaken and hated, ſo that no man went by thee, I will make thee an eternall glory, and a joy from generation to generation.

16 Thou ſhalt alſo ſucke the milke of the Gentiles, and ſhalt ſucke the breads of Kings: and thou ſhalt knowe, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Iſakob.

17 For braſſe will I bring gold, and for yron will I bring ſilver, and for wood braſſe, and for ſtones yron. I will alſo make thy government peace, and thine exequours righteousneſſe.

18 Violence ſhall no more be heard of in thy land, neither deſolation, nor deſtruction within thy borders: but thou ſhalt call ſalvation, thy walles, and praife, thy gates.

19 Thou ſhalt haue no more Sunne to ſhine by day, neither ſhall the brightneſſe of the Moone ſhine vnto thee: for the Lord ſhall be thine everlaſting light, and thy God, thy glory.

20 Thy Sunne ſhall neuer goe downe, neither ſhall thy Moone be hid: for the Lord ſhall be thine everlaſting light, and the day, & of thy ſorrow ſhall be ended.

21 They people alſo ſhall be all righteous: they ſhall poſſeſſe the land for ever, the graſſe of my planting ſhall be the worke of mine hands, that I may be glorified.

22 A little one ſhall become as a thousand, and a ſmall one as a strong nation: the Lord will haſten it in due time.

CHAP. LXI.

1 He propheth that Chriſt ſhall be anointed, and ſent to preſent the way of the faithfull.

THE Spirit of the Lord God is upon mee, therefore hath the Lord anointed mee: he hath ſent me to preach good tidings vnto the poore, to bind up the broken hearted, to preach libertie to the captiue, and to them that are bound, the opening of the priſon,

2 To preach the acceptable yeere of the Lord, and the day of vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautes for lathes, the oyle of ioy for mourning, the garment of gladneſſe for the ſpirit of beauneſſe, that they might be called trees of righteouſneſſe, the planting of the Lord, that he might be glorified.

4 And they ſhall build the old waite places, and raiſe up the former deſolations, and they ſhall repaire the cities that were deſolate and waite through many generations.

5 And the ſtrangers ſhall ſtand and feede your ſheepe, and the ſonnes of the ſtrangers ſhall be your plowmen, and dreſſers of your vines.

6 But ye ſhall be named the Priests of the Lord, and men ſhall ſay vnto you, The miniſters of our God: Ye ſhall eate the riches of the Gentiles, and ſhall be exalted with their glory.

7 For your ſhame, you ſhall receive in double, and for conſon, they ſhall reioyce in their portion: for in their land they ſhall poſſeſſe the double: everlaſting ioy ſhall be vnto them.

8 For I the Lord loue indignement, and hate robbery for burnt offering, & I will din their worke in truth, and I will make an everlaſting covenant with them.

9 And their ſeed ſhall be known among the Gentiles, and their budde among the people. All ſhall ſee them, ſhall know them, that they are the feed which the Lord hath bleſſed.

10 I will greatly reioyce in the Lord, and my ſoule ſhall be ioyfull in my God: for he hath clothed me with the garments of ſalvation, and covered mee with the robe of righteousneſſe: he hath decked me like a bridegrome, & as a bride he hath covered her ſelfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden caueth to grow that which is ſown in it, ſo the Lord God will cauſe righteous to grow, and praife before all the heathen.

minion over the Leues in times paſt, now they ſhall haue double authoritie over them, and poſſeſſe twice ſo much. I will not receive their offering which are excommunicate, hypocrites, or that deſtroye me of my glory. I have ſuffered of the Church. I He ſheweth what ſhall be the affection, when they ſeele their delinquence.

Signifying that all worldly means ſhall ceaſe, and that Chriſt ſhall be in all as Kneel a. 42. and a. 5.

The children of the Church.

Meaning, that the Church ſhould be miraculouſly multiplied.

* Luke 4. 18.

a This appealeth to all the Proſelytes and members of God, but chiefly to Chriſt, of

whole abundance giueth every one ſufficiente, as coding

in to ciuitie.

b To them that are line yron tied w. to the feeling of their finnes.

c Which are in the bond of minne.

d The time when Iſrahel of God to ſhow his good

favour to an, which S. Paul call

eth the fulſome of time, Gal 4. 4.

e For ſeeke God deſireth his

Chriſt, he puniſheth barrenneſſe.

f Which was the ſigne of mourning.

g Trees that bring forth good fruit, are ſaid to be ſo.

h This is for a long time.

i They ſhall be ready to ſerue you in all your neceſſities.

k This is accompliſhed in the time of Chriſt, by whom all the faithfull are made

Triſtles and Kings, 1. Pet. 2. 9. uel. 1. 6. and 5. 10.

l Reade Eſay 61. 1. 6.

m Abundant recompence as this word is vſed,

Chap 42. 2. That is, the

Leues.

o To witte, of the Gentiles

p Whereas the Gentiles had dou-

e Meaning, that Iſrahel ſhould be as the morning ſtarre, and that the Gentiles ſhould receive light of her. d An infinite number from all countries, as chap. 49. 15.

e For ioy, as the hee is drawn in for ſiſter.

f Meaning, that every one ſhall honour the Lord

With that where-with he is bea-

tiſied, ſaying, it is no true ſeruing of God, except we offer our ſelues to ſerue his glory,

and all that we haue.

g That is, the Arabian, that haue great abundance of caſtles.

h Becauſe the Altar was a ſigne of Chriſt, Heb. 13. 10.

i He ſheweth that nothing can be acceptable to him,

which is offered to him by this Altar, who was both the offering and the altar it ſelfe.

j Shewing, what great number ſhall come to the Church, and with

what great diligence and zeale.

k The Gentiles abſtaine now enemies, ſhall become friends and ſocietie ſocietie of the Church.

l Meaning, Cyrus and his ſucceſſors, but chiefly this is accompliſhed in them that ſerue

Chriſt, being converted by his

Goſpel.

m He ſheweth that God hath giuen all power and authority bene in

exalt for the ſake of his Church, and that they which

will not ſerue and prophete ſame, ſhall be deſtroyed.

n There is no thing for excellent would ſhall not be ſerued by the Church.

o Signifying that Gods Mercie is not included in the Temple, which is but the place for his ſerue, that we may learne to riſe up

in the heauens. p To worſhipp their head Chriſt, by obeying his doctrine. q Both

in law, and in grace. r They goe now that I haue ſerued, not ſerue to wealth and proſperitie.

f Meaning, not a temporal be- ne, but a ſpiritual, which is fulfilled in Chriſts kingdom.

x That is, in respect of the promise, which is perpetual: albeit they had now polluted the land of Canaan, a thousand and four hundred years: and thus they lament, to moue God rather to remember his Covenant, then to punish their sinnes.

sed it, but a little **x** while: for our aduersaries have troden downe thy Sanctuary.

19 We haue bene as they, ouer whom thou neuer barest rule, and vpon whom thy name was not called.

CHAP. LXIII.

1 The Prophet prayeth for the sinnes of the people. **2** Mans rightousnesse is like a filthy cloth.

O H, that thou wouldst breake the heauens, and come downe, and that the mountaines might melt at thy presence.

2 As the melting fire burned, as the fire caused b the waters to boile, (that thou mightest declare thy Name to thine aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world, they haue not heard nor vnderstood with the eare, neither hath the eie scene another God beside thee, which doth so to him that waiteth for him.

5 Thou diddest melt him, that reioyced in thee, & did iustly: they remembered thee in thy waies: behold, thou art angry, for wee haue sinned: yea in them is continuance, and we shall be punished.

6 But we haue all bene as an vncleane thing, and all our righteousnesses are as filthy cloutes, and we all doe false like a lease, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stretch vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast confirmed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, & bene measure, neither remember iniquity for euer: Loe, we beseech thee, behold, we are all thy people.

10 I thinke holy cities lie waste: Zion is a wilderness, and Ierusalem a desert.

11 The house of our Sanctuary, and of our glory, in where our fathers praised thee, is burnt up with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still as these things, O Lord? wilt thou holde thy peace and afflict vs alone measure?

a Albeit, O Lord, I thy iust iudgement, thou mayest utterly destroy vs as the potter may his pot, yet we appeale vnto thy mercie, whereby it hath pleased thee to adopt vs to be thy children. **k** For to the flesh iudgments when God doeth not immediately send succour. **l** Which were dedicated to thy seruice, and to all vpon thy Name. **m** Wherin wee reioyced and worshipped thee. **n** That is, at the conceits of thine owne glorie: though our sinnes haue deferred this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles, & the reuersion of the Iewes. **2** The joy of the elect, and the punishment of the wicked.

I Haue bene sought of them that asked not: I was found of them that sought mee not: I sayd, beheld mee, beheld mee, vnto a nation that called not vpon my Name.

2 I haue spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, **euen** after their owne

imaginations.

3 A people that provoked mee euer vnto my face: that sacrificeth in gardens, and burneth incense vpon bricks.

4 Which remaine among the graves, and lodge in the deserts, which eate giuines flesh, and the broth of things polluted are in their vessels.

5 Which say, Stand apart, come not neere to me: for I am holier then thou; these are a smoke in my wrath, and a fire that burneth all the day.

6 Behold, it is written before me; I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers, shall be together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles; therefore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one faith, Destroy it not, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a feede out of Iakob, and out of Iudah that shall inherite my mountaine; and mine elect shall inherite it, and my seruants shall dwell there.

10 And a Sharon shall be a sheeppfold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the multitude, and furnished the drinke offerings vnto the number.

12 Therefore will I p number you to the sword, and all you shall bow downe to the slaughter, because I called, and ye did not answer, I spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shall reare, and ye shall hunger; behold, my seruants shall drinke, and ye shall be thirstie; behold, my seruants shall reioyce, and ye shall be ashamed.

14 Behold, my seruants shall sing for ioy of heart, and ye shall crie for sorow of heart, and shall howle for vexation of minde.

15 And ye shall leaue your name as a curse vnto any cholen; for the Lord God shall say you, and call his seruants by another name.

16 He that shall blesse in the earth, shall blesse himselfe in the true God; and he that sweareth in the earth, shall sweare by the true God; for the former troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create y new heauens and a new earth, and the former shall not be remembered nor come into minde.

18 But ye be glad and reioyce for euer in the things that I shall create, for behold, I will create Ierusalem, as a reioycing, and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

c He that reuereth that to delight in our owne fantasies, is the desire of God from God, and the beginning of all superstition and Idolatry.

d Which were dedicate to idole. **e** Meaning, these things, which be so named by contempt.

f To consult with spirits, and to coine idle deuals, which were forbidden.

g Which was contrary to Gods Commandement, **Leuit. 19. 7.**

h He that is in the world that hypocrite is euer accompanied with pride and contempt of others.

i Their punishment shall neuer haue end.

k So that the remembrance thereof cannot be forgotten.

l Shall be both punished together; and this declaration how the children are punished for their fathers sin.

m That is, in this present time, when the same faults or like are found in them.

n That is, it is profitable: meaning, that God will destroy the foolish branches of his vineyard.

o When he destroyeth the rotten flocke, this is the hypocrite.

p Which was a full place in Iuda to feede there as Achor was for cattell.

q By the multitude and number be increase their innumerable.

r Of whom they thought they could neuer haue y. **s** Seeing you cannot number your gods, I will number you with the sword.

t By my Prophets, whom ye would not obey.

u By these diuines, Eate and drinke, be meane, the blessed life to be.

v Faithfull which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke their corporal things.

w Meaning, that be would call the Gentiles, who should shew euen the very name of the Iewes for their infidelity sake.

x The name of the Iewes. **y** By blessing and by swearing is meant the praise of God for his benefits, and the true worshipping of him, which shall not be only in Iuda, but thorow all the world.

z I will no more suffer my Church to be defolate at times past. **y** I will to alter and change the state of my church, that it shall come to dwell in a new world.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.

b Meaning, the raine, the thundr, and lightnings.

c S. Paul vs. the same kinde of admiration, **1. Cor. 12. 9.** maruelling at Gods great benefice shewed to his Church, by the preaching of the Gospel.

d Thou shewdest fauour toward our fathers, when they trusted in thee, and walked after thy Commandements.

e They considered thy great mercies, **f** That is, in thy mercies, which be called the wayes of the Lord.

g Thou wilt haue pittie vpon vs.

h We are iustly punished and brought into captiuitie, because we be prouoked thee to anger, and though we should excuse our felices, yet our righteousnesses, and best vertues are before thee as vile clouts.

i As (some read) like the contentious words of a woman.

k Albeit, O Lord, I thy iust iudgement, thou mayest utterly destroy vs as the potter may his pot, yet we appeale vnto thy mercie, whereby it hath pleased thee to adopt vs to be thy children.

l For to the flesh iudgments when God doeth not immediately send succour.

m Which were dedicated to thy seruice, and to all vpon thy Name.

n Wherin wee reioyced and worshipped thee.

o That is, at the conceits of thine owne glorie: though our sinnes haue deferred this, yet thou wilt not suffer thy glory thus to be diminished.

p The vocation of the Gentiles, & the reuersion of the Iewes.

q The joy of the elect, and the punishment of the wicked.

r Meaning, the Gentiles which knew not God, desired felicity after him, when he had moued their hearts with his Holy Spirit, **Rom. 10. 10.**

s He that is in the world that hypocrite is euer accompanied with pride and contempt of others.

t Their punishment shall neuer haue end.

u So that the remembrance thereof cannot be forgotten.

v Shall be both punished together; and this declaration how the children are punished for their fathers sin.

w That is, in this present time, when the same faults or like are found in them.

x That is, it is profitable: meaning, that God will destroy the foolish branches of his vineyard.

y When he destroyeth the rotten flocke, this is the hypocrite.

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a By the multitude and number be increase their innumerable.

b Of whom they thought they could neuer haue y.

c Seeing you cannot number your gods, I will number you with the sword.

d By my Prophets, whom ye would not obey.

e By these diuines, Eate and drinke, be meane, the blessed life to be.

f Faithfull which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke their corporal things.

g Meaning, that be would call the Gentiles, who should shew euen the very name of the Iewes for their infidelity sake.

h The name of the Iewes.

i By blessing and by swearing is meant the praise of God for his benefits, and the true worshipping of him, which shall not be only in Iuda, but thorow all the world.

j I will no more suffer my Church to be defolate at times past.

k I will to alter and change the state of my church, that it shall come to dwell in a new world.

z Meaning, in this wonderful reformation of the Church there should be no weakness of youth, no infirmities of age, but all should be (re)freshed and flourishing; and this is accomplished in the heavenly Jerusalem, when all finners shall cease, and the crosses shall be cast away. a Whereby he sheweth, that the infidels and viperspent persons must have no part of this benediction. b The popish priests to the faithful the blessings which are contained in the Law, and in vntime temporal things comprehended the spiritual promises. c Reade Chap. 11, 16.

no more heard in her nor the voyce of crying. 20 There shall be no more there a childe of yeeres, nor an olde man that hath not filled his dayes: for he that shall be an hundred yeeres olde, shall die as a young man: but the inner being a hundred yeeres olde shall be accursed. 21 And they that shall build houses, and inhabit them, and they shall plant vineyards, and eate the fruit of them. 22 They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enjoy in olde age the worke of their hands. 23 They shall not labour in vaine, nor bring forth in feare: for they are the feede of the blessed of the Lord, and their bulks with them. 24 Yea, before they call, I will answer, and whiles they speake, I will heare. 25 The Wolfe and the lambe shall feede together, and the lion shall eate straw like bullocke: and to the serpent dust shall be his meeate. They shall no more hurt nor destroy in all mine holy Mountaine, sayth the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands. 3 He despiseth sacrifices done without mercy and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The punishment of the wicked is everlasting.

* Acts 7, 49. a My matiele is to forget, that it is filthy both heauen and earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which haue trusted in the Temple and sacrifices. b Seeing that both the Temple and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them. Tit. 1, 10. c To him that is humble and pure in heart, which receiveth my doctrine with reverence and feare. d Because the Levites taught themselves holily offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doth no less detest these ceremonies, then hee doeth the sacrifices of the heauen, who offered men, dogs, and swine to their idoles, which things were expressly forbidden in the Law. e I will discover their wickedness and hypocrisie, whereby they thinke to blind mine eyes, to the world. f He encourage the faithful by promising to destroy their enemies, which pretended to be as their brethren, but were hypocrites, and hated them that feared God. g The enemies shall shortly have a more terrible voyce, to encrease and slaughter, seeing they would not heare the gentle voyce of the Prophets, which called them to repentance. h Meaning, that the religion of the Church should be the foundation and contrary to all mens opinions, as when a woman is delivered before she looked for it, and that without paine in travail.

They sayeth the Lord, * The heauen is my throne, and the earth is my footstool: where is that house that ye will build vnto mee: and where is that place of my rest? 2 For all these things hath mine hand made, and all these things have bene, sayth the Lord: and to him will I looke, even to him that is poore, and of a contrite spirit, and trembleth at my wordes. 3 He that killeth a bullocke, as if he slew a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered lviues blood: he that remembereth in cense, as if he blessed an idole: yea, they haue chosen their owne wayes, and their foule delighteth in their abominations. 4 Therefore will I chuse out their delusions, and I will bring their feare vpon them, because I called and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not. 5 Heare the word of the Lord, all ye that tremble at his word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but hee shall appeare to your ioy, and they shall be ashamed. 6 A voyce sonndeth from the cite, even a voyce from the Temple, the voyce of the Lord, that recomfeth his enemies fully. 7 Before he trauailed, the brought fourth:

and before her paine came, she was deliuered of a man childe. 8 Who hath heard such a thing? who hath seene such things? shall the earth be brought forth in one day? or shall a nation be borne at once: for as soon as Zion trauailed, she brought forth her children. 9 Shall I cause to tranell, and not bring fourth? shall I cause to bring fourth, and shall be barren, sayth the God? 10 Reioyce ye with Ierusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her. 11 That ye may say, I am and be satisfied with the breasts of her consolation: that ye may milke out, and be delighted with the brightnesse of her glory. 12 For thus saith the Lord, Behold, I will extend my peace ouer her like a flood, and the glory of the Gentiles like a flowing it came: then shall ye sucke, ye shall be as borne vpon her sides, and be ioyfull vpon her knees. 13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem. 14 And when ye see this, your hearts shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruants, and his indignation against his enemies. 15 For behold, the Lord will come with fire, and his charres like a whetstone, that hee may recompense his anger with wrath, and his indignation with the flame of fire. 16 For the Lord will iudge with fire, and with his sword all flesh, and the flaine of the Lord shall be many. 17 They that sanctifie themselves, and purifie themselves in the gardens behinde one tree in the midis eating (lviues) flesh, and such abomination, euen the mouse, shall be consumed together, sayth the Lord. 18 For I will visit their workes, and their imaginations, for it will come that I shall gather all nations, and tongues, and they shall come, and see my glory. 19 And I will set a signe among them, and will send those that escape of them vnto the nations of Ty Tarshish, a Pul, and a Lud, and to them that draw the bow, to Tubal, and d Iauan, yea, a farre off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles. 20 And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon horses, and in charres, and in horse-litters, and vpon mules, and swift beasts, to Ierusalem mine holy Mountaine, sayth the Lord, as the children of Israel offer in a cleane vessel in the House of the Lord. 21 And I will take of them for Priests, and for Leuites, sayth the Lord.

i This shall passe the capacity of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure. k Declaring hereby, that as by his power and providence woman trauelled and is deliuered: so shall he be power to bring fourth his Church at his time appointed. l This may reioyce for all the bene that God bestoweth vpon his Church. m I will giue her felicity and prosperity in great abundance. n Reade Chap. 60, 16. o Ye shall be glorified as her dearly beloued children. p Ye shall haue new strength and new beaume. q This vengeance God began to execute at the destruction of Babylon, and hath since continued against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof. r Meaning, the hypocrites. s Whereby are meant them that did maliciously transgreffe the Law: by eating beausts forbidden, euen to the mouse, which was abhorred. t The Gentiles shall be partakers of that glory, which before they thought to the. u I will make sure that I chuse, that they perish not with the rest of the iudels: whereby he sheweth to the marking of the pukes of his people, whom he preferred. Exod. 12, 7. x I will fear the rest of the Lewes, which escaped destruction, into diuers nations. y That is, Cilicia. z Meaning, Africa. a To Wit, Lybia, or Athia minor. b Signifying the Parthians, c Indis, d Grecia. e Meaning, the Apollines, Disciples, and others, which hee did first chuse of the Lewes to preach vnto the Gentiles. f That is, the Gentiles, which by faith shall be made the children of Abraham as you are. g Whereby he meaneth that no necessary means shall want, when God shall call the Gentiles to the knowledge of the Gospel. h To Wit, of the Gentiles, as hee did Luke, Timothee, and Titus first, and others after to preach his word.

1. Hereby he signifieth the kingdom of Coriah wherein his Church shall be renewed, and whereas before there were appointed seasons to fast, in this time shall be one continual fast, so that all times are seasons to be merry.

22 For as the new heavens, and the new earth, which I will make, shall remain before me, sayth the Lord, so shall your seeds and your name continue.

23 And from month to month, and from Sabbath to Sabbath shall all flesh come to worship before me, sayth the Lord.

24 And they shall goe fourth, and looke vpon seasons that be merry.

the cakes of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

doth he shew what horrible calamitie shall come to the wicked: that are out of the Church. 1. Meaning, a conuulsion of conscience, which shall enter gnaw them, and neuer let them to be at rest, Marke 9. 44. m. This is the iudgement for the wicked, which concerning God and his word, shall be by Gods iudgement abhorred of all his creatures.

k As he that declared the felicity that shall be within the Church for the comfort of the godly, so

IEREMIAH.

THE ARGUMENT.

The Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gave it to Iosiah. This Prophet had excellent gifts of God, and was a euident reuelation of prophesie, so that by the commandment of the Lord he beganne very young to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteen yeere vnder the sayd King, and three moneths vnder Iehoiachaz, and vnder Iehoiakim eleuen yeere, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres, vnto the time that they were carried away into Babilon. So that this time amounted to about fortie yeere, besides the time that he prophesied after the captiuitie. In this booke hee declareth with tears, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatry, couetousnesse, subtiltie, crueltie, exesse, rebellion, and contempt of Gods word, and for the conuulsion of the Church reuealed the iust time of their destruction. And here chiefly are to be considered three things. First the rebellion of the wicked, which was more stubborn and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will hee euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will hee declare himselfe victorious in performing his.

CHAP. I.

1 In what time Jeremiah prophesied. 6 How acknowledged his imprecation, and 10 strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 12 He commandeth him to preach his word without feare.

He was the sonne of Hilkiah one of the Priests that were at Anathoth in the land of Benjamin.

2 To whom the word of the Lord came in the dayes of Iosiah the sonne of Amos King of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah vnto the end of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carrying away of Ierusalem captiue in the fifth moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordained thee to be a Prophet vnto the nations.

6 Then sayd I, O Lord God, behold, I can not speake, for I am a child.

7 But the Lord sayd vnto me, Say not, I am a child: for thou shalt goe to all that I shall send thee, and whatsoever I command thee, shalt thou speake.

and therefore I am mentioned, no more is Iosiah this reigned no longer. f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Ierex were carried away into Babilon by Nebuchadnezzar. g The Scripture vnto this manner of speeche, to declare that God hath appointed his ministers to their offices before they were borne, as Gal. 1. 15. b For Ieremia did not onely prophesie against the Ierex, but also against the Egyptians, Babilonians, Moabites and other nations. i Concerning the great iudgements of God, which are rising to his meeting should come vpon the world, he was moued with a certaine care, as it is seen in the out side to give them that they should be in peril, and on the other side by the continuance of mans sinne, knowing how hard a thing it was to enterpe such a charge, as Isa. 6. 11. Exod. 3. 11. and 3. 11.

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

9 Then the Lord stretched out his hand, and touched my mouth, and the Lord sayd vnto me, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee over the nations, and over the kingdomes, to plucke vp, and to reoue out, and to destroy, and throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I sayd, I see a rod of an almond tree.

12 Then sayd the Lord vnto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Again the word of the Lord came vnto me the second time, saying, What seest thou? And I sayd, I see a seething pot looking out of the North.

14 Then sayd the Lord vnto me, Out of the North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entering of the gates of Ierusalem, and on all the wailes thereof round about, and in all the citie of Iudah.

16 And I will declare vnto them my iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise and speake vnto them all that I command

k Which declared that God made them meete, and afflueth them, whom he calleth to set forth his glory: giuing them all meanes necessary for the same. Exod. 4. 12. Isa. 6. 7.

l He sheweth what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer lieth in the way against God: and to plant and afflueth the humble, and such as give themselves to the obedience of Gods word, 2 Cor. 10. 4. Heb. 4. 12. and 12. and these are the keyes which Christ hath left to keepe, and such as give themselves to the obedience of the signs vpon the world, for a more ample confirmation: as signifying by the rod of the Almond tree, which first buddeth, the hastie coming of the Babilonians against the Iewes.

m Signifying, that the Chaldeans, that is, the Babilonians, shall rise against the Iewes.

n Syria and Assyria were Northward in respect of Ierusalem, which were the Chaldeans dominion. p I will giue them strength and power to execute my vengeance against the idolaters which haue forsaken me for their idols, these;

p Thou thoughtest that thy gods of blocks and stones could haue holpen thee, because they were many in number and preside in euery place: but how liuesthee whether their multitude, or their perfessee can deliuer thee from my plague, Chap. 11, 13. q As though I would intuite in punishing you, I seeing that your faults are to euident. r That is, you haue killed your Prophets, that exorted you to repentance, at Zedekiah, Hiah, &c. s Haue I not giuen thee abundance of all things? t Ear-witness in our owne power and conscience. u With his anger.

x The Prophets and the faithfull are flaine in euery corner of your country. y For the Assyrians had taken away the tribes out of Israel, and decheyed Iudah euen vnto Ierusalem: and the Egyptians flew Iudah, and vexed the Iewes in fevry foyts. z In f. as of lamentation, as 2. Sam. 13, 19.

a According as it is written, Deut. 32, 46.

b The take such care to visite againe. c That is, with idoles, and with them whom thou hast put thy confidence in. d And I will not cast thee off, but because thee, according to my mercy. e Which dwelleth in tents and waiteth for them that passe by to frey them. f As God threatned by his Law, Deut. 32, 24.

g Thou wouldest neuer be shamed of thine actes and repent: and this iniquitie is common to idolaters, which will not pie off, though they be neuer so manifestly conuicted.

h He sheweth us how wicked in their inferiours will cry vnto God and view outward prayes as the godly doe, but because they turne out from their euill, they are not heard, 1. Th. 5, 3, 6.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will I yet pleade with mee? yee all haue rebelled against me, faith the Lord.

30 I haue intinen your children in vine, they receiued no correction: your owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heed to the word of the Lord: haue I benee as a wilderness vnto Israel? or a land of darknesse? Wherefore faith my people then, We are lords, I wee will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doest thou prepare thy way, to seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Altho in thy wings is found the blood of the foules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, because I am guiltlesse, surely his wrath shall turne from me: behold, I will enter with thee into iudgment, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes: for thou shalt be confounded of Egypt, as thou art confounded of Assiur.

37 For thou shalt go forth from thence, and thine hands vpon thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

38 I will lead the Egyptians flew Iudah, and vexed the Iewes in fevry foyts. z In f. as of lamentation, as 2. Sam. 13, 19.

CHAP. III.

God calleth his people vnto repentance. 1. He primseth the reprobation of his Church. 2. He reprocheth Iudah and Israel, comparing them to a wicked disobedient to his husband.

They say, If a man put away his wife, &c. thee goe from him, and become another mans, shall we retorne againe vnto her? shall not this land be polluted? but thou hast played the harlot with many c lowers: yet turne againe to mee, faith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast fit mating for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy malice.

3 Therefore the shewes haue bene restrained, and the flatter raine came not, and thou hast defiled a g whores forebail: thou wouldest not be ashamed.

4 Diddelt thou not fill crye vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will hee reuerse it to the end? thus hath thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, Haft thou scene what this rebell I Israel hath done? for shee hath gone vp vpon euery hie mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto me: but shee retained not, as her rebellious sister Iudah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not affrayd, but shee went also and played the harlot.

9 So that for the lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and flockes.

10 Nuerthelesse for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but falsely, faith the Lord.

11 And the Lord said vnto mee, The rebellious Israel hath multiplied her selfe more then the rebellious Iudah.

12 Goe and cry thes words toward the North, and say, Thou disobedient Israel, retorne, sayth the Lord, and I will not let my wrath fall vpon you: for I am mercifull, sayth the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast persecuted thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, sayth the Lord.

14 O yee disobedient children, turne againe, faith the Lord, for I am your Lord, and I will take you one of a cite, and two of a tribe, and will bring you to Zion.

15 And I will giue you pastours according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreover, when yee be increased and multiplied in the land, in those dayes, faith the Lord, they shall say no more, The Ark of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall followe no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heauen, and say, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebelled against her husband, so haue ye rebelled against me, O house of Israel, sayth the Lord.

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

22 O ye disobedient children, retorne, and I will heale your rebellions. Behold, I was come vnto thee, for thou art the Lord our God.

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

24 For confusion hath deuoured out y fathers labours, from our youth, their sheepe and their bullocks, their founes and their daughters.

25 We lie downe in our confusion, and out shame

h And gaue her into the hands of the Assyrians. l The Ebreu word may either signifie lightnesse and wantonnesse, or noise and bruit, m Iudah faied for a time that she did retorne, as vnder Iosiah and other good kings, but she was neuer truly tought, or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel haue not declared herselfe to be forsaken as Iudah, which yet hath had more aduocations and examples to call to repentance. o Whether the Assyrians were now kept in captivity by the Assyrians, to whom they promifed mercy, if they will repent, p There was no way, which thou didst not know, to flee after the idles, and to tot a pilgrimage.

q This is to be vnderstood of the coming of Christ: for then they shall not forsake the Lord by ceremonyes, and allegories shall cease.

r Meaning, the Church, where the Lord will be present to the world's end, Mat. 28, 20.

s Where they are now in captivity.

t The Ebreu word beinge itich a friend or companion, and here may be taken for a husband, as it is vied also, Hof. 2, 1. Signifying, that God, with which they had forsaken, would bring their enemies vpon them who his illu ledde them captiue, and make them to cry and lament. u This is spoken in the pious of Israel to the shame of Iudah, which turned to loose to raye vnto God. y For their rebellion Gods vengeance shall light vpon them and their.

z They iudice not themselves, or say that they could follow their fathers, but condemn their wicked doings and desire

shame cometh vs: for we have sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

forgerne of the same, as Ezr. 9. 7. Psal. 106. 4. Isa. 64. 6.

CHAP. VIII.

1 True repentance. 2 A Hee vnderstandeth the circumference of the heart. 3 The destruction of Iudah is prophesied for the sake of their hearts. 4 The Prophet lamenteth the

O Israel, if thou returne, I returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shall thou not remove.

2 And thou shalt b swear, The Lord lieth in truth, in iudgement, and in righteousness, and the nations shall be blessed in him, and shall glorie in him.

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

4 Break vp y your fallow ground, and sow not among the thornes: be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Iudah, and inhabitants of Ierusalem, least my wrath come forth like fire, and burne, that none can quench it, because of the wickednesse of your intentions.

5 Declare in Iudah, and shew forth in Ierusalem, and say, Blow the trumpet in the land: cry, and gather together, and say, Assemble your selves, and let vs go into strong cities.

6 Set vp the standard in Zion: prepare to fire, and say not: for I will bring a plague from the North, and a great destruction.

7 The filion is come vp from his den, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant.

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

9 And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes and the Priests shall be astonied, and the Prophets shall wonder.

10 Then said I, Ab, Lord God, surely thou hast decreed this people, and Ierusalem, saying, Ye shall haue peace, and the sword pearceeth vnto the heart.

11 At that time shall it be said to this people and to Ierusalem, A dry wind in the hie places of the wilderness commeth toward the daughter of my people, neither shall I come to cleanse.

12 A mighty wind shall come vnto me from those places, and now will I also giue sentence vpon them.

13 Behold, hee shall come vp as the clouds, and his charers shall be as tempest: his horse are lighter then eagles, woe vnto vs, for wee are destroyed.

14 O Ierusalem, with thine heart som wickednesse, that thou mayest be feared: how long shall thy wicked thoughts remaine within thee?

15 For a voyce declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention of the heathen, and publish in Ierusalem, Behold, the scourges come from a farre country, and cry out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the field, because it hath pronounced me vnto wrath, saith the Lord.

18 Thy wayes and thine intentions haue procured these things, which is thy wickednesse: therefore it shall be bitter, therefore it shall pierce vnto thine heart.

19 My belly, my belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be still: for my soule hath heard y found of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted, suddenly are my tents destroyed, and my curtaines in a moment.

21 How long shall I see the standard, and heare the found of the trumpet?

22 For my people is foolish, they haue not knowne me: they are foolish children, and haue no vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and void: and to the heauens, and they had no light.

24 I beheld the mountains: and loe, they trembled, and all the hills shooke.

25 I beheld, and loe there was no man, and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitful place was a wilderness, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord sayd, The whole land shall be desolate: yet will I not make a full ende.

28 Therefore shall the earth mourne, and the heauens above shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole cite shall see, for the noise of the horsemen and bowmen: they shall goe into thickets, and climbe vp vpon the rocks: euery cite shall be forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou doe? Though thou shalt cloathest thy selfe with Carlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee and seeke thy life.

31 For I haue heard a noyse as of a woman traouling, or as one labouring of her first child, euen the voyce of the daughter Zion that sigheth and stretcheth out her hands: woe is me now: for my soule fainteth because of the murderers.

CHAP. IX.

1 In Iudah no righteous man is found, neither among the people nor the rulers. 2 Wherefore Iudah is destroyed of the Chaldeans.

R Vnto thee and fro by the streets of Ierusalem, and behold now, and know, and inquire in the open places thereof, if yee can finde a man, or if there be any that excecute iudgement, and seeketh the quench, and I will spare it.

2 For though they say, The Lord lieth, yet doe they swear fully,

Which teepe the flutes to Ierusalem, can come out of the North: the Babylonians compassed Iudah.

9 Hee which thas the true minster are liuely touched with the calamities of the Church: so that all the parts of their body feel the griefe of their heart, albeit with zeale to Gods glory they pronounce against the people.

9 Meaning, the citizens, who h were as easily cut downe as a rent.

9 Their wickedness and police need not to be, and to be destroyed, and pulled them from God.

9 By these manner of speeches hee sheweth the horrible destruction that should come vpon the land, and also condemneth the obtuseness of the people, who repeat not at the feare of these terrible ridings, fearing that the infernall creatures are moued thereby, as if the order of nature should be changed, Isa. 13. 10. and 24. 23. Ezr. 31. 7. Joel. 2. 31. and 3. 15.

6 For his seruices sake, he will refuse to be a Church, and to praye him to earth, Isa. 2. 9.

9 Neither thy ceremonies nor thy gifts shall deliuer thee.

9 As hee prophesies were moued to pittie the destruction of their priuileges, they declared it to the people to moue them to repentance, Isa. 24. 4. Chap. 9.

a That is, wholly, and without hypocrisy, for I am not stumbling to tunc and lerne God as they doe which feare him by halves, as Hose. 7. 16.

b The field denoted the name of idoles, Psal. 64. 4. and shall with reuerence swear by the liuing God, when once ony may aduance Gods glory, and profite others, and here, by swearing hee meaneth the true religion of God.

c He willeth them to plucke vp the impietie and wicked affection and worldly respects out of their hearts, that be true feede of Gods word may be fouered therein.

d Hose. 10. 12. and this is the true circumcision of the heart, Deut. 10. 16. Rom. 2. 29. col. 3. 11.

e He warneth them of the great dangers that shall come vpon them by the Chaldeans, except they repent and turne to the Lord.

f He propheseth this to admonish them of the great danger when euer man shall prepare to face himselfe, but it shall be too late, a King. 19. 4.

g Meaning, Nebuchad-nezzar King of Babylon, a King. 24. 1.

h That is, the false prophesies, which shall be prophesied peace and securitie.

i By the false prophesies, which promised peace and tranquillitie: and thus their halfe punished their rebellious disobedience by causing them to hearken vnto lies which would not beleeue they were.

k King. 22. 3. Ezr. 14. 9. a. The first. i. The Northwinde whereby hee meaneth Nebuchad-nezzar. k But to carie away about come, and I shall.

l Meaning that Nebuchad-nezzar should come as suddenly, as a cloud that is, armed with euill. m This is spoken in the person of all true people, that is, armed with euill. n This is spoken in the person of all true people, that is, armed with euill. o Which was in the mid way betweene Dan and Ierusalem.

o Which was in the mid way betweene Dan and Ierusalem.

o Which was in the mid way betweene Dan and Ierusalem.

o Which was in the mid way betweene Dan and Ierusalem.

a That is, the citizens.

b Though they pretend religion and holiness, yet all is but hypocricie: for neither the law of fasting is couerted, the true religion

as a land that none inhabiteth.

9 Thus faith the Lord of hostes, They shall gather as a vine, the residue of Israel; turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares are ^k uncircumcised, and they cannot hearken; behold, the word of the Lord is vnto them as a reproach; they haue no delite in it.

11 Therefore I am full of the wrath of the Lord; I am weary with holding it: I will powre it out vpon the ^m children in the street, and likewise vpon the assembly of the yong men; for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses ⁿ with their lands, and wines also shall be turned vnto strangers, for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is given vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweet words, saying, ⁿ Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed; no, neither could they haue any shame; therefore they shall fall among the filaine; when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the ^o old way, which is the good way, and walke therein, and ye shall find rest for your soules; but they sayd, Wee will not walke therein.

17 Alas I feele watchmen ouer you, ^{which} said, Take heed to the sound of the trumpet; but they said, We will not take heed.

18 Heare therefore, ye ^q Gentiles, and thou Congregation know what is among them.

19 Heare, O earth, behold, I will canse a plague to come vpon this people, ^{euen} the fruit of their owne imaginations; because they haue not taken heed vnto my wordes, nor to my Law, but call it off.

20 To what purpose bringest thou mee? in offence from Sheba, and sweet calamus from a farre country? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus faith the Lord, Beholde, a people cometh from the ^r North country, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, & they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our hands waxe feeble: forow is come vpon vs, as the sorrow of a woman in travail.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy and feare is on euery side.

26 O daughter of my people, gnd thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne; for the destroyer shall suddenly come vpon vs.

27 I haue set ^u thee for a defence and fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitours, walking craftily; ^v they are brattle and yron, they all are destroyers.

29 The ^x bellowes are burnt; the lead is consumed in the fire; the founder melteth in vaine; for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

1 ^a Jeremiah is commanded to shew vnto the people the word of God, which trusteth in the outward defence of the Temple. 13 The euils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

The wordes that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hostes, the God of Israel, ^{*} Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in a lying word, saying, The Temple of the Lord, the Temple of the Lord; this is the Temple of the Lord.

5 For if you amende and redresse your wayes and your workes, if you execute iudgement betweene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers for euer and euer.

8 Behold, you trust in lying wordes, that cannot profit.

9 Will you steale, murder, and commit adulterie, and swear falsly, and burne incense vnto Beel, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, wherevpon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this house become a denne of theeues, wherevpon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But goe ye now vnto my place which was in Shilo, where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord, (and I rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would ye answer.)

14 Therefore now will I send, saith the Lord, the Priests flaine, and the people miserably distressed, 1. Sam. 4. 11. chap. 26. 6. That is, I neuer ceased to warne you, as I haue 2. Pet. 2. 1. If he sheweth what is the only remedie to redresse our faults; so I often God so lead vs into the way, and to obey his calling. 1. Mai. 6. 4.

14 Therefore

i He exhorteth the Babylonians to be diligent to search out all and to leave none.
k They delight to heare vaine things, and to linc vpon their eares to true doctrine.
l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 14. so he kindleth it now when he seeth that all remedies are past.
m None shall be spared.

n When the people began to leare Gods iudgements, the false prophets comforted them by flatterings, fluxing that God would find peace and not warre.
o Wherein the Patriarches and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.
p Prophets which should warne you of the dangers that were at hand.
q God tateh all the world to witnesse, and the inensible creatures, of the ingratitude of the Iewes.
r Reade 1. 1. 11. and Amos 1. 2.

f From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemy: hee speareth this in the person of the Iewes.

u Meseco, Jeremias, whom God had appointed to try out the godly from the wicked, as a founder doth the pure metall from the dross.
x All the paine and labour that hath bene taken with them, is lost.

* Chap. 25. 12.

a Beleeue not the false prophet, which say that for the Temples sake, and the sacrifices there, the Lord will preserve you, and to counsell you in your time, and your confidence.
b God lieth vpon what condition he made his promise to this Temple: that they should be as holy people vnto him, as he would be a faithful God to them.

c As theeeus hid in holes and denes, thinke themselves safe, to when you are in my Temple, you thinke to be secure with the holmes of the roofe, and that I cannot see your wickednes, Math. 23. 35.
d Because they depended so much on the Temple, which was for his promise: that he would be preicet and defend them where the Aike was, he deneth them to Gods indignement against Shilo, where the Aike had remained about 300 yeeres.

14 Therefore will I doe vnto this house, where-
upon my Name is called, wherein also yee trust;
euen vnto the place that I gaue to you, and to
your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I
haue cast out all your brethren, *euen* the whole
seed of Ephraim.

16 Therefore thou shalt not pray for this peo-
ple, neither lift vp cry or prayer for them, nei-
ther intreat me, for I will not heare thee.

17 Seest thou not what they do in the cities of
Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers
kindle the fire, and the women knead the dough
to make cakes to the Queene of heauen, and to
powre out drinke offerings vnto other gods, that
they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayth the
Lord, and not themselves to the confusion of their
owne faces?

20 Therefore thus sayth the Lord God, Be-
hold, mine anger and my wrath shall be powred
vpon this place, vpon man and vpon beast, and
vpon the tree of the field, and vpon the fruit of
the ground, and it shall burne and not be quen-
ched.

21 Thus saith the Lord of hosts, the God of Is-
rael, Put your burnt offerings vnto your sacrifices,
and eat the flesh.

22 Forke I pake not vnto your fathers, nor
commanded them, when I brought them out of
the land of Egypt, concerning burnt offerings and
sacrifices.

23 But this thing commanded I them, saying,
Obey my voyce, and I will be your God, and yee
shall be my people: and walke ye in all the wayes
which I haue commanded you, that it may be
well vnto you.

24 But they would not obey, nor incline their
eare, but went after the counsels and the stubborn-
nesse of their wicked heart, and went backward
and not forward.

25 Since the day that your fathers came vp out
of the land of Egypt, vnto this day, I haue en-
sent vnto you all my seruants the Prophets, *re-
minding* vp early every day, and sending them.

26 Yet would they not heare me, nor incline
their eare, but hardened their necke, and did worfe
then their fathers.

27 Therefore shalt thou speake all these words
vnto them, but they will not heare thee: thou
shalt also cry vnto them, but they will not an-
swere thee.

28 But thou shalt say vnto them, This is a na-
tion that beareth not the voyce of the Lord their
God, nor receiueth discipline: truth is perished,
and is cleane gone out of their mouth.

29 Cut off thine *hair*, O Ierusalem, and cast
it away, and take vp a complaint on the hie pla-
ces: for the Lord hath reiected and forsaken the
generation of his wrath.

30 For the children of Iudah haue done euill
in my sight, sayth the Lord: they haue set
their abominations in the house, whereupon my Name
is called to pollute it.

31 And they haue built the hie place of *Topheth*,
which is in the valley of Ben-Hinnom to
burne their sonnes and their daughters in the fire,
which I commanded them not, neither came it
in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shall no more be called Topheth,
nor the valley of Ben-Hinnom, but the valley of
floughter: for they shall bury in Topheth till there
be no place.

33 And the carkeises of this people shall be
meate for the foules of the heauen, and for the
beasts of the earth, and none shall fray them away.

34 * Then I will cause to cease from the cities
of Iudah, and from the streetes of Ierusalem the
voyce of mirth, and the voyces of gladnesse, the
voyce of the bridegrome, and the voyce of the
bride: for the land shall be desolate,

CHAP. VIII.

*The destruction of the Iewes. A. The Lord mooueth the
people to amendment. 10. He reprehendeth the lying
doctrine and the countenance of the Prophets & Priests.*

At that time, sayth the Lord, ye shall bring
out the bones of the kings of Iudah, and the
bones of their Princes, and the bones of the
Priests, and the bones of the Prophets, and the
bones of the inhabitants of Ierusalem out of their
graves.

2 And they shall spread them before the sunne,
and the moone, and all the host of heauen, whom
they haue loved, and whom they haue feared, and
whom they haue followed, and whom they haue
sought, and whom they haue worshipped: they
shall not be gathered nor be buried, *but* shall be
as dung vpon the earth.

3 And death shall be desired rather then
life of all the residue that remaineth of this
wicked familie, which remaine in all the places
whence I haue scattered them, sayeth the Lord of
hosts.

4 Thou shalt say vnto them also, Thus sayth
the Lord, Shall they *fall*, and not arise? shall they
turne away and not turne againe?

5 Wherefore is this people of Ierusalem *re-
turned* backe by a perpetual rebellion? they gaue
themselves to deceit, and would not reurne.

6 I hardened and heard, *but* none spke
aright: no man repented him of his wickednesse,
and saying, What haue I done? euerie one turned to
their race, as the horse rusheth into the battell.

7 Euen the fowle in the ayre knoweth her
appointed times, and the turtle, and the crane and
the swallow obserue the time of their coming;
but my people knoweth not the iudgement of
the Lord.

8 How doe ye say, We are wise, and the Law
of the Lord is with vs? Lo, certainly in vaine
made he in, the pen of the scribes is in vaine.

9 The wife men are ashamed: they are afraid
and taken: lo, they haue reiected the word of the
Lord, and what wisdom is in them?

10 Therefore will I giue their wiues vnto
others, and their fields to them that shall possesse
them: * for euerie one from the least euen vnto
the greatest is giuen to countenance, and I om
the Prophet euen vnto the Priest, euerie one dea-
leth falsly.

11 For they haue healed the hurt of the daugh-
ter of my people with sweete wordes, saying,
Peace, peace, when there is no peace.

12 Were they ashamed when they had com-
mitted abomination? nay, they were not ashamed,
neither could they haue any shame: there-
fore shall they fall among the staine: when I shall
visit them, they shall be cast downe, sayeth the
Lord,

A Theemie
for gentilesse of
gaine that is
graves, and
lay you before
those idols, which
in your life you
worshipped, to see
if they can helpe
you.

B Because of the
afflictions that
they shall feele
through Gods
iudgements.

C Is there no hope
that they will
attaine?

D They are full of
hypocricie, and
euerie one follow-
eth his owne fan-
tasy without any
consideration.

E He accuseth
them in that that
they are more igno-
rant or Gods
iudgements, than
these birds are of
their appointed
seasons to differre
the cold and heate.

F As I said, 23
The Law doeth
not profit you,
neither needed it
to haue bene writ-
ten for ought that
you haue learned
by it.

G They that seeme
to be wise, may be
shamed of their igno-
rance: for all wicked-
nesse consisteth in
Gods word.

H As I said, 23
As I said, 23
As I said, 23

I As I said, 23
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K As I said, 23
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Z As I said, 23
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As I said, 23

g I will send you
into captivity as I
have done Ephra-
im, that is, the ten
tribes.

h To assure them
that God had de-
termined with
himself to punish
their wicked-
nesse, he sheweth
that the prayers of
the godly can no-
thing moue them,
whilst they re-
maine in their ob-
stinacy against
God, and will not
use the means that
he wish to call
them to repentance.
chap. 11. 14.
i That is, they fa-
uour to the Sinne,
Moore and Stares,
which they called
the queene of hea-
uen, Chap. 44. 17.
a king-as 5.

k Shewing that it
was not his chief
purpose and intent,
that they
should offer sacri-
fices: but that they
should regard,
whereof they
were ordered: to
viz. to be ioyed
to the word as
foresaid and con-
firmation of re-
mission of finnes
in Christ: for
without the word
they were vaine
and vnprouitable.
l Which was
about fourteene
hundred yeeres.
m Reade vers. 13.

n Whereby he
sheweth that
patience ought not
to leave their
flukes in their
obstinacy: for the
Lord will venge
the wrongs of his
seruants to make
the wicked more fla-
ndrous, and to proue his
o In signe of
mourning, as Iob
1. to Micah 1. 6.
p Against whom
he had iust occa-
sion to powere out
his wrath.
q Of Topheth,
see 2. King. 23. 10.

r But commanded
the contrary, as
Leuit. 18. 21, and
2. Cor. 15. 10.

13 I will surely confound them, faith the Lord: there shall no grapes on the vine, nor figs on the fig-tree, and the leaf shall fall, and the things that I have given them shall depart from them.

14 Why doe we stay? I will smite you, I smite you, and let vs be quiet there: for the Lord our God hath put vs to silence, and given vs water with a gall to drinke, because we have sinned against the Lord.

15 * We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The weying of his horses was heard from Dan, the whole land trembled at the noyse of the weying of his strong horses: for they are come, and have denoured the land, with all that is in it, the city, and the field that dwelleth therein.

17 For behold, I will send serpents and occurrances a cony you, which will not be charmed, and they shall sting you, latre to the Lord.

18 I would to kee a counsell my selfe against sorrow, but mine heart is heavy in me.

19 Behold, the voyce of the cry of the daughter of my people *for fear of them* of a large country, is not the Lord in Zion? is not he king in her? Why have they provoked mee to anger with their golden images, and with the vanities of a thing? *god?*

20 The Lord saith: it is past, the Summer is ended, and we are not holpen.

21 I am a fore vexed for the hurt of the daughter of my people, I am heavy, and abhorment hath taken me.

22 Is there no balm? at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 2 In the knowledge of God might we surely rejoice. 3 The uncharitableness of the heart.

Oh, that mine head were full of water, and mine eyes a fountain of tears, that I might weep day and night for the shame of the daughter of my people.

2 Oh, that I had in the wilderness a cottage of wayfaring men, that I might leave my people, and go from them: for they be all adulterers, and an assembly of rebels.

3 And they bend their tongues like their bowes for lies: but they have no courage for the truth upon the earth, for they proceed from evil to worse, and they have not known mee, faith the Lord.

4 Let every one take heed of his neighbour, and trust you not in any brother: for every brother will vie deceit, and every friend will deal deceitfully.

5 And every one will deceive his friend, and will not speake the truth: for they have taught their tongue to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the mids of deceivers: because of their deceit they refused to know me, faith the Lord.

7 Therefore thus sayeth the Lord of hostes, Behold, I will smite them, and trye them: for what should I else doe for the daughter of my people?

8 Their tongue * is as an arrow that out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, faith the Lord? or shall not my soule be avenged on such a nation as this?

10 Upon the mountaines will I take up a weeping, and a lamentation, and upon the faire places will I make me a mourning, because they are burnt up: that none can passe thorn, wether, neither can men heare the voyce of the flocke: both the fowle of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, & I will make the cities of Judah waste without an inhabitant.

12 Who is it wile to understand this? and to whom the mouth of the Lord hath spoken, even he shall declare it. Why doth the land perill, and is burnt up like a wilderness, that none pasceth there? w?

13 And the Lord saith, because they have forsaken my Law, which I set before them, and have not obeyed my voyce, neither walked thereafter,

14 But I have walked after the stubbornnesse of their owne heart, and after Baalim, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and give them waters of gall to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers have known, and I will send a sword after them, till I have consumed them.

17 Thus saith the Lord of hostes, Take heed, and call for the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take up a lamentation for vs, that our eyes may cast out tears, and our eye-liddes guth out of water.

19 For a lamentable noyse is heard out of Zion, How are we defrayed, and vitally confounded, for we have forsaken the land, and our dwellings have cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and preach your daughters to mourne, and every one her neighbour to lament.

21 For death is come vnto our windows, and is entered into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, as the downe upon the field, and as the bandshell after the mower, and none shall gather them.

23 Thus sayeth the Lord, Let not the rich man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he understandeth and knoweth mee: for I am the Lord, which shew mercy, iudgement, and

with the fire of affliction.

* Psal. 28. 3.

* Jer. 12. 4.

* Jer. 12. 4.

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upon my Name is called, wherein also yee trust;
euen vnto the place that I gae to you, and to
your fathers, as I haue done vnto Shilo.

15 And I will cast y^e out of my sight, as I
haue cast out all your brethern, *euen* the whole
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16 Therefore thou shalt not pray for this peo-
ple, neither lift vp cry or prayer for them, nei-
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kindle the fire, and the women knead the dough
to make cakes to the Queene of heauen, and to
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hold, mine anger, and my wrath shall be powred
vpon this place, vpon man and vpon beast, and
vpon the tree of the field, and vpon the fruit of
the ground, and it shall burne and not be quen-
ched.

21 Thus saith the Lord of hosts, the God of Is-
rael, Put your burnt offerings vnto your sacrifices,
and eat the flesh.

22 For I spake not vnto your fathers, nor
commanded them, when I brought them out of
the land of Egypt, concerning burnt offerings and
sacrifices.

23 But this thing commanded I them, saying,
Obey my voice, and I will be your God, and yee
shall be my people: and walke ye in all the wayes
which I haue commanded you, that it may be
well vnto you.

24 But they would not obey, nor incline their
eare, but went after the counsels and the stubborn-
nesse of their wicked heart, and went backward
and not forward.

25 Since the day that your fathers came vp out
of the land of Egypt, vnto this day, I haue en-
sent vnto you all my seruants the Prophets, *re-
peating* vp early euery day, and sending them.

26 Yet would they not heare mee, nor encline
their eare, but hardened their necke, and did worke
then their fathers.

27 Therefore shalt thou speake all these words
vnto them, but they will not heare thee: thou
shalt also cry vnto them, but they will not an-
swer thee.

28 But thou shalt say vnto them, This is a na-
tion that heareth not the voyce of the Lord their
God, nor receiuech discipline: truth is perished,
and is cleane gone out of their mouth.

29 Cut off thine hair, O Ierusalem, and cast
it away, and take vp a complaint on the hie pla-
ces: for the Lord hath reiected and forsaken the
generation of his people.

30 For the children of Iudah haue done euill
in my sight, sayth the Lord: they haue set their
abominations in the house, whereupon my Name
is called to pollute it.

31 And they haue built the hie place of Topheth,
which is in the valley of Ben-Hinnom to
burne their sonnes and their daughters in the fire,
which I commanded them not, neither came it
in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shall no more be called Topheth,
nor the valley of Ben-Hinnom, but the valley of
slaughter: for they shall bury in Topheth till there
be no place.

33 And the carkeises of this people shall be
meate for the foules of the heauen, and for the
beasts of the earth, and none shall fray them away.

34 * Then I will cause to cease from the cities
of Iudah, and from the streetes of Ierusalem the
voyce of mirth, and the voyces of gladnesse, the
voyce of the briagegome, and the voyce of the
bride: for the land shall be desolate.

CHAP. VIII.

x The destruction of the Iewes. 4. The Lord manifesteth the people to amendment. 10. He reprehendeth the lying multitude and the counterfeit of the Prophets & Priests.

At that time, sayth the Lord, they shall bring
out the bones of the kings of Iudah, and the
bones of their Princes, and the bones of the
Priests, and the bones of the Prophets, and the
bones of the inhabitants of Ierusalem out of their
graves.

2 And they shall spread them before the sunne,
and the moone, and all the host of heauen, whom
they haue loved, and whom they haue serued, and
whom they haue followed, and whom they haue
fought, and whom they haue worshipped: they
shall not be gathered nor be buried, but shall be
as dung vpon the earth.

3 And death shall be desired rather then
life of all the residue that remaineth of this
wicked familie, which remaine in all the places
where I haue scattered them, sayth the Lord of
hosts.

4 Thou shalt say vnto them also, Thus sayth
the Lord, Shall they fall, and not arise? shall they
turne away and not turne agayne?

5 Wherefore is this people of Ierusalem? re-
ned backe by a perpetual rebellion? they gaue
themselues to deceit, and would not reuert.

6 I hardened and heard, but none spke
aright: no man repented him of his wickednesse,
what haue I done? euery one turned to
their race, as the horse rusheth into the battell.

7 When the flocke in the ayre knoweth her
appointed times, and the turtle and the crane and
the swallow obserue the time of their coming,
but my people knoweth not the iudgement of
the Lord.

8 How doe ye say, We are wise, and the Law
of the Lord is with vs? Lo, certainly in vaine
made he it, the pen of the scribes is in vaine.

9 The wife men are ashamed: they are afraid
and taken: loe, they haue reiected the word of the
Lord, and what wisdom is in them?

10 Therefore will I giue their wines vnto
others, and their fields to them that shall possesse
them: * for euery one from the least euen vnto
the greatest is giuen to counterfeits, and from
the Prophet euen vnto the Priest, euery one dea-
leth falsly.

11 For they haue healed the hurt of the daugh-
ter of my people with sweete wordes, saying,
Peace, peace, when there is no peace.

12 Were they ashamed when they had com-
mitted abomination? nay, they were not ashamed,
neither could they haue any shame: there-
fore shall they fall among the slaine: when I shall
visit them, they shall be cast downe, sayth the
Lord.

*a The enemies
of Ierusalem shall
gaine shall rise
vpon graves, and
lay you before
those idoles, which
in you: yee you
worshipped, to see
if they can helpe
you.*

*b Because of the
afflictions that
they shall feele
through Gods
iudgements,*

*c Is there no hope
that they will
returne?*

*d They are full of
hyocritie, and
curry one follow-
ing his owne fantasie
without any
consideration.*

*e He accuseh
them in that that
they are more igno-
rant of Gods
iudgements, then
these birds are of
their appointed
seasons to discern
the cold and heat.*

*f As I said
in the Law doeth
not profit you,
neither needed it
to haue beene writ-
ten for ought that
you haue learned
by it.*

*g They that seeme
wise, may be ashamed
of their igno-
rance: for all wis-
dome consisteth in
Gods word.*

** Ifa. 56. 11 chap. 54
31. and 13.
e Reader chap. 6. 14.*

*g I will send you
into captivity as I
haue done Ephraim,
that is, the ten
tribes.*

*h To assure them
that God had deter-
mined with him-
selfe to pu-
nish their wicked-
nesse, be shewing
that the prayers of
the godly can co-
ming vnto him,
whiles they reme-
mber in their obli-
uion against
God, and will not
use the means that
he hath to call
them to repentance.
Gasp. 11. 14.
and 15. 11.
i That is, they fa-
uoured to the Sinne,
Moore and Stares,
which they called
the queene of hea-
uen. Chap. 45. 17.
a. King. 23. 5.*

*k Shewing that it
was not his chiefe
purpose and intent,
that they
should offer sacri-
fices, but that they
should be true,
whereof they
were ordained: to
wit, to be layed
to the word as
feales and co-
firmations of re-
mission of finnes
in Carits: for
without the word
they were vaine
and vnpotent.
l Which was
about foureteen
hundred yeres.
m Reader. 13.*

*n Whereby he
sheweth that the
pastors ought not
to leaue their
flocks in their
oblivion: for the
Lord will venge
the meane of his ser-
uants to make the
wicked more faultie,
and to proue his
o In signe of
mourning, 11. Job
1. 10. Mich. 1. 6.
p Against whom
he had int occasion
to powre out
his wrath.
q Of Topheth,
saith 2. King. 23. 10.*

*y But commanded
the contrary, as
Leuit. 18. 31. and
22. 2. Deut. 18. 10.*

13 I will surely confound them, faith the Lord: there shall no grapes on the vine, nor figs on the fig-tree: and the leaf shall fall, and the things that I have given them shall depart from them.

14 Why do we stay? I will smite you, ye elves, and let vs enter into the flong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and given vs water with gall to drinke, because we have sinned against the Lord.

15 * We looked for peace, but no good came, and for a time of heat, and behold troubles.

16 The noying of his bowes was heard from Dan, the whole land trembled at the noie of the noying of his strong bowes: for they are come, and have deuoured the land, with all that is in it, the city, and the field that dwelt therein.

17 For behold, I will send serpents and occatrics a mong you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would I had a coufured my selfe against sorrow, but mine heart is heavy in me.

19 Behold, the voice of the cry of the daughter of my people for feare of them of a farre country, is not the Lord in Zion? is not he king in her? Why raise they prouoked mee to anger with their golden images, and with the vanities of a strange god?

20 The pearle is past, the Summer is ended, and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people, I am heavy, and abhorment hath taken me.

22 Is there no balm? at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 2 In the knowledge of God might we surely rejoice. 3 The conuersion of the heart.

Oh that mine head were full of water, and mine eyes a fountaine of teares, that I might weep day and night for the shame of the daughter of my people.

2 Oh, that I had in the wilderness as cottage of wayfaring men, that I might leaue my people, and go from them: for they be all adulterers, and an assembly of rebels.

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truth upon the earth, for they proceed from euill to worke, and they haue not known mee, faith the Lord.

4 Let every one take heed of his neighbour, and trust you not in any brother: for every brother will vse deceit, and every friend will deale deceitfully.

5 And every one will deceiue his friend, and will not speake the truth: for they haue taught their tongue to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceiturs: for because of their deceit they refuse to know me, faith the Lord.

7 Therefore thus sayeth the Lord of hostes, Behold, I will smite them, and trye them: for what should I else doe for the daughter of my people?

8 Their tongue * is as an arrow that out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, faith the Lord? or shall not my foule be auenged on such a nation as this?

10 Upon the mountaines will I take vp a weeping, and a lamentation, and upon the faire places: for the wilderness is mourning, because they are burnt vp, that none can passe throug them: neither can men heare the voyce of the flucke: both the fowle of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, & I will make the cities of Iudah waste without an inhabitant.

12 Who is a wife to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perill, and is burnt vp like a wilderness, that none pasceth throug it?

13 And the Lord saith, because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter.

14 But aue walked after the flubburnell of their owne heart, and after Basins, which their fathers taught them.

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heed, and call for the mourning women, that they may come, and lend for skilfull women, that they may come.

18 And let them make haile, and let them take vp a lamentation for vs, that our eyes may call out teares, and our eye-lidies giue out water.

19 For a lamentable noie is heard out of Zion, How are we deftroyed, and wittely confounded, for we haue forsaken the land, and our dwellings haue caft vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and preacn your daughters to mourne, and eury one her neighbour to lament.

21 For death is come vnto our windows, and is entered into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeifes of men shall lie, as the dowe vpon the field, and as the banfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the wife men glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which shew mercy, iudgement, and

with the fire of affliction.

* Psal 32

1 Signifying, that all the places about Ierusalem should be desolate.

2 Meaning, that they are all without fence and vnderstanding, and that God hath taken his spirit from them.

3 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

4 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

5 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

6 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

7 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

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30 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

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32 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

33 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

34 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

35 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

36 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

37 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

38 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

39 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

1 He speaketh in the person of the people, who when the country is consumed, will curse all the inhabitants.

2 Meaning, that they are all without fence and vnderstanding, and that God hath taken his spirit from them.

3 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

4 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

5 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

6 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

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41 He saith, that the children cannot execute minies by their fathers for both father and child if they be wicked, shall perish.

42 Reading, I will seeke you out, I will smite you, I will scatter you, I will destroy you.

o There is no place to be nor low, whereas the matter and figure of those idolatry appear not,

in the fields, and thine abominations. Wo unto thee, O Jerusalem: wilt thou not be made clean? when shall it once be?

CHAP. XIV.

1 Of the dearth that should come. 2 The prayer of the people at great mercy of the Lord. 3 The unfaithful people are not heard. 4 Of prayer, fasting, and of false prophets that seduce the people.

The word of the Lord that came unto Jeremiah, concerning the ^a dearth,

2 Judah hath mourned, and the gates thereof are desolate; they have been ^b brought to heaviness unto the ground, and the cry of Jerusalem goeth up.

3 And their nobles have sent their inferiours to the water, who came to the walles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

5 Yea, the hinde also calved in the field, and forsooke ^d it, because there was no grass.

6 And the wilde asses did stand in the high places, & drew in their wind like dragons: their eyes did fail, because there was no graile.

7 O Lord, though our iniquities testified against vs, deale ^e with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O thou hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by, to tary for a night?

9 Why art thou as a man astonished, and as ^b a strong man that cannot helpe? yet thou, O Lord, art in the midst of vs, and thy name is called upon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not re- tained their feet, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

11 Then said the Lord vnto mee, Thou shalt not pray to doe this people good.

12 When they say, I will not heare thy cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the ^f prophets say vnto them, Yee shall not see the sword, neither shall famine come upon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my name: I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination, and vanity, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets do prophesie shall be cast out in the streetes of Ierusalem, because of the famine, & the sword, and there shall be none to bury them: both they and their wives, and their finnes, and their daughters: for I will powre their wickednes vpon them.

a Which came for lacke of raine, as verse 4.
b Or, restraint.
c The word signifies to be made blacke, and to be taken for extreme sorrow.

c To wit, with affeare in token of sorrow.

d Meaning, that the brut beasts for drought were compelled to forsake their young, contrary to nature, and to goe seek water, which they could not finde.
e Which are so bare of feature, that they cannot be covered with drinking of water, but till page for the aire to refresh them.
f He weaue the way way to remede Gods plagues, which is by vniuersall confession of our finnes, and re- turning to him by repentance.

g That taketh no care for vs.
h As one that hath strength to helpe, and yet is afraid to put to his hand.
i See Chap 7. 16, and 21. 14.

j He pricteth the people, and accuseth the false prophets, which deceived them: but the Lord answered, that both the prophets, which deceived, and the people, which trusted themselves to be seduced, shall perish, Chap 23. 17, and 27. 8, 9, and 20. 5.

k Chap 23. 21 and 27. 10, 15, and 29. 9.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe ^a teares night and day with out ceasing: for the virgine daughter of my people is destroyed with a great defluction, and with a fore grieuous plague.

18 For if I goe into the held, behold the slaine with the sword: & if I enter into the citie, behold them that are sicke for hunger also: moreover, the Prophet also and the Priest go a wandring ^b into a land that they know not.

19 Haft thou vterly reiected ^c Iudah, or hath thy soule abhorred Zion? why hast thou forsaken vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lord, our wickednesse, and the iniquity of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy covenant with vs.

22 Are there any among the ^d vanities of the Gentiles, that can giue raine? or can the heauens giue showers? Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

penance which is the only meane to suruive this famine, which was the beginning of Gods plagues. p Meaning, their idols, read Chap 20. 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 bus threateneth to destroy them with foure plagues.

Then said the Lord vnto me, a Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will scatter them also in all kingdomes of the earth, ^e because of Manasse the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pittie vpon thee, O Ierusalem? or who shall be for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, sayeth the Lord, and gone backward: therefore will I brech out mine hand against thee, and destroy thee: for I am wearie with repenting.

7 And I will scatter them with the sanne ^f in the gates of te arab: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes ^g are increased by me about the sand of the sea: I haue brought vpon them, and against the assembly of the young men, a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly and speedily.

9 Shee that I hath borne ^h Iseua, hath bene made weake: her heart hath failed: the sunne hath failed: her, whiles it was day, she hath bene confounded, and ashamed, and the residue of them

i The false prophets promised peace and assurance, but Ierusalem callet to teares, and denieth for their wickednes, which is as hard, as Chap 9. 1. Lam. 1. 16, and 2. 18.
m Both high and low shall be captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude, which wrote by hypocrites, and bastard children, yet he was assured that for his promise sake he would haue still a Church, if the watch be prayeth.

o He teacheth be Church a forme of prayer to humbly humble his heart to God by such re- pentance.

p Meaning, their idols, read Chap 20. 15.

a Meaning, that if they were any man living, moored with his great zeal to ward the people, yet that he would not grant his request, forasmuch as he had determined the contrary, Ezech. 14. 14.
b Zach. 11. 9.

c The dogs, birds, and beasts should deuoure them that were slaine.

d The word signifies to runne to and fro for feare and vngovernedness of conscience, as did Cain.

e That is, I will not call be my people any more: I will plague you as I will please more.

f Meaning, the cities.
g Because I had dauid their husband.
h Or, sister.
i Shee that had many, lost all her children.
j Shee was destroyed in the midst of her prosperity.

10 These are the
Prophecies words,
completing of the
obedience of the
people, and that he
was referred to be
wicked a time;
wherein a fo be
fleweth with the
condition of
Gods ministers: to
writ, to have all the
world against them,
though they give
none occasion.
11 Which is an oc-
casion of contention
and hatred.

12 In this pletie
the Lord com-
forted me, and said
that my last dayes
should be quiet:
and by the enemy
hemeaneth here,
Nebuchadrezzar, the
captaine of Nebu-
hadnezzar, who
gaue Ieremiah the
choise either to re-
maine in his coun-
try, or to go whi-
ther he would: or
by the enemy he
meaneth the Levites,
which should af-
fect toward know-
Ieremiahs fidelity,
and therefore fa-
uour him.

13 As for the peo-
ple, though they
flew from as you,
yet should they
not be able to
revisit the hard
yon of Baby on,
but should be led
captiues.

14 Or, *ranfame*,
O Hezekiah, not
this for deafe of
reuerence, and
wifing that God
would deliuer his
Church of them
whom hekeue to
be hardened, and
incurable.

15 I receiued them with
as great ioy, as he that is affamished, eateth meat. 16 I had
wanted a doe with the wicked, consumers of thy word, but I lamented bitterly
for thy plagues: shewing what the faithfull should do when they see tokens of
Gods anger. 17 And hath not afflied me according to the promise? wherein ap-
pareth that in the Saues of God is impetition of faith, which through impa-
tience is oft times called as Chap. 20. 7. If thou forget these, shall I confide
ration, and faithfully execute thy charge. 18 I trust to see to win the good from
the bad. 19 To wit, as my mouth hath pronounced Chap. 18, and as hee fol-
loweth, verse 20. x Conforme not thy selfe to their wickednes, but let them
follow thy godly example. y I will arme thee with an invincible strength and
courage, so that all the powers of the world shall not overcome thee.

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will I deliver vnto the sword before their ene-
mies, faith the Lord.

10 ¶ Woe is me, my mother, that thou hast
borne me a contentious man, and a man that stru-
eth with the whole earth: I have neither lent
on vsury, nor men have lent vnto me on vsury, yet
cursy one doth curse me.

11 The Lord said, Surely thy remnant shall
haue wealth: surely I will cause thine enemy to
inrease thee in the time of trouble, and in the time
of affliction.

12 Shall the yron breake the yron, and the
brasse that commeth from the North?

13 Thy substance and thy treasures will I give
to be spoiled without gaine, and that for all thy
finnes euen in all thy borders.

14 And I will make thee to go with thine ene-
mies into a land that thou knowest not: for a fire
is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and
visit me, and reuerge me of my persequers: take
me not away in the continuance of thine anger:
know that for thy sake I have suffered rebuke.

16 Thy words were found by me, and I did pre-
ace them, and thy word was vnto me ioy and re-
ioying of mine heart: for thy Name is called
upon me, O Lord God of hostes.

17 I fate not in the assembly of the mockers,
neither did I reioyce, but sat alone because of thy
plague, for thou hast filled me with indignation.

18 Why is mine humilitie continuall: and my
plague desperate and can not be healed? why art
thou vnto me as a liar, and as waters that faile?

19 Therefore thus saith the Lord, If thou re-
turne, then will I bring thee again, and thou shalt
stand before me: and if thou take away the pre-
cious from the vile, thou shalt be according to
my word: let them reuerge vnto thee, but re-
turne not thou vnto them.

20 And I will make thee into this people a
strong basen wall, and they shall fight against
thee, but they shall not preuaile against thee: for
I am with thee to saue thee, and to deliuer thee,
saith the Lord.

21 And I will deliuer thee out of the hand of
the wicked, and I will redeeme thee out of the
hand of the tyrants.

CHAP. XVI.

1 The Lord forbidding Ieremiah to marrie, sheweth him
what should be the afflictions upon Iudah. 12 The cap-
tivity of Baby on. 13 Their delinquence. 14 The cal-
ling of the Gentiles.
15 The word of the Lord came also vnto mee,
saying,
16 Thou shalt not take a wife, nor haue
sonnes nor daughters in this place.
17 For thus saith the Lord concerning the
sonnes, and concerning the daughters, that are
borne in this place, and concerning their mothers
that beare them, and concerning their fathers
that beget them in this land,
18 They shall die of deaths and diseases: they
shall not be lamented, neither shall they be buried,

but they shall be dung vpon the earth, and they
shall be consumed by the sword, and by famine,
and their carcases shall be meat for the foules of
the heauen, and for the beafts of the earth.

¶ For thus saith the Lord, Enter not into the
house of mourning, neither goe to lament, nor be
mourned for them: for I haue taken my peace
from this people, saith the Lord, their mercy and
compassion.

¶ Both the great and the small shall die in this
land: they shall not be buried, neither shall men
lament for them, nor cut themselves, nor make
themselves bald for them.

¶ They shall not stretch out the hands for them
in the mourning to comfort them for the dead,
neither shall they give them the cup of consolati-
on to drinke for their father or for their mother.

¶ Thou shalt not also goe into the house of
feasting, to sit with them to eat and to dri ke.

¶ For thus saith the Lord of hostes, the God
of Israel, Behold, I will cause to cease out of this
place in your eyes, euen in your dayes, the voyce
of mirth, and the voyce of gladnesse, the voyce of
the bridegrome, and the voyce of the Bride.

¶ And when thou shalt shew this people all
these words, and they shall say vnto thee, Where-
fore saith the Lord pronounced all this against
us? or what is our iniquitie? and
what is our sinne that wee haue committed against
the Lord our God?

¶ Then shalt thou say vnto them, Because
your fathers haue forsaken me, saith the Lord, and
haue walked after other gods, and haue serued
them, and worshipped them, and haue forsaken
me, and haue not kept my Law,

12 (¶ And I haue done worse then your fathers:
for behold, you walke euery one after the stub-
bornnes of his wicked heart, & will not heare me.)

¶ Therefore will I deliue you out of this land
into a land that ye know not, neither you nor
your fathers, and there ye shall serue other gods
day and night: for I will shew you no grace.

¶ Behold therefore, saith the Lord, the dayes
come that it shall no more be said, The Lord li-
ueth, which brought vp the children of Israel out
of the land of Egypt,

¶ But, The Lord liueth, that brought vp the
children of Israel from the land of the North,
and from all the landes where hee had scattered
them, and I will bring them againe into their land
that I gaue vnto their fathers.

¶ Behold, saith the Lord, I will send out
many sithers, and they shall fill them, and after will
I send out many hunters, and they shall hunt them
from euery mountaine, and from euery bill, and
out of the caues of the rocks.

¶ For mine eyes are vpon all their wayes:
they are not hid from my face, neither is their in-
iquitie hid from mine eyes.

¶ And first I will recompense their iniquitie
and their sinne double, because they haue defiled
my land, and haue filled mine inheritance with
their filthie actions and their abominations.

¶ O Lord, thou art my strength, and my
refuge in the day of affliction:
the Gentiles shall come vnto thee from the endes
of the world, and shall say, Surely our fathers haue
inherited lies, and vanitie, wherein there was no
profit.

¶ Shall a man make gods vnto himselfe, and
they are no gods?

b Signifying, that
the affliction should
be so great, that
one should not
haue leisure to
consult another.

c That is, should
not rent their
clothes in signe
of mourning.

d For in these
great extremities
all consolation
and comfort shall be
in vaine.

e Chap. 5, 19.

f Because the wic-
ked are as vipers
rebellious, and dis-
semble their owne
sinnes, and murmur
against Gods iudge-
ments, as though he
had not iust cause to
punish them, &c.
g I shew him what
to ascribe.

* Chap. 7, 26.
* Chap. 23, 7.

i Signifying the
benefit of their de-
liverance out of
Babylon should
be so great, that it
should abolish the
remembrance of
their deliuerance
from Egypt: but he
hath hereby
respect to the spiri-
tuali deliuerance
vnder Christ.

g By the sithers and
hunters are meant
the Babylonians
and Caldeans, who
should deliuey them
in such sort, that if
they escaped the
ones, the other
should catch them.

h That is, their
sonnes and daugh-
ters, which they
offered to Molech.

i He wondred at
the great mercy of
God in this deli-
uerance, which shall
not only extend to
his posterity, but also
to the Gentiles,
k Our fathers
were most vile
idolaters, therefore
it cometh only of
Gods mercy, that he
performeth his pro-
mise, and hath not
utterly call'd vs off.

I They shall once againe feele my power, and mercie for their deluſion, that they may leaue to worſhip me.

21 Beholde, therefore I will this once teach them: I will ſhewe them mine hand and my power, and they ſhall know that my Name is the Lord.

CHAP. XVII.

1 The ſervantſhip of the Levies. 2 Curſed be thoſe that put their confidence in man. 3 Man's heart is wicked. 4 God is the ſearcher of the heart. 5 The living waters are forſaken. 6 The right keeping of the Sabbath is commended.

The ſinne of Judah is written with a pen of yron, and with the point of a diamond, and graven upon the table of their heart, and upon the hornes of your altars.

2 They remember their altars as their children, with their grooves by the greene trees upon the high hills.

3 O my mountaine in the field, I will giue thy ſubſtance, and all thy treasures to be ſpoyled, for the ſinne of thy high places throughout all thy borders.

4 And thou ſhalt reſt, and in thee ſhall be a reſt from thine harriage that I gave thee, and I will cauſe thee to ſerue thine enemies in the land, which thou knoweſt not: for yee haue kindled a fire in mine anger, which ſhall burne for euer.

5 Thus ſaith the Lord, Curſed be the man that trueth in man, and maketh ſtiſt his arme, and withdraweth his heart from the Lord.

6 For he ſhall be like the heath in the wilderneſſe, and ſhall not ſee when any good cometh, but ſhall inhabit the parched places in the wilderneſſe, in a ſalt land, and not inhabited.

7 Bleſſed be the man that trueth in the Lord, and whole hope the Lord is.

8 For he ſhall be as a tree that is planted by the water, which ſpreadeth out her rootes by the riſer, and ſhall not ſeele when the heat cometh, but her leaſe ſhall be greene, and ſhall not care for the yeere of drought, neither ſhall ceale from yeelding fruit.

9 The heart is deceitfull and wicked aboute all things, who can know it?

10 I the Lord ſearch the heart, and trie the reins, euen to giue every man according to his wayes, and according to the fruite of his works.

11 As the Patriarch gathereth the young, which ſhee hath not brought forth: ſo he that getteth riches, and not by right, ſhall leaue them in the middes of his dayes, and at his end ſhall be a foole.

12 As a gloriouſe throne exalted from the beginning, ſo is the place of our Sanctuary.

13 O Lord, the hope of Iſrael, ſay that forſake thee, ſhall be confounded: they that depart from thee, ſhall be written n in the earth, becauſe they haue forſaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I ſhall be whole: a ſaue mee, and I ſhall be ſaued: for thou art my praye.

15 Behold, ſay they vnto me, Where is the word of the Lord? let it come now.

16 But I haue not thruſt in my ſelfe for a paſſour after thee, neither haue I defired the day of miſeric, thou knoweſt that which came out of my lips was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduerſitie.

18 Let them be confounded, that perſecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduerſitie, and deſtroy them with double deſtruction.

19 Thus hath the Lord ſaid vnto me, Goe and ſtand in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ieruſalem,

20 And ſay vnto them, Heare the word of the Lord, yee Kings of Iudah, and all Iudah, and all the inhabitants of Ieruſalem, that enter in by theſe gates.

21 Thus ſaith the Lord, Take heede to your ſoules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ieruſalem,

22 Neither carie forth burdens out of your houſes in the Sabbath day: neither doe yee any worke, but ſanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes ſtiſſe, and would not heare, nor reſcuse correction.

24 Neuertheleſſe, if ye will heare me, ſaith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but ſanctifie the Sabbath day, ſo that ye do no worke therein,

25 Then ſhall the Kings and the Princes enter in at the gates of this citie, and ſhall ſit vpon the throne of David, and ſhall ride vpon charets and vpon horſes, both they and their princes, the men of Iudah, and the inhabitants of Ieruſalem: and this citie ſhall remaine for euer.

26 And they ſhall come from the cities of Iudah, and from about Ieruſalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which ſhall bring burnt offerings, and ſacrifices, and meat offerings, and incenſe, and ſhall bring ſacrifice of praife into the houſe of the Lord.

27 But if ye will not heare me to ſanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ieruſalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall deuoure the palaces of Ieruſalem, and it ſhall not be quenched.

CHAP. XVII.

1 God ſeweth by the example of a potter, that it is in his power to diſpoſe of his ſerued. 2 The conſpiration of the Levies againſt Jeremias. 3 His prayer againſt his aduerſaries.

The word which came to Jeremias from the Lord, ſaying,

2 Arife and go downe into the potters houſe, and there ſhalt I ſhew thee my words.

3 Then I went downe to the potters houſe, and beheld, he wrought a worke on the wheelles.

4 And the veſſel that he made of clay, was broken in the hand of the potter, ſo he returned, and made it another veſſel, as ſeemed good to the potter to make it.

5 Then the word of the Lord came vnto me, ſaying,

o The wicked ſay that my prophetic ſhall not come to paſſe, becauſe thou deſerteſt the time of thy vengeance.

p I am afflied of my vocation, and therefore know that the thing which thou ſpeaketh by me, ſhall come to paſſe, and that I ſpeake not of any worldly affliction.

q How ſoever the wicked deale rigorouſly with me, yet let me haue comfort ſo there.

r Reade Chap. xi. 10.

s Whereas thy doctrine may be better vnderſtood both of high and lowe.

t By naming the Sabbath day, be commended the thing that it ſhould be ſanctified: for if they tranſgreſſed in the ceremony, they muſt needs be culpable of the ſinne, ſaith Exod. 31. 13. and by the breaking of ſuch one commandment, he maketh them tranſgreſſors of the whole lawe, for ſo much as the firſt and ſecond are ſo connected becauſe.

* Chap. 22. 4.

u As the potter hath power over the clay, ſo may he will, or to breake them, when he hath made them: ſo haue I power ouer you to doe with you as ſeemeth good to me, ſaith Jer. 18. 6. and 19. 5.

v As the potter hath power over the clay, ſo may he will, or to breake them, when he hath made them: ſo haue I power ouer you to doe with you as ſeemeth good to me, ſaith Jer. 18. 6. and 19. 5.

w As the potter hath power over the clay, ſo may he will, or to breake them, when he hath made them: ſo haue I power ouer you to doe with you as ſeemeth good to me, ſaith Jer. 18. 6. and 19. 5.

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ap As the potter hath power over the clay, ſo may he will, or to breake them, when he hath made them: ſo haue I power ouer you to doe with you as ſeemeth good to me, ſaith Jer. 18. 6. and 19. 5.

a The remembrance of their contempt of God cannot puffe, albeit for a time he deſerre the puniſhment, for it ſhall be maniſeſt to men and Angels.

b In ſtead of the Law of God, they haue written in their hearts, and all abominations to their heart.

c Your finnes appeare in all the altars that you haue erected to idoles. d Some reade, ſo that their children remember their altars, that is, follow their fathers wickedneſſe.

e Zion that was my mountaine, ſhall now be left as a waſte held. f Becauſe thou wouldſt not giue the land reſt, at ſuch times, dayes, and yeeres as I appointed, thou ſhalt be carried away, and it ſhall reſt for lacke of labourers.

g The Levies were giuen to worldly policies and thought to make themſelves strong by the friendſhip of the Egyptians.

h As 31. 3. and ſtrangers, and in the meane ſeaſon did not depend on God, and therefore he denoueth Gods playes.

i They preſente conſumptible man to God, which is immortal, ſaith 1. 2. 12. Cap. 4. 5. 7.

k Reade Pfal. 139.

l Becauſe the Patriarch haue euer ſo deſired to deſire of their things,

m He ſeweth that their wicked imaginations deſerue them, and bring them to theſe inconueniences, that God will examine their deſideries by the malice of their hearts. n Sam. 16. 7. i Chron. 28. 9. Pfal. 7. 10. Chap. 10. 20. 21. Reuel. 1. 13. k As the Patriarch by calling gathereth others which follow him: when they ſee that hee is not their damage: ſo the courteous man is forſaken of his riches, becauſe he cometh by them ſuddenly.

o Showing that the godly ought to glory in nothing, but in God, who doth exalt him, and haue left a ſigne of his fauour in the Temple. m That comes that hee ſeemeth to be ſecond in the booke of life. n He deſireth God to preferre him that hee fall not into temptation, conſidering the great contempt of Gods word, and the multitude that fall from God.

6 O house of Israel, cannot I doe with you as this potters saith the Lord: behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation against whom I haue pronounced, turne from their wickednes, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne, ye therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubbornnes of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the frowe of Lebanon, which cometh from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden.

16 To make their land desolate, and a perpetual derision, so that euery one that passeth thereby shall be astonished and wagge his head.

17 I will scatter them with an East winde before the enemy: I will leaue them the backe, and for the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the tongue, and let vs not giue heed to any of his words.

19 Hearken vnto mee, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the sword, & let their wives be robbed of their children, and be widowes: and let their husbands be put to death, and let their young men be slaine by the sword in the battell.

22 Let the cruell be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me: tendest to death: forgive not their iniquitie, neither put our their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

See propheticall the destruction of Ierusalem for the contempt and spising of the word of God.

Thus said the Lord, Goe, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the East gate: and thou shalt preach there the words, that I shall tell thee.

3 And shalt say, Heare yee the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoener heareth, his eares shall bingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knowne, ner the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offings vnto Baal, which I commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeles will I giue to be meat for the foules of the heauen, and to the bestes of the field.

8 And I will make this citie desolate, and an hissing, so that euery one that passeth thereby, shall be astonished and hiss because of all the plagues thereof.

9 And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues, shall hold them frait.

10 Then shalt thou breake the bottell in the sight of the men that with thee,

11 And shalt say, vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaken a potters vessel, & that cannot be made whole againe, and they shall burie them in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose roofes they haue burnt incense vnto all the hostes of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophete, and he stood in the court of the Lords house, and said to all the people,

Or, take of the iunnes.

By Kings here and in other places are meant consellers and gouernours of the people: which be called the ancients, ver. 1. Reside of this phrase, 1. Sam. 3. 12.

Whereby is declared, that whosoever is not commanded by Gods word touching his seruice, it is against his word. Reside Chap. 7. 31. and a King. 10. 12.

Chap. 13. 16. and 19. 13. and 50. 13.

Deut. 28. 53. Lament. 4. 10.

This visible signe was to confirme them touching the plague of his plague, which the Lord threatened by his Prophets.

He noteth the great rage of the idolaters, which left no place free from their abominations, inasmuch as they polluted their owne houses therewith, as we see they among the Papists.

Reside Duar, 2. 1.

When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordained in his secret counsell: but when he threateth, it is a calling to repentance, and when he giveth man grace to repent, the threatening (which euery contemner of a condition in) taketh no place: and this the Scripture calleth repentance in God, because it is his power to make iudgement. As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will. As no man that hath thirst refused fresh conduit waters, which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at straungers and leaue God which was present with them. That is, the way of returne which God had taught by his law. Reside Chap. 6. 16. I will shew mine anger, and not my fauour toward them. Thus argument the wicked haue euerted against the seruants of God. The Church cannot erre: we are the Church, and therefore whosoever speaketh against vs, they ought to die. 1. King. 22. 24. Chap. 7. 4. and 20. 2. Malac. 2. 9. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowne by the grace of the hely Ghost. He leaues himselfe blind, and accuse him: for we shall be beleued. Seeing the oblique malice of the avaritians, who by great lawfully more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their destruction, because he knewe that it should lead to Gods glory, and profit of his Church.

17 Thus saith the Lord of hostes, the God of Israel, Behold, I will bring upon this city, and upon all her towne, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

C H A P. XX.

a Jeremias is senten and cast into prison for preaching of the word of God. *b* He prophesieth the captiuitie of Babylon. *c* He complaineth that there is a mocking flocke for the word of God. *d* He is compelled by the spirit to preach the word.

When Pasbur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Jeremias prophesied these things,

2 Then Pasbur smote Jeremias the Prophet, and put him in the stocks that were in the hig gate of Benjamin, which was by the house of the Lord.

3 And on the morning, Pasbur brought Jeremias out of the flockes. Then said Jeremias vnto him, The Lord hath not called thy name Pasbur, but *Magor-misabib*.

4 For thus saith the Lord, Behold, I will make thee to be a terror to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and hee shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah I will giue into the hand of their enemies, which shall spoyle them, and take them away and carry them to Babel.

6 And thou Pasbur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friendes, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived mee, and I am decieued: thou art stronger then I, and hast deceived: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed a desolation: therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. I declare *sayd they*, and wee will declare it: all my familiars watched for mine halting, saying, It may be that he is deceiued: so we shall perauile against him, and we shall execute our vengeance vpon him.

11 *8* But the Lord is with mee like a mighty giant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and I shalbe greatly confounded: for they haue done wrofully, and their curstling shame shall neuer be forgotten.

12 * But, O Lord of hostes, that thyself the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the

hand of the wicked.

14 *9* Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide,

17 Because he hath not flaine mee, *scen* from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

C H A P. XXI.

The prophesieth that Zedekiah shalbe taken, and the citie burned.

The worde which came vnto Jeremias from the Lord, when king Zedekiah sent vnto him Pasbur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 * Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may turne vs from vs.

3 Then said Jeremias, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherein ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.

9 * He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this city, for euill and not for good, saith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 Oboue of Dauid, Thus saith the Lord, Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, least

b How the children of God are overcome in this battell of the flesh and the Spirit, and into what inconueniences they fall till God raise them vp againe: read Iob 3. 1. and Chap. 17. 10.

c Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25.

k Meaning, that the fruit thereof might neuer come to profit.

a Not that the King wastonned with repenence of his sinnes, and so fought to God, as did Hzekiah, when he sent for Haiah, 2. K. 19. 1. Ha. 37. 2.

b But because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 18. *c* To witte, from your enemies to deliuer you from felicity.

c By yielding or your liues to Nebuchad-nezzar.

d By resisting him.

* Chap. 38. 2.

e A thing rescued from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5.

* Chap. 22. 3. *f* Be diligent to do iudice.

a Thus we see that the thing which neither the King, nor the princes, nor the people durst enterpriue against the Prophets of God, this Priest as a chiefe instrument of Satans craft attempted, read Chap. 13. 13. *b* Or, farre round about.

b which haue suffered themselves to be abused by false prophesies.

c Herein appeareth the impietie, which oftentimes ouercometh the seruants of God, when they see not their labours to profit, and also feele their owne weakness, read Chap. 15. 18. *d* Thou didst thinke me forth to my worke against my will.

e He sheweth that he did his office in that he reproued the people of their vices, and the sinners with Gods iudgements: but because hee was decided and persecuted for this, he was discouraged, and thought to haue ceased to preach, so that Gods spirit did force him thereto.

f Thus the enemies conspired together to know what he should say, but they were deceived, read I. 29. 21.

g Here he sheweth how his faith did reuise against reuice, and fought with the Lord for strength.

* 1. Sam. 26. 7. 1. Chron. 25. 9. *h* Psalme 7. 9. Chap. 11. 22. and 17. 10.

^g Meaning, Ierusalem which was builded part on the hill, and part in the valley, and was compassed about with mountains.
^h That is, in the houses thereof, which stood as thick as trees in the forest.

least my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your works.

13 Behold, I come against thee, O inhabitant of the valley, and rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your works, saith the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

^a He exhortheth the King to iudgement and righteousness.
^g Why Ierusalem is brought into captivity. ⁱ The death of Shallum the sonne of Iosiah is prophesied.

Thus sayd the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.

2 And say, Heare the word of the Lord, O King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, * Execute yee iudgement and * righteousness, and deliuer the oppressed from the hand of the oppressor, and vex not the stranger, the fatherlesse, nor the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon chariots and vpon horses, both he and his seruants and his people.

5 But if yee will not heare these wordes, I swear by my selfe, sayn the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art * Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will prepare destroyers against thee euery one with his weapons, and they shall cut downe thy chiefe cedars, and cast them in the fire.

8 And many nations shall passe by this city, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moued for them: but weepe for him that goeth out: for hee shall returne no more, nor see his native country.

11 For thus saith the Lord, As touching ^b Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue ledde him captive, and shall see this land no more.

13 ¶ Who vnto him that buildeth his house by * righteousness, and his chambers without equitie: nee vish his neighbour without wages, and giueth him not for his worke.

14 He sayth, I will build me a wide house and large chambers: so he will make himselfe large windows, and feeling with cedar, and paint

them with vermillion.

15 Shalt thou reigne, because thou clovest thy selfe in Cedarist? dost thou ^b father eate and drinke and prosper, when hee excused iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, hee prospered: was not this because hee knew me, saith the Lord?

17 But thine eyes and thine heart are but one: ly for thy countenance, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament ⁱ him, saying, Ah, my brother, or ah sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 He shall be buried, as an asse ^m is buried, euen drawn and cast forth without the gates of Ierusalem.

20 ¶ Goe vpon ⁿ Lebanon, and cry: sheweth in ⁿ Baſan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saydest, I will not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, ^p and thy louers shall goe into captivity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in traualle?

24 As I liue, saith the Lord, though ^r Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou searest, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Cedars.

26 And I will cause them to come thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there shall ye die.

27 But to the land whereto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a deliſed and broken idole? or as a vessel, wherein is no pleasure? wherefore are they caried awy, hee and his feede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this: man destitute of children, a man that shall not prosper in his dayes: for these shall be no man of his feede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

And therefore was iustly depriue I of the kingdome. ^f Hee flourisheth that ^g posteritie shall be the seede of his iust plaine, as though it were ree in his own possession. ⁱ Not that hee had no children (for after that hee begate Salathiel in the captivity, Math. 1, 12) but that none should reigne after him as King.

CHAP. XXIII.

^x Against false pastors: A prophesie of the great Pastors Iudas Christ.

^k Meaning, Iosiah, who was not giuen to ambition and superbiety, but was content with mediocrity, and did only delight in setting forth Gods glory, and to doe iustice to all.

^l For euery one shall be able enough to lament to himselfe.

^m Not honorably among his fathers, but as carious are cast in a hole, because they had no way to not infame, reade 2.

ⁿ King 24, 9. Iosephus Antiq. 10, 8. Which cause the enemy flew him at the time, and commanded him to be cast before the wales, vntill, lookes Chap. 36, 10.

^o To call to the Assyrians for helpe.

^p For this was the way of Iudas to Assyria, whereby is meant that all helpe should faile: for the Chaldeans haue subdued both them and the Egyptians.

^q Both thy governors and they that should helpe thee, shall vanish away as winde.

^r To say that art built of the fane Cedars trees of Lebanon.

^s Who was called Iehoiakim, or Iosiah, whom hee calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid.

^t To say that art built of the fane Cedars trees of Lebanon.

^u Who was called Iehoiakim, or Iosiah, whom hee calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid.

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^w Who was called Iehoiakim, or Iosiah, whom hee calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid.

^x Against false pastors: A prophesie of the great Pastors Iudas Christ.

^y Against false pastors: A prophesie of the great Pastors Iudas Christ.

^z Against false pastors: A prophesie of the great Pastors Iudas Christ.

^{aa} Against false pastors: A prophesie of the great Pastors Iudas Christ.

^{ab} Against false pastors: A prophesie of the great Pastors Iudas Christ.

^{ac} Against false pastors: A prophesie of the great Pastors Iudas Christ.

^{ad} Against false pastors: A prophesie of the great Pastors Iudas Christ.

a Meaning, the
Pious, courteous
and false prophets,
as Ezek. 34, 2.
b For the which
I have especial
care, and have pre-
pared good pas-
tures for them.
c Whole change
is to feed the
flocke, but they
eat the fruit the o-
f. E. 4. 23, 24.
d Thus the Pio-
phets use vie to
mixe the promises
with the threaten-
ings, least the god-
ly will be too
much beaten
dove, & there-
fore be they with
how God will gather
his Church
after such disposition.
e This prophesie
is of the ruin
of the Church in
the time of false
Christ, who is the
true branch, & see
Isa. 11, 1. and 45, 8.
chap. 33, 15. dan. 9, 24
* Chant. 33, 18.
* Read Chap. 16, 14.

Woe be unto the pastors that destroy and scatter the sheep of my pasture, sayth the Lord.
2 Therefore thus sayth the Lord God of Israel unto the pastors that feede my people, Yee have scattered my flocke, & thrust them out, and have not visited them: behold, I will visite you for the wickednesse of your workes, sayth the Lord.

3 And I will gather the remnant of my sheep out of all countries, whither I had driven them, and will bring them againe to their foldes, and they shall grow and increase:

4 And I will set up shepherds over them, which shall feed them: and they shall dread no more, nor be afraid, neither shall any of them be lacking, sayth the Lord.

5 Behold, the dayes come, sayth the Lord, that I will raise vnto David a righteous branch, and a King shall reigne and prosper, and shall execute iudgement and iudice in the earth.

6 In his dayes Iudah shall be saved, and Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousness.

7 Therefore behold, the dayes come, sayth the Lord, that they shall no more say, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

8 But the Lord lieth, which brought vp and led the seede of the house of Israel out of the North country, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath overcome) for the pretence of the Lord: and for his holy wordes.

10 For the land is full of adulterers, and because of oathes the land mourneth, therefore the places of the wilderness are dried vp, and their course is euill, and their force is not right.

11 For both the Prophet and the Priest doe wickedly: and their wickednesse haue I found in mine house, sayth the Lord.

12 Wherefore their way shall be vnto them as slippery way in the darkness: they shall be driven forth and fall therein: for I will bring a plague vpon them, even the yere of their visitation, sayth the Lord.

13 And I have seene foolishnesse in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem filthines: they commit adulterie and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all vnto mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus sayth the Lord of hostes concerning the prophets, Behold, I will feede them with wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus sayth the Lord of hostes, Heare not the words of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath fayd, Yee shall haue peace: and they say vnto every one that walketh after the stubbornnesse of his owne heart, No euill shall come vnto you.

18 For who hath stood in the counsell of the Lord that he hath perceived, and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes yee shall vnderstand it plainly.

21 * I haue not lent these prophets, sayth the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and I had declared my words to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, sayth the Lord, and not a God farre off?

24 Can any hide himselfe in secret places, that I shall not see him, sayth the Lord? Doe not I fill heauen and earth, sayth the Lord?

25 I haue heard what the prophets sayd, that prophesied lyes in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Doe the prophets delight to prophesie lyes, even prophesying the deceit of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they tell every man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him tell a dreame, and he that hath my word, let him speake my word faithfully: what is the chaffe to the wheat, sayth the Lord?

29 Is not my word euill like a fire, sayth the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I will come against the prophets, sayth the Lord, that shall make my word euill one from his neighbour.

31 Behold, I will come against the prophets, sayth the Lord, which haue sweet tongues, and say, * He lyeth.

32 Behold, I will come against them that prophesie filse dreames, sayth the Lord, and doe tell them, and cause my people to erre by their lyes, and by their batteries, and I sent them not, nor commanded them: therefore they bring no prout vnto this people, sayth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the burden of the Lord; thou shalt then say vnto them, What burden? I will euen forsake you, sayth the Lord.

34 And the prophet, or the priest, or the people that shall say, The burden of the Lord, I will not be able to false, therefore the wicked in deiding the word, would aske of the Prophet, what was the burden, as though they would say, I seeke nothing else, but to lay burdens on our shoulders: and thus they reuiled the word of God as a grievous burden. c Because this word was brought to contempt and derision, he will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reverence, what sayth the Lord?

o Reads Chap. 6, 14, and 34, 11.
p Thus they did
indeed, Ieremie, as though the
word of God were
not revealed vnto
him, so also spake
Zacharias, who said
chab. 1, Kin. 24, 14.

q Both that God
hath sent me, and
that my wordes
shall be true.
* Chap. 14, 13, 14
and 47, 15, and
49, 5, 6.

r He lieth, the
difference be-
tweene the true
Prophets and the
false, betweene
the hearing and
the true minister.
I doe not see
you false prophets
have forgotten my
clerk, it, and where-
fore you consume
it?

s I haue a prophesie
reueled vnto
me, as Num. 24, 6.
t Ez. 1, 1. First in
the heart of the
Prophets?

u He lieth, that
Satan raiseh
vp false prophets
to bring the peo-
ple from God.
v Let the false
prophet declare
that it is his owne
fantasie, and not
stande my word
as though it were
a chaffe to wheat
his lies.

w Meaning, that
it is sufficient
for Gods ministers
to biline from
lies, and to speake
the word of God,
but that there be
iudgement in al-
leging it, and that
it may appeare to
be a word to the
same purpose that
it was spoken,
Ezek. 3, 17, 1. cor. 13, 1. and 4, 1.
2. Tim. 2, 15.

x 2. Pet. 4, 10, 11.
y Which I set forth
in my Name that
which I haue not
commanded.
a To wit, the Lord.
b The Prophets
called their theo-
nings Gods burden,
which the hearers

g Meaning, the
false prophets
which deride the
people: wherein
appeareth his
great love toward
his nation, & see
Chap. 14, 13.
* Ez. 2, 2. I will
be as a watchman
b They came
hearing to wicked-
nesse, and seeke
vaine hope.
c My, as hyperites.
d In my temple I
found their idolatrie
and superstitions.

k They which
should haue pro-
phesied by my rods
against Samaria,
are become worse
than they.
l I thought to the
world they seeme
holly fathers, yet I
deem them as I
did these abomi-
nable cities.
m Reads Chap. 9, 14.
* Or, hyperite.

n Whiche they haue
inuered of their
owne braine.

will euen visit euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euery mans word shall be his burden: for yee haue peruerced the words of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayeth the Lord, Because yee say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore behold, I, euen I will utterly forget you, and I will forsake you, and the curse that I gaue you and your fathers, and cast you out of my presence,

40 And will bring * an euertlasting reproach vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIV.

a The vision of the baskets of figges, signifieth that part of the people should be brought againe out of captiuitie, b And that Zedekiah, and therewith the people should be carried away.

The Lord shewed mee, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had carried away captiue Iechoniah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and the cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe, and the other basket had very naughty figges, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou, Jeremiah? And I said, Figges: the good figges very good, and the naughty very naughty, which cannot be eaten, they are so euill.

4 Again the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Israel, Like these good figges, so will I know them that are carried away captiue of Iudah to be good, whom I haue sent out of this place, into the land of the Caldeans.

6 For I will let mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not root them out.

7 And I will giue them * an heart to know me, that I am the Lord, and they shall be * my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughty figges which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the rest of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for * terrible plague to all the kingdoms of the earth, and for a reproch and for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them,

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them, and to their fathers.

CHAP. XXV.

1 Hee prophesieth that they should be in captiuitie twenty yeeres, 12 And that after the twenty yeeres the Babylonians should be destroyed, 15 The destruction of all nations is prophesied.

THe word that came to Jeremiah concerning all the people of Iudah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirtieth yeere of Iosiah the sonne of Amon king of Iudah, euen vnto this day (that is the three & twentieth yeere) I word of the Lord hath come vnto mee, and I haue spoken vnto you * rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early, and sending them, but ye would not heare, nor encline your eares, to obey.

5 They d sayd, Tarme againe now euenly one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the works of your hands, and I will not punish you.

7 Neuerthelesse, yee would not heare mee, sayeth the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to me all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and continual desolation.

10 * Moreover, I will take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride, the noise of the millstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serue the king of Babel twenty yeeres.

12 And when the twenty yeeres are accomplished, I will visit the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetual desolation.

13 And I will bring vpon that land all my wordes which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great kings shall

captiuitie, a Chron. 36. 22. extra 1. 11. chap. 29. 10. dan. 9. 2. b men began at his owne house, the enemies must needs be punished most grieuously, hec. 9. 6. 1. pet. 4. 17.

d The thing which they mocke and contemne, shall come vpon them.

¶ Or, take you away.

¶ Chap. 10. 12.

a The good figges signified them that were gone into captiuitie, and so found their life, as Chap. 1. 5. and the naughty figges them that remained, which were yet subject to the sword, famine and pestilence.

b Whereby he approprieth the yielding of Iechoniah and his company, because they obeyed the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and understanding.

¶ Chap. 31. 33.

¶ Chap. 19. 17.

d Which shall therefore fail succour.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the third yeere of Iechoniah's reigne, yet that yeere is not here counted, because it was almost expired, dan. 1. 1.

b Which was the fifth yeere and the ninth month of Iechoniah's reigne.

c That is, I haue spared no diligence or labour, Chap. 7. 13.

d Hee lieth that the Prophets, wholly with one consent did labour to pull the people from those vices, which then reigned, to wit, from idolatry, and the vain confidence of men: for vnder these two all other were contained, a King. 17. 13. chap. 31. 17. and 35. 1.

e The Caldeans and all their power.

f So the wicked and Sathan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his bounty and glory.

g As the Philistines, Ammonites, Egyptians and others.

¶ Chap. 16. 9.

¶ Or, destroy.

h Meaning, that hee had and that things that should ferue vnto their feastes should be taken away.

i This reuelation was for the confirmation of his prophesie, because he told them of the time that they should enter and remaine in captiuitie.

k For feeding the idle men began at his owne house, the enemies must needs be punished most grieuously, hec. 9. 6. 1. pet. 4. 17.

1 That is, of the Babylonians, at Chap. 27. 7.

m Signifying, the execution of those that God had appointed for every one, as Psal. 75. 8. Isa. 51. 17. and this cup, which the wicked drinke, is more bitter then that which be giueth to kinde drinke, for he measureth the one by mercy, and the other by iustice.

n For now it be- ginneth, and shall be continued, till it be accomplished.

o Reade Iob 1. 1.

p Which were cities of the Philistines.

q Edom is here taken for the whole country, and Vz for a part thereof.

r As Grecia Italy and the rest of these countries. s These were people of Arabia who came of Dedan the sonne of Abraham and Keturah.

t For there were two countries so called plentifully, one the other Barren, or Desert. u Or, Paphlagia. v That is of Babylon, as Chap. 54. 1.

x That is, Ierusalem, reade vs. 12.

y Ier. 3. 16, 17. and 2. 2.

z Chap. 30. 23.

y They which are named the Lords appointments.

uen I serue themselves of them: thus will I recompense them according to their deeds, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, m Take the cup of wine of this mine indignation at mine hand, and cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and be moored, and be mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord hath sent me:

18 Euen Ierusalem and the cities of Iudah, and the kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, ^a as appeareth this day:

19 Pharaoh also King of Egypt, and his seruants, and his princes, and all his people:

20 And all the kings of the land of the Philistins, and of Ashkelon, and of Gaza, and Ekron, and the remnant of Ashdod:

21 q Edom, and Moab, and the Ammonites.

22 And all the kings of Tyros, & all the kings of Zidon, and the kings of the yles, that are beyond the sea,

23 And Dedan, and Tema, and Buz, and all that dwell in the utter most corners,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of Shebath shall drinke after them.

27 Therefore say thou vnto them, Thus sayth the Lord of hostes, the God of Israel, Drinke and be drunken, and spewe and fall, and rise no more, because of the sword, which I will send among you.

28 ^a But if they refuse to take the cup at thine hand to drinke, then tell them, Thus sayth the Lord of hostes, Ye shall certainly drinke.

29 For Ioc, x begin to plague the city, where my Name is called vpon, and should you go free? Ye shall not go quite: for I will call for a sword vpon all the inhabitants of the earth, I sayth the Lord of hostes.

30 Therefore prophesie thou against them all these words, and say vnto them, The Lord shall roare from above, and thrust out his voyce from his holy habitation: hee shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth,

31 The soundes shall come to the ends of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them: that are wicked, to the sword, I sayth the Lord.

32 ^c Thus saith the Lord of hostes, Behold, a plague shall goe forth from out of nation, and a * g ear while wind shall be raised vp from the coastes of the earth.

33 And the flaine of the Lord shall be at that day from one end of the earth, vnto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dongue vpon the ground,

34 Howle, ye shepheards, and cry, and wal- low your selues in the ashes, ye principall of the flocke: for your daies of slaughter are accom- plished, and of your disperſion, and yett shall fall like a precious vessels.

35 And the flight shall faile from the shep- herds, and the eſcaping from the principall of the flocke.

36 A voyce of the cry of the shepheards, and an howling of the principall of the flocke, shall be heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed, be- cause of the wrath and indignation of the Lord.

38 He hath taken his court, as the lyon: for their land is waste, because of the wrath of the oppressor, and because of the wrath of his indignation.

CHAP. XXVI.

2 Jeremias smother the people to reuerſe, 7 her is taken of the false prophet vs. 11, and brought to iudgment. 23 Vnto the Prophet is kisse of Ichoiakim contrary to the word of God.

I N the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah, came this word from the Lord, saying,

2 Thus faith the Lord, Stand in the court of the Lords House, and speake vnto all the cities of Iudah, which come to worlship in the Lords House, all the words that I commaund thee to speake vnto them: keepe not b a word backe,

3 If so be they will hearken, and turne every man from his euill way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus faith the Lord, If ye will not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, when I sent vnto you, both rising y early, and sending them, and will not obey them,

6 Then will I make this House like a Shiloh, and will make this citie a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Ieremias speaking these words in the House of the Lord.

8 Now when Ieremias had made an end of speaking all that the Lord had commaunded him to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and said, Trow thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This House shall be like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Ieremias in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the kings house into the House of the Lord, and sat downe in the entrie of the new gate of the Lords House.

11 Then spake the Priests, and the Prophets vnto the Princes, and to all the people, saying, This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Ieremias vnto all the Princes, and to all the people, saying, The Lord hath sent mee to prophesie against this House and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

ye that are chiefe rulers, and gouernours.

a Which are most easily broken. b It shall not be able them to seeke to flee.

† Ebr. peaceable.

d That is, in their place of the Temple, where the people resort out of all Iudah to sacrifice.

e To the intent that they should pretend no ignorance at Act. 20. 17. c Reade Chap. 18. 8.

d Reade Chap. 7. 12. e So that when they would curse any, they shall say, God do to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psa. 132. 14, that hee would for euer remaine there, the hypo- crites thought this Temple could neuer perish, and the people thought it blasphemous to speake against it.

g March. 25. 61. Acts 6. 25. not considering that this was the name of the Church, where God will remaine for euer.

h So called, because it was repaired by Iosiah, a King. 15. 35.

i Ebr. judgement of death bringing to this man.

k He hath sheweth the curse of his doings plainly, and also threateneth them that they should not be gualle, though they should not burn to death, but beare greater vengeance vpon their backs.

your works, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 A. For me, b. I am in your hands: doe with me as ye did ke good, and right:

15 But know ye for certaine, if that ye put me to death, ye shall finally bring innocent blood vpon your felles, and vpon this city, and vpon the inhabitants thereof: for of a truth the Lord hath sent me vnto you, to speake all these words in your eares.

16 Then said the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then toke vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morasthite * prophesied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostis, Zion shall be plowed like a field, and Ierusalem shall be an heape, and the mountaine of the house shall be as the nine places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against him? Thus might we procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, Iona Vrijah the sonne of She-mariah, of Kirjath-Iarem, who prophesied against this city, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the king sought to slay him. But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the king! sent men into Egypt, euen Elnathan the sonne of Achibor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him vnto Iehoiakim the king, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Ieremiah, so that he should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

1 Ieremiah at the commandment of the Lord sendeth bonds to the King of Iudah and to the other Kings that were nere, whereby they are monished to be subiect vnto Nebuchadnezzar. 2 He warneth the people, and the kings & rulers that they beleue not false prophesies.

IN the beginning of the teigne of Iehoiakim the sonne of Iosiah king of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee b bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrs, and to the king of Zidon, by the hand of the messengers which

come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their matters, Thus saith the Lord of hostis, the God of Israell, Thus shall ye say vnto your matters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by my outstretched arme, and nature: giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchadnezzar the king of Babilony, a seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, in this daye of mine, and his sonnes sonnes vntill the very time of his land come also: then many nations and great kings shall serue themselves of him.

8 And the ozon and kingdomes which will not serue the fame Nebuchadnezzar king of Babilon, and that will not put their necke vnder the yoke of the king of Babel, the few nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your incanters, nor your forerers which say vnto you thus, Ye shall not serue the king of Babel.

10 For they prophesy a lie vnto you to caste you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these words, saying, Put your necks vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Ye shall not serue the king of Babel: for they prophesy a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophesy a lie in my Name, that I might cast you out, & that ye might perish, both you, and the Prophets that prophesy vnto you.

16 ¶ All I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesy vnto you, saying, Behold, * the vessels of the house of the Lord shall now shortly be brought againe from Babel: for they prophesy a lie vnto you.

17 Deate them not, but serue the king of Babel, that ye may liue: wherefore should this city be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them * intreate the Lord of hostis, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saith the Lord of hostis, concerning the * pillars, and concerning the sea, and concerning the bales, and concerning the residue of the vessels that remaine in this city,

20 Which Nebuchadnezzar King of Babel tooke not, when he caried * away captiue Ieremiah

* Mich. 1, 1. and 3, 12. 2 That is, of the House of the Lord, to wit, Zion, and thence examples the godly alledged to de- lude Ieremiah out of the Priests hands, whose rage else would not haue bene satisfied, but by his death. 3 So that the city was not destroyed, but by miracle was deliuered out of the hands of Saneherib. 4 Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they perseute nothing but prouoke Gods iudgement to smite the more. 5 As in the first Hezekiahs example is to be followed, so in this other Iehoiakims act it is to be abhorred: for Gods plague did light on him, and his house-beld. 6 Which declareth that nothing could haue appeased their fury, if God had not mooued this noble man to stand valiantly in his defence.

d Meaning, Euil-metoadach, and his soune Beithzar. e They shall bring him vnto a king, done in Ierusalem; as Chap. 37, 14.

* Chap. 14, 1, and 23, 11. and 29, 9. f Chap. 28, 3. g Which were taken when Nebuchadnezzar was led captiue into Babel.

g For it was not exactly the Prophets office to heare the word of God, but also to pray for the sinnes of the people. Gen. 18, 7. which these could not doe because they had no expresse word: for God had pronounced the country.

nath the Sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah, and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shalbe vntill the day that I visit them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophesie of Haniah, 2 Ieremiah vt-
prophet Haniah, and prophesie.

AND that same yeece in the beginning of the
reigne of Zedekiah King of Iulan, in the
b fourth yeece, and in the first moneth, Haniah
the sonne of Azur the proper, which was of Gi-
beon, spake to me in the house of the Lord in the
prefence of the Priests, and of all the people, and
said,

2 Thus speaketh the Lord of hostes, the God
of Israel, saying, I haue broken the yoke of the
King of Babel.

3 Within two yeeces space I will bring into
this place all the vessels of the Lords House, that
Nebuchad-nezzar king of Babel tooke away from
this place, and caried them into Babel.

4 And I will bring agins to this place Ieconiah
the sonne of Iehoiakim King of Iudah, with
all them that were caried away captiue of Iudah,
and went into Babel, sayeth the Lord: for I will
breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah said vnto the
4 prophet Haniah in the prefence of the priests,
and in the prefence of all the people that stood in
the House of the Lord,

6 Euen the Prophet Ieremiah said, So be it: the
* Lord to do, the Lord confirme thy words which
thou hast prophesied, to restore the vessels of the
Lords house, and all that is caried captiue from
Babel, into this place.

7 But heare thou now this word that I will
speake in thine eares, and in the eares of all the
people,

8 The Prophets that haue bene before mee,
and before thee in time past, ^a prophesied againt
many countreys, and againt kingdomes, of
warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of
peace, when the word of the Prophet shall come
to passe, then shall the Prophet be known that
the Lord hath truly sent him.

10 Then Haniah the Prophet tooke the
yoke from the Prophet Ieremiahs necke, and
b brake it.

11 And Haniah spake in the prefence of all
the people, saying, Thus saith the Lord, Euen so
will I breake the yoke of Nebuchad-nezzar king
of Babel, from the necke of all nations within
the space of two yeeces: and the Prophet Ieremiah
went his way.

12 ¶ Then the word of the Lord came vnto
Ieremiah the Prophet, (after that Haniah the
Prophet had broken the yoke from the necke of
the Prophet Ieremiah) saying,

13 Goe and tell Haniah, saying, Thus saith
the Lord, Thou hast broken the yokes of wood,
but thou shalt make for them yokes of yron,

14 For thus saith the Lord of hostes the God
of Israel, I haue put a yoke of yron vpon the
necke of all these nations, that they may serue
Nebuchad-nezzar King of Babel: for they shall
serue him, and I haue giuen him the beatts of the
field also.

15 Then sayd the Prophet Ieremiah vnto the
Prophet Haniah, Heare now Haniah, the
Lord hath not sent thee, but thou makest this
people to trust in a lye.

16 Therefore thus sayth the Lord, Behold, I
will cast thee from off the earth: this yeece thou
shalt die, because thou hast spoken rebelliously
againt the Lord.

17 So Haniah the Prophet died the same
yeece in the fourth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in
Babylon, 2 He prophesieth their returne after seuentie
yeeres, 3 Hee prophesieth the destruction of the King
and of the people that remaine in Ierusalem, 4 He
threateneth the prophets that fause the people, 5 The
death of Shearniah is prophesied.

NOW these are the words of the booke that
Ieremiah the Prophet sent from Ierusalem
vnto a the residue of the Elders, which were
caried away captiues, and to the Priests, and to the
Prophets, and to all the people, whom Nebuchad-
nezzar had caried away captiue from Ierusalem
to Babel:

2 (After that Ieconiah the King, and the
b Queene, and the eunuchs, the * princes of Iu-
dah, and of Ierusalem, and the workemen, and
cunning men were departed from Ierusalem.)

3 By the hand of Elaiah the sonne of Shaphan
and Gemariah the sonne of Hilkiah, (whom Ze-
dekiah king of Iudah sent vnto Babel to Nebu-
chad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of
Israel spoken vnto all that are caried away cap-
titiues, whom I haue caused to be caried away
captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you
gardens, and eate the fruits of them

6 Take you wines, and beget sonnes and
daughters, and take wiues for your sonnes, and
give your daughters to husbands, that they may
beare sonnes and daughters, that yee may be in-
creased there, and not diminished.

7 And seeke the prosperitie of the city, whi-
ther I haue caused you to be caried away cap-
titiues, and * pray vnto the Lord for it: for in the
peace thereof shall you haue peace.

8 ¶ For thus sayeth the Lord of hostes the
God of Israel, Let not your prophets and your
soothsayers that be among you, deceiue you,
neither giue care to your dreames, which you
dreme.

9 For they prophesie you a lye in my Name:
I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seuentie
yeeres ye acco-^aplished at Babel, I will visit you,
and performe my good promise toward you, and
cause you to returne to this place.

11 For I know the thoughts, that I haue
thought towards you, sayth the Lord, ^a when the
thoughts of peace, and not of trouble, to giue
you an end, and our hope.

12 Then shall you say vnto mee, and yee shall
grie and pray vnto me, and I will heare you,

13 And yee shall seeke mee, and finde mee, be-
cause

That is, a hard
and cruell Ierusalem.

Signifying, that
all should be his,

¶ Dan. 3. 5.

b Seeing this
thing was euident
in the eyes of the
people, and yet
they returned not
to the Lord, it is
manifest, that mi-
racles cannot
mouue vs, neither
the word it selfe,
except God touch
the heart,

¶ Or, letter.

a For some dyed
in the way.

b Meaning, Ieconiah
nabhs mother.

* Chap. 24. 11.

c To entreate of
me as equals con-
ditions.

d To witte, the
Lord, whose worke
this was.

e The Prophet
speakes not this
for the affliction
that hee bare to the
tribe, but that
they should pray
for the common
rele and quierne,
that their troubles
might not be in-
creased, and that
they might with
more patience and
lesse griefe waite
for the time of
their deliuerance,
which God had
appointed most
certaine, for els
not only the af-
flictions, but all
the world, yea, and
the infernall crea-
ture, should ex-
perience when the
tyrants should be
destroyed, as 218.

b That is, for the
space of seuentie
yeeres till I haue
called the Medes
and Persians to
ouercome the
Caldees.

a When Ieremiah
began to beare
these bonds and
yokes
b After that the
land had rellied,
as Leuit. 25. 3.
c This was a
city in Ierusalem
belonging to the
sonnes of Aaron,
Iosh. 21. 17.
¶ Ebr. two yeeres of
dayes.

d He was so effer-
red through he
was a false prophet.
e That is, I would
with the same for
Gods honour, and
wealth of a peo-
ple, but he hath
by the successe of
their prophecies,
Albeit Godma-
heek to come to
passe sometime
that which the
false prophet
speake to trie
the faith of him,
Deut. 32. 3.
¶ This declareth
the impudence of
the wicked hire-
lings, which haue
no seale to the
mouth, but are
led with ambition
to get the fauour
of men, and there-
fore, not abide
any that might dis-
cree them, but
bush forth to o-
rgy, and so ra-
ge with their own
confidence, passe
not what they
report or how
wickedly they do
for it is they may
maintaine their
tilimation,

f When your oppression shall be great, and your affliction shall be to you a yoke of affliction, and also when the severity of your captivity shall be increased, 1 Chron. 36. 22. Ezra 1. 1. Chap. 42. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

caufe ye shall seeke me with all your heart.

14 And I will be found of you, faith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue call you, sayeth the Lord, and will bring you againe vnto the place, whence I called you to be camed away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp 8 Prophets in Babel,

16 Therefore thus sayeth the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people that dwell in this cite, your brethren that are not gone forth with you into captiuitie :

17 Euen thus sayeth the Lord of hostes, Be-holde, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile things, that can not be eaten, they are so nauitious.

18 And I will persecute them with the sword, with the famine, and with the pestilence. And I will make them a terror to all kingdomes of the earth, and a curse, and astonishment, & an hissing and reproch among all the nations whither I haue cast them.

19 Because they haue not heard my wordes, sayeth the Lord, which I sent vnto them by my seruants the Prophets, lifting vp early, and sending them, but yee would not heare, sayeth the Lord.

20 ¶ Heare ye therefore the word of the Lord, all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Koliaih, and of Zedekiah the sonne of Maaseiah, which prophesie Iyes vnto you in my Name, Be-holde, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt in the fire,

23 Because they haue committed a willeny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I know it, and testify it, sayeth the Lord.

24 ¶ Thou shalt also speake to Semaiah the Nehelamite, saying,

25 Thus speake the Lord of hostes the God of Israel, saying, Because thou hast sent letters in thy name vnto all people, that are at Ierusalem, and to Zephaniah the sonne of Maasiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Iehoiada the Priest, that yee should be a Priest in the House of the Lord, for euerie man that cautein and maketh himselfe a Prophet, to put him in prison and in the Ruckes,

27 Now therefore, why hast thou not reprooued Ieremiah of Ananath, which prophesieth vnto you ?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter

in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Semaiah the Nehelamite, Because that Semaiah hath prophesied vnto you, and I sent him not, and he caused you to trauell in iyes,

32 Therefore thus sayeth the Lord, Be-holde, I will visite Semaiah the Nehelamite, and his seed: he shall not haue a man to dwell among this people, neither shall he bene the good, that I will do for my people, saith the Lord, because he hath spoken rebelliously against the Lord,

C H A P. XXX.

1 The returne of the people from Babilon. 16 Hee remoueth the enemies, 18 and comforteth the Church.

T He word, that came to Ieremiah from the Lord, saying,

2 Thus speake the Lord God of Israel, saying, Write thus all the words that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel, and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the words that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a terrible voyce, of feare and not of peace.

6 Demaund now and behold, if man trauell with a child: wherefore doe I be old euerie man with his hands on his loynes: is a woman in travail, and all faces are turned into a paleface ?

7 Alas, for this day is great: none hath bene like it: it is euen the time of Iakobs trouble, yet shall he be deliuered from it.

8 For in that day, saith the Lord of hostes, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue thee, saith the Lord.

9 But they shall serue the Lord their God, and I will be their King, whom I will raise vp vnto them,

10 Therefore feare not, O my seruant Iakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre country, and thy seede from the land of their captiuitie, and Iakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, so shal thee: though I utterly destroy all the nations where I haue scattered thee, yet I will not utterly destroy thee, but I will correct thee by iudgement, and not bitterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to lay thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

p He and his seede inslawed destroyed, so that none of them should see the benefit of this deliuerance,

a Because they should be cursed, as their posterity, and meditate the hope of his deliuerance promised.

b He sheweth that before that his deliuerance shall come, the Chaldeans should be extremely afflicted by their enemies, so that they should be in such perplexitie as if for euer, as a woman in travail, as Ie 33. 5. c Meaning, that the time of their captiuitie should be grievous.

d When I shall visit Babilon.

e Of the King of Babilon.

f T. was, of Iakob: g That is, Iusticia, which should come off the stocke of David, according to the flesh, and should be true.

h T. was, of Iakob: i T. was, of Iakob: k T. was, of Iakob: l T. was, of Iakob: m T. was, of Iakob: n T. was, of Iakob: o T. was, of Iakob: p T. was, of Iakob: q T. was, of Iakob: r T. was, of Iakob: s T. was, of Iakob: t T. was, of Iakob: u T. was, of Iakob: v T. was, of Iakob: w T. was, of Iakob: x T. was, of Iakob: y T. was, of Iakob: z T. was, of Iakob: a T. was, of Iakob: b T. was, of Iakob: c T. was, of Iakob: d T. was, of Iakob: e T. was, of Iakob: f T. was, of Iakob: g T. was, of Iakob: h T. was, of Iakob: i T. was, of Iakob: j T. was, of Iakob: k T. was, of Iakob: l T. was, of Iakob: m T. was, of Iakob: n T. was, of Iakob: o T. was, of Iakob: p T. was, of Iakob: q T. was, of Iakob: r T. was, of Iakob: s T. was, of Iakob: t T. was, of Iakob: u T. was, of Iakob: v T. was, of Iakob: w T. was, of Iakob: x T. was, of Iakob: y T. was, of Iakob: z T. was, of Iakob: a T. was, of Iakob: b T. was, of Iakob: c T. was, of Iakob: d T. was, of Iakob: e T. was, of Iakob: f T. was, of Iakob: 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A Herod is commended Gods great mercy toward his, who doth not desire them for their finnes, but correct and chastise them till he haue purged, and pardoned them and Iohn with the rods by the which hee did punish them, Ila. 34. 4. In Meaning, that the chiefe and the temple should be restored to their former estate. In Here the word how the people shall with praise and thanksgiving acknowledge this benefit.

a Meaning, Zeebubai, who was the figure of Christ, in whom this was accomplished. **p** Signifying, that Christ doth willingly submit himselfe to the obedience of God his father. **q** Least the wicked hypocrites should flatter themselves with these promises, the Prophet saith, they which shall be his portion. **r** When this Messias and deliverer is sent.

16 Therefore all they that denoue thee, shall be deuoured, and all thine enemies euerie one shall go into captiuitie: and they that spoile thee, shall be spoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, sayth the Lord, because they called thee, The cast away, saying, This is Zion whom no man seeketh after.

18 Thus sayth the Lord, Behold, I will bring againe the captiuitie of Iacobks tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, and the palace shall remaine as of the manner thereof.

19 And out of them shall proceed a thanksgiving, and the voyce of them that are ioyous, and I will multiply them, and they shall not be few: I will also giurie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I will visit all that vexed them.

21 And their noble ruler shall be of themselves, and their gouernour shall proceed from the midst of them: and I will cause him to draw neere and approach vnto mee: for who is this that directeth his heart to come vnto me, saith the Lord.

22 And ye shall be my people, and I will be your God.

23 Behold, the tempest of the Lord goeth forth with wrath: the whirlwind that hangeath ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill hee haue done, and vntill hee haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 He reherceth Gods kindness after their returne from Babylon. **23** And the spirit of the faithfull in the Church.

AT the same time, the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which I escaped from the sword, found grace in the wilderness: I haue walked before Israel to caule him to rest.

3 The Lord hath appeared vnto me of old, sayth the Lord, I haue loued thee with an euerslasting loue, therefore with mercy I haue drawn thee.

4 Again I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still be adorned with thy timbrels, and shall goe forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaynes of Samaria, and the planters that plant them, shall make them common.

6 For the dayes shall come, that the watchmen vpon the mount of Ephraim shall crie, A rise, and let vs go vnto Zion to the Lord our God.

7 For thus sayth the Lord, Reioyce with gladnesse for Iacob, and flourish for ioy among the chiefe of the Gentiles: publish praise and say, O Lord, thy people, the remnant of Israel.

8 Behold, I will bring them from the North, which were ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdom of Christ, which was the restoration of the true Israel. **b** That is, shall haue the fruit thereof, as Leuit. 26. 43. dect. 30. 6. The Ministers of the word. **c** They shall exhort all to the embracing of the Gospel, as Iai. 23. **1** Hee sheweth what shall be the concord and true of fall vnder the Gospel, when none shall be refused for their iniustices: and euerie one shall exhort one another to embrace it.

country, and gather them from the coasts of the world, with the blind and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne higher.

9 They shall come in weeping, and with mercy will I bring them againe: I will lead them by the riuers of water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 Heare the word of the Lord, O ye Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, will gather him, and will keepe him, as a shepheard doeth his flocke.

11 For the Lord hath redeemed Iacob, and ransomed him from the hand of him, that was stronger then hee.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnesse of the Lord, euen for the wheat and for the wine, and for the oyle, and for the increase of sheepe and bullocks: and their soule shall be as a watered garden, and they shall haue no more forrow.

13 Then shall the virgin reioyce in their dance, and the yong men and the old men together: for I will turne their mourning into ioy, & will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with times, and my people shall be satisfied with my goodnes, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning, and bitter weeping, Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemy:

17 And there is hope in thine ende, sayth the Lord, that thy children shall come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntrained colfe: I conuert thou me, and I shall be comforted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented, and after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim my dear sonne or pleasant child? yeforce I spake vnto him, I still remember him: therefore my bowels are troubled for him, I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes: make thee heaps: let thine heart toward the path & way, that thou hast walked: turne againe, O virgin of Israel: turne againe to these thy cities.

22 How long with thou goe astray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN shall compasse a man.

23 Thus sayth the Lord of hostes the God of Israel, Yet shall they say this thing in the land of

m That is, lamenting their finnes, which had not giuen them the pleasure, and therefore it followeth that God redeemed them to mercy, Chap. 34. 4. Some thinke that they should weep for ioy.

n Where they found no impediments, but abundance of all things. **o** That is, they were chastised, as the colfe called, is the father.

p That is, from the Babylonians, and other enemies.

q By these temporal benefits hee meant the spiritual graces, which are in the Church, and whereof there should be euery plenty, I. 5. 11. 1. r In the company of the faithfull, which euery praise God for his benefits.

s Weaning, the spirital wisdom, knowledge, and zeale.

t To declare the greatness of Gods mercy in deliuering the Jewes, hee lieth in them that they were like the Beniamites, or Hittites, that is, utterly destroyed and caried away, in to man, that is, Rahel, the mother of Benjamin could haue refused to be comforted for her children, the should haue founde cause remaining.

u That is, the people that were led by him.

x Which was won, or could not be broken to the yoke.

y He sheweth how the faithfull vnto say, that is, desire to be comforted for their finnes, as though they were like a barren woman in her captiuitie, should be fruitful as shee, that is, ioyed in her ioy, and whom God blest with children.

In Iah, and in the cities thereof, when I shall bring again their captivity. The Lord blesse thee, O habitation of Iah and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I have satiate the wea y foule, and I haue replenished euery fowfull foale.

26 Therefore I awake I and behelde, and my sleepe was sweet vnto me.

27 Behold, the dayes come, saith the Lord, that I will low the house of Irah, and the house of Iudah with the feede of man, and with the feede of beest.

28 And like as I haue watched vpon them, to plucke vp and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they fy no more, The fathers haue eaten a lowe grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquity, euery man that eateth the lowe grape, his teeth shalbe set on edge.

31 ¶ B-hold, the dayes come, saith the Lord, that I will make a new covenant with the house of Irah, and with the house of Iudah,

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, & because I was I a husband vnto them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Irah, After those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.

34 And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of the vnto the greatest of them, sayth the Lord: for I will forgive their iniquity, and will remember their sinnes no more.

35 Thus sayth the Lord, which giueth me the sunne for a light to the day, and the course of the moone, and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostis.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Irah cease from being a nation before me for euer.

37 Thus saith the Lord, If the heauens can be measured, or the foundations of the earth be leached out beneath, then will I call out all the seed of Irah, for all that they haue done, saith the Lord.

38 B-hold, the dayes come, saith the Lord, that the city Iah shall be built to the Lord on the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth in his presence vp to the hill Gareb, and shall compass about vnto Gath.

40 And the whole valley of the dead bodies, and of the ashes, and all Iahs vnto the book of Kidron, and vnto the corner of the horse gate toward

the East shall be holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

CHAP. XXXII.

Jeremiah is cast into prison because hee prophesied that the ciue Iah should be taken of the King of Babilon. ¶ Hee sheweth that the people should come againe to their owne possition. 38 The people of God are his seruants, and hee is their Lord.

THE word that came vnto Jeremiah from the Lord, in the tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nazzir.

2 For then the king of Babels hostes besieged Ierusalem: and Jeremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore dost thou prophesie, and say, Thus saith the Lord, * Behold, I will giue this city into the hands of the King of Babel, and hee shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall leade Zedekiah to Babel, and there shall be he, vntill I visit him, saith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hananeel, the sonne of Shallum thine vncle, shall come vnto thee & say, * Buy vnto thee my felde, that is in Anathoth with the ¶ title by kindred appertaineth vnto thee & to buy it.

8 So Hananeel, mine vncles sonne, came vnto mee in the court of the prison, according to the word of the Lord, & said vnto me, Buy my felde, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the felde of Hananeel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, *even* seuentie shekels, and ten pieces of siluer.

10 And I wrot it in the booke and signed it, and tooke witness, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed according to the Law, and outcume, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maasiah, in the sight of Hananeel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostis the God of Irah, Take the writings, *even* this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hostis, the God of Irah, saith thus, Houses and felles, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch the sonne of Neriah, I prayed vnto the Lord, saying,

a So that Ieremi-
ah had ouerpro-
phesied from the
thirteenth yeere of
Iohab vnto the last
yeere: Iane one of
Zedekiahs reigne,
which was almost
fourtie yeeres.

* Chap. 29. 16. 17,
and 34. 4.

b Till I take Zedekiah away by death: for hee shall not die by the sword

c as chap. 34. 4.

d Whereby was meant that the people should returne againe out of captiuitie and enioy their possessions and vineyards, as ver. 15. and 44.

e Ver. 15. to redeeme it.

f Because he was next of the kindest, as Ruth. 4. 4.

g Of the possession of the Leuites, reade Leuit. 25. 33.

h With his money about two thousand shekels, as if this shoulde be the common shekel, reade Gen. 23. 16.

i For the title of the Temple was of double value,

and ten pieces of siluer were halfe a shekel: for twenty made the shekel.

k According to the custome the instrument of residence was sealed vp with the common seale, and a copy thereof remained, which con- taine the same in effect, but was not so authenticall as the other, but was left open to be sent for any thing should be called into doubt.

l And so to hide them in the ground, that they might be perfect as a token of their de- luerance.

m As for to hide them in the ground, that they might be perfect as a token of their de- luerance.

n As for to hide them in the ground, that they might be perfect as a token of their de- luerance.

o As for to hide them in the ground, that they might be perfect as a token of their de- luerance.

p As for to hide them in the ground, that they might be perfect as a token of their de- luerance.

q As for to hide them in the ground, that they might be perfect as a token of their de- luerance.

r As for to hide them in the ground, that they might be perfect as a token of their de- luerance.

s As for to hide them in the ground, that they might be perfect as a token of their de- luerance.

a Having vnder- stood this vision of the Messiah to come, in which the two tribes of Irah and Iudah should be joyed, I sayed, ed.

f I will multiply and enrich them with my people and cattle.

g The which I had seen prophesied, when they did murmur against Gods iudgements pronounced by the Prophets, saying, The sinners haue benighted committed the fault, and that the children were punished. See vs. 3. b.

h Through the covetousness of covetousness made to the fathers and this which was, when after, from distrust, yet they are all ones and possessed them. See Christ, saith that there is a calced vine because of the manifestatious of Christ, and the abun- dant of the holy Ghost, given to his Church in the Gospels.

i As to were the occasion of their owne discomfort through their in- fidelity, I say, ed.

k In the time of Christ, my law shall be dead of tables of stone be written in their hearts by the power of his holy Spirit, as I say, ed.

l Vnto the king- dome of Christ there shall none blinded with ignorance, but I will give them faith, and knowledge of God for euer, as of their names and daily increase the same: so that it shall not seeme to come so much by the preaching of my Gospel, as by the instruction of my holy Spirit, I say, ed.

m As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

n As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

o As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

p As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

q As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

r As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

s As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

t As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

u As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

v As to the fulfilling of the promise, as by the instruction of my holy Spirit, I say, ed.

7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquitie, whereby they have sinned against mee; ^{ez} I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against mee.

9 And it shall be to mee a name, ^{a b} ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them; and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this cite.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, ^{ez} in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitants, and without beast)

11 The voyce of ioy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, I praye the Lord of hostes, because the Lord is good: for his mercie endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the mountains, in the cities in the plaine, and in the cities of the South, &c in the land of Benjamin and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes, and at that time will I cause the Branch of righteousness to growe vnto Dauid, and he shall execute iudgement and righteousness in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and hee that shall call me, is the Lord our righteousness.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Levites want a man before me to offer burnt offerings, and to offer meat offerings, and to do sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the day, and my covenant of the night, that there should not be day and night in their season.

21 Then may my covenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Levites, and Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Levites, that minister vnto me.

23 ¶ Moreover, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what I this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iacob and Dauid my seruant, and not take of his seed to be rulers ouer the seede of Abraham, Izhak, and Iacob: for I will cause their captiuitie to returne, and haue compassion on them.

C H A P. XXXIIII.

² He threateneth that the cite, and the King Zedekiah shall be giuen into the hands of the King of Babylon.

¹¹ Heribabeketh their crueltie toward their seruants.

THe word which came vnto Ieremiah from the Lord (when ^a Nebuchad-nezzar king of Babel, and all his hostes, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Bebold, ^a I will giue this cite into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall beholde the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah, thus saith the Lord of thee, Thou shalt not die by the sword,

5 But thou shalt die in peace; and according to the burning for thy fathers the former kings which were before thee, so shall they burie about for thee, and they shall lament thee, saying, Oh Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hostes fought against Ierusalem, and against all the cities of Iudah, that were left, ^{ez} against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a covenant with all the people, which were at Ierusalem, to proclaim libertie vnto them,

9 That euery man should let his seruant go free, and euery man his handmaid, which was an Hebrew or an Ebrewesse, and that none should serue himselfe of them, ^{ez} out of a few his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that euery one should let his seruant go free, and euery one his handmaid, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they repented and caused the seruants and the handmaides, whom they had let go free, to returne, and held them in subiection as seruants and handmaides.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a

³ Meaning, the Caldeans and other fields which thought God had utterly cast on Iudah and Israel Benjamin, because hee did correct them for a time for their amendment.

^a Who commonly of Ieremiah was called Nebuchadnezzar, and of others Nebuchad-nezzar.

² Chron. 35. 19, Chap. 29. 16, 17, and 32. 3.

^b Not of any violent death.

^c The Levites shall lament for thee their lord and king.

^d When the enemy was at hand, and they saw themselves in danger, they would rescue holy, and so began some kinde of reformation: but soone after they vntered their hypocrites.

According to the Lev. Exod. 21. 2, Deut. 15. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

^g Declaring that there is no desire not ioy: but whereas wee feele remission of sinners.

^h Whereby hee sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, for that whoeuer is enemy to it, laboureth to dishonour God.

ⁱ Which was appointed for the Levites to praise God by, 1. Chron. 16. 3. Psal. 107. 1. Ps. 124. Psal. 135. 1 and Psal. 136. 1.

^k Meaning, that all the countrey of Iudah shall be inhabited againe.

^l That is, I will send the Messiah, which shall come of the house of Dauid, of whom this prophesie is made, as testifie all the Iewes, and that which is written Chap. 23. 5.

^m To wit, Christ that shall call his Church.

ⁿ That is, Christ is our Lord and God, our righteousness, sanctification, and redemption.

^o This is chiefly meant of the spirituall Iacobine of the Church, which is left to be Church in the time of Christ, who was the curialling Priest, and the curialling sacrifice.

^p Reade Chap. 31. 35.

¶ Or, bondage.

¶ Dent. 15, 12.

f Meaning, in the Temple, to declare that it was a most solemn and straight covenant, made in the Name of the Lord,

g That is, I give the sword liberty to destroy you,

b As touching this manner of solemn covenant which the ancients used by passing between the two parts of a beast, to signify that the transgression of the same covenant should be so divided in pieces, see Gen. 47, 10.

i To fight against the Egyptians, as Chap. 37, 15.

¶ For the disposition and order of these prophecies, see Chap. 37, 1.

¶ They came of Hoba-muza father in law, who was no Israelite, but after joined with them in the service of God,

c That is, a Prophet.

¶ Or, dove.

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of servants, saying,

14 ¶ At the terme of seven yeeres, let ye go euery man his brother an Ebrew which hath bene sold unto thee: and when he hath serued thee fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither inclined their eares.

15 And ye were now turned, and had done right in any sign in proclaiming liberty euery man to his neighbour, and ye had made a covenant before me in the house, whereupon my Name is called

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his handmaid, whom ye had set at liberty at their pleasure, to returne, and hold them in subjection to be vnto you as seruants and as handmaids.

17 Therefore thus saith the Lord, Ye haue not obeyed me in proclaiming freedom euery man to his brother, and euery man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

18 And I will giue those men that haue broken my Covenant, and haue not kept the words of the Covenant, which they had made before me, when they cut the calf in twaine, and passed betwene the parts thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betwene the parts of the calf.

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be cast out vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hosts, which I are gone vp from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He propheseth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

The word which came vnto Ieremias from the Lord, in the daies of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Go vnto the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Ieremias the sonne of Hozabai, and I his brethren, and all his finnes, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Ianan the sonne of Igealiah a man of God, who was by the chambers of the princes, which was aboue the chamber of Maasian the sonne of Sallu, the weaver of the yaclothe.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cuppes, and I said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for Iona-dab the sonne of Rechab our father commaunded vs, saying, Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall you build houses, nor sowe feed, nor plant vineyard, nor haue any, but all your daies ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father in all that he hath charged vs, and we drinke no wine all our daies, neither we our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor feed,

10 But we haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the host of the Caldeans, and from the host of Aram: so we dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremias, saying,

13 Thus saith the Lord of hosts, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receive doctrine, to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commaunded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, as I sining early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, sining vp early, and sending them, saying, Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answer.

18 And Ieremias said vnto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you.

19 Therefore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shall not want a man to stand before me for euer.

CHAP. XXXVI.

1 Balaam propheseth as Ieremias doth, the bane of the euill counsailes of Iudah and Ierusalem, and that vnto the bane vnto the people, and vnto the king, and to all.

14 He uttered before the rulers, and readeth it before them also. 15 The king casteth it in the fire, as there is another written at the commandment of the Lord.

2. Readeth Chap 25.

16 In the fourth year of Iehoiakim the sonne of Iosiah king of Iudah came this word vnto Ieremieah from the Lord, saying,
2 Take thee a roule or booke, and write therein all the words that I haue spoken to thee against Ierusalem, and against Iudah, and against all the nations, from the day that I spake vnto thee, *even* vnto the dayes of Iudah vnto this day.

b (which were written in a thirteene year, as Chap 25 3. counting from the thirtieth year of Iosiah reigne. As he had indite.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne every man from his euill way, that I may forgieue their iniquity and their finnes.

4 Then Ieremieah called Baruch the sonne of Neriah, and Baruch wrote at the mouth of Ieremieah all the words of the Lord, which he had spoken vnto him, vpon a roule or booke.

d Meaning, in this, through the minde of the Prophet.

5 And Ieremieah commanded Baruch, saying, I am d that vp, and cannot goe into the House of the Lord.

6 Therefore goe thou, and reade the roule wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords House vpon the s fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

e Whi h was proclaimed vnto the people, as their euill was when they feared warre, or any great plague of God. f He liueth b: that fasting without prayer, and repentance, as a fasting, but is merel hypocrisie.

7 It may be that they will f pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath that the Lord hath declared against his people.

8 So Baruch the Sonne of Neriah did according vnto all, that Ieremieah the Prophet commanded him, reading in the booke the words of the Lord in the Lords house.

g The fault was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim, and Daniel, and his companions were led away captiues.

9 And in the fifth year of Iehoiakim the sonne of Iosiah king of Iudah in the ninth month, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

h Which is the East gate of the Temple,

10 Then read Baruch in the booke the words of Ieremieah in the House of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary in the higher court at the entry of the new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Saphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the kings house into the Chancellours chamber, and loe, all the princes fate there, *even* Eliphaz the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achob, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Netaniah, the sonne of S. elemeiah, the sonne of Cuthi vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and reade in, that we may heare, So Baruch read in their audience.

16 Now when they had heard all the words, they were afraid, both one and other, and said I The godly were afraid, that they should be affected, and the wicked were affraid, that they should be punished.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these words at this mouth?

18 Then Baruch answered them, He pronounced all these words vnto me with his mouth, and I wrote them with ynke in the booke.

19 Then said the princes to Baruch, Go, hide thee, thou and Ieremieah, and let no man know where ye be.

20 And they went in to the king to the court, but they laid vp the roule in the chamber of Eliphaz the Chancellour, and told the king all the words, that he might feare.

21 So the king sent Iehudi to fet the roule, and hee tooke it out of Eliphaz the Chancellours chamber, and Iehudi reade it in the audience of the king, and in the audience of all the princes, which stood beside the King.

22 Now the king fate in the winter house, in the ninth month, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen-knife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent m their garments, neither the king, nor any of his seruants: that heard all these words.

25 Neuerthelesse, Elnathan, and Delaiah, and Gemariah had besought the king, that he would not burne the roule: but he would not heare them.

26 But the King commanded Irahmeel the sonne of Hammolech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the Scribe, and Ieremieah the Prophet, but the Lord hid them.

27 And then the word of the Lord came to Ieremieah (after that the king had burnt the roule and the words that Baruch wrote at the mouth of Ieremieah) saying,

28 Take thee againe o another roule and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt.

29 And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lord, thou hast burnt this roule, saying, Why hast thou written therein, saying, That the king of Babel shall certainly come and destroy this land, and shall take thee thence both man and beast?

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, He shall haue a none to lit vp on the throne of Dauid, and his dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visit him and his seede, and his seruants for their iniquity, and I will bring vp egipt on them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremieah another roule, and gaue it to Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Ieremieah all the words of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like word.

k They that were godly among the princes sought this counsell, by whose means it is like that Ieremieah was delivered: for they knew the rage of the king and of the court, had to be such, that they could not escape without danger of their liues.

l Which continued part of Nouember, and part of December.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

n Thus we see the continuall care, that God hath euer over us, to preferre them from the rage of the wicked.

o Though the wicked then heere had abolished of the word of God, when they had burnt the booke therein: yet they desired that God cleare that God will not only cause it vp againe, but also increase it in greater abundance to their condemnation.

p These are Iehoiakims words. Though Iehoiakim his sonne had feared him, yet he could be regarded but three months, it was reformed as no egipt.

q. Kade Chap 25, 15.

the coards. And Ieremiah did so.

13 So they drew vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entry that is in the House of the Lord, and the king said vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah said to Zedekiah, If I declare it vnto thee, wilt thou not slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king (swaie secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules. I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then said Ieremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe fourth vnto the king of Babels princes, then thy soule shall liue, & it is city shall not be burnt wth fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe fourth to the king of Babels princes, then shall this city be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Ieremiah, I am carefull for the fewes that are fled vnto the Caldeans, leaſt they deliuer me into their hands, and they i mocke me.

20 But Ieremiah said, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beleeue thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe fourth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are left in the king of Iudahs house, I shalbe brought fourth to the king of Babels princes, and those women shall say, Thy friends haue perisied, and thou haue prevailed against thee: thy feet are fastened in the myre, and they are turned backe.

23 So they shall bring out all the wiues, and thy children to the Caldeans, as thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shall thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these words, and that thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not lay thee: also what the king said vnto thee.

26 Then shalt thou say vnto them, I humbly besought the king that he would not cause me to returne to Iehonathans house, to die there.

27 Then came all the princes vnto Ieremiah and asked him, And he told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there when Ierusalem was taken.

CHAP. XXXIX.

Nebuchadnezzar besieged Ierusalem, Zedekiah fleeing, is taken of the Caldeans. His finnes are shewed. His eyes are thrust out. Ieremiah is provided for, so that he is delivered from captivity.

IN the ninth yeere of Zedekiah king of Iudah in the tenth month, came Nebuchadnezzar king of Babel and his hoste aginst Ierusalem, and they besieged it.

2 And in the eleuenth yeere of Zedekiah in the fourth month, the ninth day of the month, the city was broken a vp.

3 And all the princes of the king of Babel came in, and sate in the middle gate, asen Neregal, Shazer, Shamsar-nebo, Satsechim, Rab-faris, Neregal, Shazer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fled, and went out of the city by night, through the kings garlen, and by the gate betweene the two walls, and he went toward the wilderness.

5 But the Caldeans hoist pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchadnezzar king of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slew the finnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreover he put out Zedekiahs eyes, and bound him in chaines to carry him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the wailes of Ierusalem.

9 Then Nebuzar-adan the chiefe steward carried away captiue into Babel the remnant of the people that remained in the city, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the land of Iudah, and gaue them vineyards and fields at the same time.

11 Now Nebuchadnezzar king of Babel gaue charge concerning Ieremiah vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and looke well to him, and doe him no harme, but doe vnto him as euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzaz-dan, Rabfaris, and Neregal, Shazer, Rabmag, and all the King of Babels princes.

14 Euen they sent and tooke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary him home, so he dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hostes the God of Israel, Behold, I will bring my words vpon this city for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day saith the Lord, and thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shalbe preserved vnto thee, because thou hast put thy trust in me, saith the Lord.

2a King, 25, 26. Chap. 39, 4.

a The gates and wailes were broken downe.

b Which was a posterne doore, i.e. a King, 35, 5.

c Which is called Antiochia in Syria.

d Or, captaine of the guard.

d For the rich and the miſer, which put their trust in their riches and meanes, were by Gods iudgement most rigorously handled.

e I say the hand of Ieremiah.

f Thus God preserved him by his means, whom he made the scourge to punish the king, and thus that were his enemies.

g Whom the king of Babel had now appointed gouernour over the rest of the fewes that he left behind.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his tribulation.

C H A P. XL.

4 Jeremiah hath licence to goe whether he will. 6. Hee dwelleth with the people that remaine with Gedaliah.

THe worde which came to Jeremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramoth, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe steward tooke Jeremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I looke thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will locke well vnto thee: but if it please thee not to come with mee into Babel, tarry still: beholde, all the land is before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore hee sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wherefoeuer it pleaseth thee to goe. So the chiefe steward gaue him viualles and a reward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaynes of the hoste, which were in the fieldes, when they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Ithmael the sonne of Nathaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Eplai the Netophathite, and Iehaziah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you:

10 As for me, Behold, I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but you, gather ye wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Edom, and that were in all the country, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all one Iew returned out of all places where they were dispersed, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, very much.

13 Moreover Iohanan the sonne of Kareah, and all the captaynes of the hoste, that were in the fieldes, came to Gedaliah to Mizpah,

14 And sayd vnto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ithmael the sonne of Nathaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let mee goe, I pray thee, and I will slay Ithmael the sonne of Nathaniah, and no man shall know it. Wherefore should hee kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayd vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest filly of Ithmael.

C H A P. XLI.

1 Ithmael killeth Gedaliah quietly, and many other with him. 12 Iohanan followeth after Ithmael.

IN the seventh month came Ithmael the sonne of Nathaniah, the sonne of Elishamah of the seede royall, and the princes of the king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Ithmael the sonne of Nathaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ithmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men hauing their beards shauen, and their clothes rent and cut, with offerings and incense in their hands to offer in the house of the Lord.

6 And Ithmael the sonne of Nathaniah went forth from Mizpah to meete them, weeping as hee went: and when he met them, hee sayd vnto them, Come to Gedaliah, the sonne of Ahikam.

7 And when they came into the midst of the cite, Ithmael the sonne of Nathaniah slew them, and cast them into the midst of the pit, be and the men that were with him.

8 But ten men were found among them, that said vnto Ithmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of hony: so hee stayed, and slew them not among their brethren.

9 Now the pit wherein Ithmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Afs the king had made because of Balthazar king of Affe: and Ithmael the sonne of Nathaniah filled it with them that were daime.

10 Then Ithmael caried away captiue all the residue of the people that were in Mizpah, euen the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ithmael the sonne of Nathaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and

g For vnder the colour of entering into Ithmael, he sought out to make them to destroy one another,

h Thus the godly, which thinke no harme to others, are fourest deceived, and neuer lacke for as confute their destructione

e The cite was destroyed in the fourth month, and in the seventh month, which contained part of September, and part of October, was the gouernour Gedaliah slaine. b Meaning, Zedekiah. c They did eate together as familiar friends.

d For they thought that the Temple had not beene deliuid, and therefore came vnto the feast of Tabernacles: but hearing of the burning thereof to the way, they showed their figures of sorrow. For his death was kept secret, and hee feared that hee would be lamented for the destruction of Ierusalem, and the Temple: but after hee was slain, they feared to be about Gedaliah.

f Afs fortified Mizpah for feare of the enemies, and call drubbes and strokes, 1. Kings 1. 22.

a From this second verse vnto Chap. xli. Jeremiah to be a patient, and separated matter: and this storie beginneth againe, and this viroth is declared what it was. b God vnto us to speake this, to declare the great iudicement and obsequies of the Iewes, which could not feele the which this brether man confound.

c Ebr. cease. d Or, as thy commandment.

e Which was a cite of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after hee him, Chap. 41. 2.

g 2. King 25. 14.

h Or, to receive them, or to intimate them for you.

i Or, chosen to dwell in.

k Which were fled also for feare of the Caldeans.

8 Which had bin
captives vnder
Zedekiah,

all the captiues of the hoaste that were with him, heard of all the euill that Ithmael the sonne of Nathaniah had done,

12 Then they all tooke their men, and went to fight with Ithmael the sonne of Nathaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ithmael caried away captiue, saw Iohanan the sonne of Kareah, and all the captiues of the hoaste, that were with him, they were glad.

14 So all the people that Ithmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ithmael the sonne of Nathaniah, escaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captiues of the hoaste that were with him, all the remnant of the people, whom Ithmael the sonne of Nathaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) *even* the strong men of warre, and the women, and the children, and the eunuchs, whom he had brought againe from Gibeon.

17 And they departed and dwelt in Geruth Chimbar, which is by Beth-lehem, to goe and to enter into Egypt.

18 Because of the Caldeans: for they feared them, because Ithmael the sonne of Nathaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captiues take counsell of Ieremiahs what they ought to doe. 2 See admonition the remnant of the people not to go into Egypt.

Then all the captiues of the hoaste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most, came,

2 And sayd vnto Ieremiah the Prophet, 3 Heare our prayer we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, but a few of many, as thine eyes doe behold.)

3 That the Lord thy God may shew vs the way wherein we may walke, and the thing that we may a doe.

4 Ten Ieremiah the Prophet sayd vnto them, I haue heard you behead I will pray vnto the Lord your God according to your words, and whatsoever thing the Lord shall answer you, I will declare it vnto you: I will keepe nothing back from you.

5 Then they sayd to Ieremiah, 6 The Lord be a witness of truth, and faith betwene vs, if we doe not enen according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom we sent thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the captiues of the hoast, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build

you, and not destroy you, and I will plant you, and not root you out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, for I am with you, to saue you, and to deliuer you from his hand,

12 And I will grant you mercy: that hee may haue compassion vpon you, and he shall caule you to dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the found of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hosts, the God of Israel, If ye see your faces to enter into Egypt, and to dwell there,)

16 Then the word that ye shall say, shall take you there in the land of Egypt, and the famine, for the which ye came, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that see their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine, nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hosts, the God of Israel, As I haue sware and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be poured forth vpon you, when ye shall enter into Egypt, and ye shall be a desolation, and an astonishment, and a curse, and a reproach, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath sayd concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

20 Surely ye shall dissemble in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence in the place whither ye desire to goe and to wnto in Egypt.

CHAP. XLIII.

Iohanan carteth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 3 Ieremiah propheseth the destruction of Egypt.

Now when Ieremiah had made an ende of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, *even* all these words,

2 Then spake a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the proud men, saying vnto Ieremiah, Thus speakest falsly: the Lord our God hath not sent thee to say, Goe not into Egypt to dwell there,

3 But Baruch the sonne of Neriah a prouoketh

14 30. 10. d He therewith what is the nature of the hypocrite: to wit, to fauine that they would they God and imbrace his word, if they were assured that his mull-egging spake the truth: though in deede they be most fauile for their inobedience.

e Thus the wicked doe not onely countenance but the fingers of God, but flatter, and speake wickedly of all them that support or fauour the godly.

d Reade Chap. 15.

e Because all kings desire and wayes are in his hands, because hee can see them, as it please him, and therefore they neede not to feare man, but onely obey God, Prou. 31. 1.

f Or, returne.

f Thus God iudiceth the policie of the wicked to their owne destruction: for they thought themselves secure in Egypt, and these Neuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

g Reade Chap. 26. 6. and 44. 11. shewing that this should come vpon them for their inidelity and their burnelless. b For ye were fully vntuned to goe into Egypt, wherewith God spake to the contrary.

i To wnto in Egypt.

a Who was also called Ieremias, Chap. 42. 1. b This declareth that pride is the cause of rebellion, and contempt of Gods ministers. When the hypocrite of be wicked is discouered, they break forth into open rage: for they can abide nothing but flattery, needing

thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carry vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaiues of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaiues of the hoste tooke all the remnant of Iudah that were returned from all nations, whither they had bene driuen, to dwell in the land of Iudah:

6 **E**uen men and women, and children, and the kings daughters, and every person, that Nebuzaradan the chiefeward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, & Jeremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to Tahpanhes.

8 ¶ **T**he word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take gale stones in thine hand, and hide them in the clay in the bricke kiln, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel my seruant, and will set his throne vpon thee stones that I haue hid, and he shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: Iuch as are appointed **I** death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kinde a fire in the houses of the gods of Egypt, and he shall burne them and carry them away captiues, & he shall lay himself with the land of Egypt, as a shepheard pusheth on his garment, and shall clepe from thence in peace.

13 He shall breake also the images: **I** Bathshe-meh, that is in the land of Egypt, & the houses of the gods of the Egyptians shall become wilderness.

CHAP. XLV

Here representeth the people for their sinnes. 15 They that set before the the image of the Lord are chastised. 16 The destruction of Egypt, and of the Iewes therein, is prophesied.

The word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hostes the God of Iudah, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein.

3 Because of their wickednesse which they haue committed, to proue me to anger in that they went to burne incense, and to serue other gods whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets rising early, and sending them, saying, Oh doe not this horrible thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore my wrath, and mine anger was poured forth, and was kindled in the chinks of Iu-

dah, and in the streetes of Ierusalem, and they are desolate, and wasted as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cutt off from you man and woman, child and sucking out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt, whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproach among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the kings of Iudah, and the wickednesse of their wives, and your owne wickednesse, and the wickednesse of your wives, which they haue committed in the land of Iudah, and in the streetes of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will set my face against you to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that haue set their faces to go into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall **e**uen be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a desolation and an astonishment, and a curse and a reproach.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knew that their wives had burnt incense vnto other gods, and all the women that stood by, a great multitude, cut off all the people that dwell in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord, we will not heare it thee.

17 But wee will doe whatsoever thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to poure out drinke offerings vnto her, as we haue done, **be** we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for then had wee plenty of vitayles and were well and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to poure out drinke offerings vnto her, wee haue had scarcetie of all things, and haue bene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and poured out drinke offerings vnto her, did wee make her cakes to make her glad,

fatiate with bread. 18 This is fill the argument of idolatry, which effectuall religion by the belly, and in stead of acknowledging Gods mercies, who feedeth both in plenty and dearth, health and sickness, they attribute to their idols, and in dishonour God. Or / saw. Or, want. Or, to appeare here.

d He which that we ought to keepe in memory Gods plagues from the beginning, that considereth them, we might haue in his feare, and know it be he not feared for fathers, yea, kings, princes, and rulers, and also whole countries, and nations for their sinnes, that we will, women, cannot looke to escape punishment for ours.

Or, beaten downe. Amos 9. 4. 5. Which we fully let the sinners, and are gone thither on purpose, whereby he excepteth the innocents, as Ieremiah and Baruch that were forced there. For the Lord saith that he will set his face against them: that is, purposefully destroy them.

Read Chap. 26. c. and 41. 18. 2. Lift up their voices.

Meaning, be a text. This declareth how dangerous a thing it is to decline once from God, and to followe

our owne fantasies: for Satan euen followeth such, and doeth not leave them till he haue brought them to extreme impudencie and madnesse, euen to such that their wickednesse against God and his Prophets.

Read Chap. 7. 18. It seemeth that the Papists gathered their place

Salme Regina, and Regina caeli are, calling the virgin Mary Queene of heauen, and so of the blessed virgine and mother of our Saviour Christ, make an idol, for be the Prophet condemneth their idolatry.

18. we were fatiate with bread. 18 This is fill the argument of idolatry, which effectuall religion by the belly, and in stead of acknowledging Gods mercies, who feedeth both in plenty and dearth, health and sickness, they attribute to their idols, and in dishonour God. Or / saw. Or, want. Or, to appeare here.

f As from the Moabites, Ammonites, and Edomites, Chap 40. 1. 1.

g Whom these wicked read away by force.

h A cite in Egypt neere to Nilus.

i Which signified that Nebuchadnezzar should come open to the gates of Pharaoh, where were his bricke killes for his burials.

k Read Chap. 35. 9.

l Every one shall be slaine by that meane that God hath appointed, Chap. 13. 2.

m Meaning, most euill, and Iudaea shall be as the Egyptians away. Or, the house of the Sunne.

a These were all consumed and brought euill to Egypt, where the Iewes that were fled, dwelt for their safety, but the Prophet declareth that there is no hold fast for them, but can preferre them from Gods vengeance.

b Read Chap. 7. 25. and 25. 3. and 36. 5. and 29. 19. & 23. 33.

c He seeth before their eyes Gods iudgements against Iuda and Ierusalem for their idolatry, that they might beware by their example, and not walk like wickednes, he prouoke the Lord: for they should be as they should be.

1 This teacher
vs how great dan-
ger is for the
builders to per-
mit their wives
any thing whereof
they are assured
by Gods word:
for thereby they
take an occasion to
infringe their doing
and their husband is
shall give an
account thereof
by Gods word.
2 Ezech. 31.
3 Ezech. 31.
4 Ezech. 31.
5 Ezech. 31.

and poure out drinke offerings vnto her without
1 our husbands

20 Then said Ieremiah vnto all the people, to
the men, and to the women, and to all the people
which had giuen him that answer, saying,

21 Did not the Lord remember the incense,
that yee burnt in the cities of Iudah, and in the
streets of Ierusalem, both you and your fathers,
your kings, and your princes, and the people of the
land, and I hath he not considered it

22 So that the Lord could no longer forbear,
because of the wickednes of your inventions, and
because of the abominations, which yee haue
committed: therefore is your land desolate, and
an astonishment, and a curse, and without in-
habitant, as appeareth this day.

23 Because you haue burnt incense, and be-
cause yee haue sinned against the Lord, and haue
not obeyed the voyce of the Lord, nor walked in
his Law, nor in his statutes, nor in his testimo-
nies, therefore this plague is come vpon you, as
appeareth this day.

24 Moreover Ieremiah said vnto all the peo-
ple and to all the women, Heare the word of the
Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus speaketh the Lord God of hosts, the God
of Israel, saying, Yee and your wives haue both
spoken with your mouths, and fulfilled with
your hand, saying, We will performe our vowes
that wee haue vowed to burne incense to the
Queene of heauen, and to poure our drinke offer-
ings to her: yee will performe our vowes, and
doe the things that yee haue vowed.

26 Therefore heare the word of the Lord, all
Iudah that dwell in the land of Egypt, Behold, I
haue sware by my great Name, sayth the Lord,
that my Name shall no more be called vpon by
the mouth of any man of Iudah, in all the land of
Egypt, saying, The Lord God lieth.

27 Behold, I will warch out for them for euill, and
not for good, and all men of Iudah that are in the
land of Egypt, shall be consumed by the sword, &
by the famine, vntill they be vterly destroyed.

28 Yet a small number that escape the sword, I
shall reurne out of the land of Egypt into the
land of Iudah: and all the remnant of Iudah that
are gone into the land of Egypt to dwell there, shall
know whose wordes shall stand, mine or theirs.

29 And this shall be a signe vnto you, sayth the
Lord, when I visit you in this place, that yee may
know that my wordes shall surely stand against
you for euill.

30 Thus saith the Lord, Behold, I will geue
Pharaoh Hophra King of Egypt into the hand of
his enemies, and into the hand of them that seeke
his life: as I gaue Zedekiah king of Iudah into
the hand of Nebuchad-rezzar king of Babel his
enemie, who also fought his life.

CHAP. XLV.

1 Ieremiah comforteth Baruch, assuring him that he
shall not perish in the destruction of Ierusalem.

THE wordes that Ieremiah the Prophet spake
vnto Baruch the sonne of Neriah, when
hee had written these wordes in a booke at the
mouth of Ieremiah in the fourth yere of Iehoi-
achim, the sonne of Iosiah king of Iudah, saying,

2 Thus sayth the Lord God of Israel vnto thee,
O Baruch,

3 Thou shalt say, Woe is me now: for the
Lord hath said, I will bring vnto you

in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord
saith thus, Behold, that which I haue built, will I
destroy, and that which I haue planted, will I
plucke vpen this whole land.

5 And seekest thou great things for thy selfe?
seeke them not: for behold, I will bring a plague
vpon all flesh, saith the Lord: but thy life will I
give thee for a pray in all places, whither thou
goest.

CHAP. XLVI.

1 He prophesieth the destruction of Egypt. 27 Decla-
rance is promissed to Ispah.

THE wordes of the Lord, which came to Iere-
miah the Prophet against the Egyptians,

2 Against Egypt, against the army of Pha-
raoh Necho king of Egypt, which was by the ri-
uer Perath in Carcemish, which Nebuchad-rez-
zar king of Babel smote in the fourth yere of Iehoi-
achim the sonne of Iosiah king of Iudah.

3 Make ready buckler and shield, and goe
forth to battell.

4 Make ready the horses, and let the horsemen
apeare, and stand vp with your fallers, furbish the
speares, and put on the brigandines.

5 Wherefore haue I feene them afraid, and
driuen backe: for their mighty men are smitten,
and are fled away, and looke not backe: for feare
was round about, saith the Lord.

6 The swift shall not flee away, nor the strong
man escape: they shall stumble, and fall toward
the North by the river Perath.

7 Who is this that cometh vp as a flood,
whose waters are mooued like the rivers:

8 Egypt riseth vp like the flood, and his wa-
ters are mooued like the rivers, and he saith, I will
goe vp, and will couer the earth: I will destroy the
city with them that dwell therein.

9 Come vp ye heathen, and rage ye chariots, and
let the vltim men come forth, the blacke Mores,
and the Libyans that beare the shield, and the
Lydians that handle and bend the bow.

10 For this is the day of the Lord God of
hosties, and a day of vengeance, that hee may
aueuge him of his enemies: for the sword shall
denoue, and it shall be facie, and made drunk
with their blood: for the Lord God of hosties hath
a facie in the North country: by the river
Perath.

11 Goe vp vnto Gilead, and take balme, O
virgine, the daughter of Egypt: in vaine shalt
thou vie many medicines: for thou shalt haue
no health.

12 The nations haue heard of thy shame, and
thy cry hath filled the land: for the strong hath
stumbled against the strong, and they are fallen
both together.

13 ¶ The word that the Lord spake to Iere-
miah the Prophet, how Nebuchad-rezar king
of Babel should come and sitte the land of Egypt.

14 Publish in Egypt and declare in Migdol,
and proclaim in Noph, and in Tanpanes and
say, Stand still and prepare thee: for the sword
shall denoue round about thee.

15 Why are they valiant when put backe: they
could not stand, because the Lord was against
them.

16 Hee is ready to fall, and one fell vpon
another: as I said, Arise ye vs againe to ouer-
come mine enemies: for the land of our nati-
on is in the power of violent men.

17 They did cry there, Pharaoh king of Egypt,

1 Meaning, that
God might destroy
this people, because
he had planned
them.
2 Thinketh thou
to haue honour and
credit? Here he
saith, weeb his
iniquity.
3 See chap. 21. 29.

4 There is, nine
nae men, which
are round about
the land of Egypt.
5 Reade a. kingi
13. 19. and 24. 7.
and a. chron. 35. 22.
6 He warneth the
Egyptians to pre-
pare themselves
to warre.

7 The Prophet
saith this vision of
the Egyptians,
which should be
put to flight by
the Babylonians
at Carcemish.
8 The Babylonians
shall discomfite
them, as the river
Euphrate.
9 He denide the
boasting of the
Egyptians, who
thought by their
riches and power
to haue overcome
all the world, al-
ding to the river
Nile, which ac-
certaine times
overfloweth with
the country of Egypt.
10 For these nations
tooke part with the
Egyptians.
11 He calleth the
daughter of Gods
enemies a facie,
because it is a
thing that doeth
please him, 16. 34.
12 That is,
Charmides.
13 For at Gilead
did growe most
sovereigne balme
for wounds.
14 So called, be-
cause Egypt had
not yet beene ou-
ercome by the ene-
mie.
15 He sheweth
that no use of
medicine can pre-
uail where as Gods
wrath is.

16 As they that
should repare that
they helped the
Egyptians.

1 Which was Ier-
emias discipule, and
wrote his prophe-
cies vnto him.
2 Whereof reade
chap. 36. 10.
3 Baruch mooued
vnto an inconfi-
dence of Iere-
mias unimpor-
tant, but chieflie
for the destruction
of the people,
and the Temple, which
he saw euacuate, as
Ier. 40.

o Hee derideth
o which shall
impur, then out-
to lacke of
counsell and po-
lice, or to fortune,
and out ofseruing
of time: not coun-
der that it is
G-ds full iudge-
ment.
p To wit, that the
Egyptians shalbe
destroyed.
d They haue
abundance of all
things, and the fore-
e the elubedient
and proud.
t As vs. 19.

and of a great multitude, o hath passed the time appointed.

13 As I liue, faith the King, whose Name is the Lord of hostes, Surely as Tabor is in the mountains, & as Carmel is in the sea: so shall it come.

19 O thou daughter dwelling in Egypt, make thee gesser to go into captiuitie: for Noph shall be waite and desolate, without an inhabitant.

20 Egypt is like a faire calfe, but destruction cometh: out of the North it cometh.

21 Also her hired men are in the middes of her like fat calves: they are alls turned back and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voyce thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.

23 They shall cut downe a her forest, faith the Lord: for they cannot be counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliaured into the hands of the people of the North.

25 As thus faith the Lord of hostes, the God of Israel, Behold, I will visite thy common people of No and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that truit in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward these shall dwell as in the old time, faith the Lord.

27 As But feare not thou, O my seruant Iakob, for they shall not afraid, O Israel: for behold, I will deliuer thee from a faire country, and thy seed from the land of their captiuitie, and Iakob shall retorne and be in rest, and prosperitie, and none shall make him afraid.

28 Feare thou not, O Iakob my seruant, faith the Lord for I am with thee, and I will vterly destroy all the nations, whither I haue driuen thee: but I will not vterly destroy thee, but correct thee by iudgement, and not vterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistines.

THE words of the Lord that came to Ieremias the Prophet, against the Philistines, before that Pharaoh smote s Azzah.

2 Thus faith the Lord, Behold, waters rife vp out of the North, and shalbe as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise and stamping of the hooves of his strong horses, at the noise of his charres, & at y rumbling of his wheeles y fathers shall nor Locke backe to their children, for feeblesnes of hands.

4 Because of the day that cometh to destroy all the Philistines, and to destroy Tyros, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistines, the remnant of the yle of e Caphtor.

5 Baldneffe is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long wilt it be or thou cease? turne againe into thy scabbard, rest and be fill.

7 How can it be cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen then hath he appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites. as Because of their pride and enuie.

CONCERNING Moab, thus sayeth the Lord of hostes, the God of Israel, Woe vnto a Nebdo: for it is wasted: Kiriathaim is confounded and destroyed: Misgab is confounded and afraid.

2 Moab shall boast no more of Helibon: for they haue deuiled euill against it. b Come, and let vs destroy it, that it be no more a nation: althou shalt be destroyed. c O Madmen, and the sword shall pursue thee.

3 A voyce of crying shalbe from Horonaim with desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their cry to be heard.

5 For at the going vp of d Lubbith, the mourners shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and save your liues, and be like vnto the heath in the willesse.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shall come vpon all cities, and no city shall escape: the valley also shall perill and the plaine shall be destroyed as the Lord hath spoken.

9 Gine wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the woe of the Lord negligently, and cursed be he that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath seiled on his lees, and hath not bene powdered from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 Therefore behold, the daye come, sayth the Lord, that I will send vnto him such as shall carie him away, and shall empte his vessels, and breake their bottles.

13 And Moab shalbe aflamed of Chemosh, as the house of Israel was aflamed of b Bethel their confidence.

14 How thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, & his cities t burnt vp, & his chosen young men are gone down to slaughter, faith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hatheth fast.

17 All ye that are about him, moune for him, and all ye that know his name, say, How is the strong staffe broken, and the bow full of rod!

18 Thou daughter that dost inhabit Dibon, come downe from thy glory, and sit in thirke: for the destroyer of Moab shall come vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that flieth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed, howle and cry, tell yee it in Arnon, that Moab is made waste.

b Meaning, that it is not possible that the wicked should by any means escape or stay the day of their destruction, when he will take vengeance.

c A Thre were cities of the Moabites, which Nebuchadnezzar tooke before he went to fight against Nebo king of Egypt. b Thus shall the Babylonians encourage one another.

c Reade Isa. 25. 10.

d Horonaim and Lubbith were two places whereby the Moabites should flee.

e Hide your selues in barren places, where the enemy will not pursue after you. chap. 16.

f That is, the idoles which are the trust of the Moabites. Some reade, in thy possession: for so the word may signifie.

g Sam. 13. 2.

h Both thy great idoles, and thine maine reasons shalbe destroyed.

i Hee that trusteth in his owne strength, as the Egyptians did, shall be destroyed.

k As the case of Bethel was not able to deliver the Israelites: nor the idole of Chemosh deliuer the Moabites.

l Euen as the Egyptians were destroyed by the Assyrians.

m Thus they that see, shall aske, & cry.

a Which was also called Jaza a cite of the Philistines.
b He meant the name of the Caldeans.
c The great feare shall take away their natural affection.
d Their heart shall fall in le them.
e For the Captiuitie, which is the usual Captiuitie, had destroyed in olde time the Philistines, and dwelt in their land euen to Gaza, Deut. 2. 23.
f They that pulled off their haire for sorrow and bewailing.
g As the heathen used in their mourning, which the Lord forbade his people to doe.
Deut. 10. 15.

21 And iudgement is come vpon the plaine country, vpon Holon and vpon Iahzah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblahaim,

23 And vpon Kiriatihaim, and vpon Beth-gaual, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, &c. vpon all the cities of the land of Moab far or neere.

25 The horn of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him drunken: for hee magnified himselfe against the Lord: Moab shall wallow in his vomite, and hee also shall be in derision.

27 For diddest not thou deride Israell as though hee had beene found among theesues? for when thou speakest of him, thou art ashamed.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doe that naketh her nest in the sides of the holes mount.

29 * We haue heard the pride of Moab (hee is exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the Lord, & but it shall not be so: and his dissimulations, for they doe not right.

31 * Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-herses.

32 O vine of Sibman, I will weep for thee, as I wept for Lazer: thy plants are gone ouer the sea, they are come to the sea of Lazer: the destroyer is fallen vpon thy summer fruits, & vpon thy vintage.

33 And ioy, and gladnesse is taken from the plentifull field, and from the land of Moab: and I haue caused wine to faile from the vineprelle: none shall treade with shouting: their shouting shall be no shouting.

34 From the cry of Hesbion vnto Elah and vnto Iahzah haue they made their noyles: from Zoar vnto Horonaim, the heifer of three yeere old shall goe louing: for the waters also of Nimrim shall be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods:

36 Therefore mine heart shall sound for Moab like a shawme, and mine heart shall sound like a shawme for the men of Kir-herses, because the riches that he hath gotten is perished.

37 * For euery head shall be bald, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessel wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? for shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord. Behold, he shall see as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, & the mighty mens hearts in Moab at y day shall be as the heart of a woman in rauale.

42 And Moab shall be destroyed from being a people, because hee hath fer vp himselfe against the Lord.

43 Y feare, and pit, and snare shall be vpon thee, O inhabitant of Moab, saith the Lord,

44 He that escapeth from the feare, shall fall in the pit, and he that getteth vpon top of the pit, shall be taken in the snare: for I will bring vpon it, euen vpon Moab, y^e ye of their visitation, saith y^e Lord.

45 They that shall stand vnder the shadow of Hesbion, because of the force: for the fire came out of Hesbion, and a flame from Sion, and deuoured the corner of Moab, and the top of the feditious children.

46 Wee be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus saith the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites. 7 Idumea. 23 Damazias. 28 Kedar. 34 and E. am.

V Nto the children of a Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their king possessed Gad and his people dwell in - his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Hesbion, for Ai is wasted: cry yee daughters of Rabbah: giue you with sackcloth: mourne and runne to and fro by the hedges: for their king shall goe into captiuitie, and his Princes likewise.

4 Wherefore gloriest thou in the valleys? thy valley floweth away, O rebellious daughter: shee trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man right forth, and none shall gather him that flesh.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsell perished from their children, is their wisdom vanished?

8 Flee, ye inhabitants of Delan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Elau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leave some grapes? if theesues come by night, they will destroy till they haue enough.

10 For I haue discouered Elau: I haue vncovered his secrets, and he shall not be able to hide himselfe: his feed is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leauethy fatherlesse children, and I will preferre them aloue, and let thy widows trust in me.

12 For thus saith the Lord, Beholde, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, sayeth the Lord, that Bozrah shall be waste, and for a re- prech, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an people, and how should I pittie thee?

They shall thinke thus, saying, because of the Ammonites.

The Ammonites had destroyed the Moabites in their paine, and now because of their power, the Moabites shall seeke to them for helpe.

Which wanted themselves of their land, although he could haue defended them.

That is, they shall be destroyed by the Medians.

They were seppared from the Ammonites by the river Arnon, and after that the tribes were carried away into captiuitie, they invaded the country of Gad.

To ouer, of the Ammonites.

Meaning, of the Israelites.

Which was one of the chiefe cities of the Ammonites, as were Hesbion and Ai: there was also a city called Hesbion among the Moabites.

In thy plentifull country.

Signifying, that power and riches cannot prouide, when as God will execute his iudgements.

That is, without looking backe, and as euery one can finde a way to escape.

In the time of Chusd when the Gerasites shall be called.

Which was a citie of Edom called by the name of Elphaz: the woman came of Esau.

The enemies that shall dissemble as though they fled away, shall turne backe and invade your land, and possesse it.

Meaning, that God would vicerely destroy them, and not spare one, though the grape gatherers haue fruite pressed, and theesues looke but till they haue enough.

The destruction shall be so great, that there shall be none left to take care of the widows, and the fatherlesse.

I haue not spared mine owne: which was a chiefe citie of Idumea.

n That is, his power and strength. o He willed the Chaldeans to lay with their yough vpon them, till they be like drunken men that fall downe: e to eate their flesh and steale their o all. l O ye that dwell in the cities of Moab, p To be ye, ye shall be like the doe that naketh her nest in the sides of the holes mount.

q He shall not ex- ceede his malice against his neigh- bours. r Reads E. 16. 7.

f Which citie was in the vnsouth border of Moab: and hereby hee signifi- eth that the whole land should be destroyed, and the people carried away.

g Reads H. 15. 5.

h Their custome was to play on flutes or instru- ments, haue and graue tunes at be- nerals: and in the time of mourning, as Math. 9. 23. i Is. 15. 2. 3. k Or, shamen.

l Reads H. 15. 5.

m That is, Nebu- chad. 2. 21. 22. n Chap. 49. 22.

o This is, Nebu- chad. 2. 21. 22. p Chap. 49. 22.

q That is, Nebu- chad. 2. 21. 22. r Chap. 49. 22.

s That is, Nebu- chad. 2. 21. 22. t Chap. 49. 22.

u That is, Nebu- chad. 2. 21. 22. v Chap. 49. 22.

w That is, Nebu- chad. 2. 21. 22. x Chap. 49. 22.

p That is, Bozrah.

ambassador is sent vnto the heathen, saying, Gather you together, and come againſt P her, and riſe vp to the battell.

Or, idle.

15 For loe, I will make thee but ſmall among the heathen, and deſpised among men.

16 Thy feare, and the pride of thine heart hath deceiued thee, thou that dwelleſt in the clefts of the rocks, and keep'eſt thy height of the hill: though thou ſhouldeſt make thy ſelf as high as the eagle, I will bring thee downe from thence, ſayth the Lord.

17 ¶ Alſo Edom ſhall be deſolate: euery one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſſe at all the plagues thereof.

18 As in the ouerthrow of Sodom and of Gomorrah, and the places thereof neere about, ſayeth the Lord: no man ſhall dwell therein, neither ſhall the ſonnes of men remaine in it.

19 Behold, he ſhall come vplike a lion ſom the ſwelling of Iordan vnto the ſtrong dwelling place: for I will make Iſrael to reſt, euen I will make him to haſte away from her, and who is a choſen man that I may appoint againſt her? for who iſlike mee? and who will appoint me the time? and who is the ſhepherd that will ſtand before me?

20 Therefore heare the counſell of the Lord that he hath deuſed againſt Edom, & his purpoſe that he hath conceined againſt the inhabitants of Teman: ſurely the leaſt of the flocke ſhall draw them out: ſurely he ſhall make their habitations deſolate with them.

21 The earth is moued at the noiſe of their fall: the cry of their voyce is heard in the red ſea.

22 Behold, he ſhall come vp, and fly as the eagle, & ſpread his wings ouer Bozrah, and at that day ſhall the heart of the ſtrong men of Edom be as the heart of a woman in trouble.

23 ¶ Vnto I Damalcus hee ſayeth, Hamath is confounded and Arpad: for they haue heard euill tidings, and they are faint hearted as one oure fearful ſea that cannot reſt.

24 Damalcus is diſcouraged, I, and turneth her ſelfe to flight, & feare hath leiſed her: anguiſh & ſorrow haue taken her as a woman in trouble.

25 How is the glorious citie not referred, the citie of my ioy?

26 Therefore her young men ſhall fall in her ſtreets, and all her men of warre ſhall be cut off in that day, ſayth the Lord of hoables.

27 And I will kindle a fire in the wall of Damalcus, which ſhall conſume the palaces of Benhadad.

28 ¶ Vnto Kedar, and to the king ſonnes of Hazer, which Nebuchad-nezzar king of Babel ſhall ſmite, the ſon of the Lord, Ariſe, and goe vp vnto Kedar, and deſtroy the men of the Eaſt.

29 Their tents and their flockes ſhall they take away: yea, they ſhall take to themſelues red curtains and all their veils, and their camels, and they ſhall cry vnto them, Feare is on euery ſide.

30 Flow, get you farre off: they haue conſulted to deſtroy Oye inhabitants of Hazer, ſayth the Lord: for Nebuchad-nezzar king of Babel hath raken counſell againſt you, and hath deuſed a purpoſe againſt you.

31 ¶ Ariſe, and get you vp vnto the weaſhy nation that dwelleth without care, ſayeth the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels ſhall be a bootie, and the

multitude of their cattell a ſpoyle, and I will ſcatter them into all windes, and to the vtmoſt corners, and I will bring their deſtruction from all the ſides thereof, ſayth the Lord.

33 And Hazer ſhall be a dwelling for dragons, and deſolation for euer: there ſhall no man dwell there, nor the ſonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Iuda ſaying,

35 Thus ſayth the Lord of hoables, Behold, I will breake the bow of Elam, euen the chiefe of their ſtrength.

36 And vpon Elam I will bring the ſoure windes from the foure quarters of heauen, and will ſcatter them towards all theſe windes, and there ſhall be no nation, whither the fugitives of Elam ſhall not come.

37 For I will cauſe Elam to be afraid before their enemies, and before them that ſeek their liues, and will bring vpon them a plague, euen the indignation of my wrath, ſayeth the Lord, and I will lend the ſword after them, till I haue conſumed them.

38 And I will ſet my throne in Elam, and I will deſtroy both the king & the princes from thence, ſayth the Lord: but in ſ later dayes I will bring againe the captiuitie of Elam, ſayth the Lord.

CHAP. L.

Hee prophesieth the deſtruction of Babylon, and the deſolation of Iſrael which was in captiuitie.

The word that the Lord ſpake concerning Babel, and concerning the land of the Caldeans by the miniſterie of Ieremiah the Prophet.

1 Declare among the nations, and publiſh it, and let vp a banſhar, proclaim it and conceale it not: ſay, Babel is taken, Bel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burſt in pieces.

3 For out of the North there cometh vp a nation againſt her, which ſhall make her land waſte, and none ſhall dwell therein: they ſhall flee, and depart, both man and beaſt.

4 In thoſe dayes, and at that time, ſayth the Lord, the children of Iſrael ſhall come, they, and the children of Iuda together going, and weeping ſhall they goe, and ſeek the Lord their God.

5 They ſhall aſke the way to Zion, with their faces thitherward, ſaying, Come, and leaue cleaue to the Lord in a perpetual covenant that ſhall not be forgotten.

6 ¶ My people hath bene as loſt ſheep: their ſhepherds haue cauſed them to goe aſtray, and haue turned them away to the mountains: they haue gone from ſ mountain to hill, and forgotten their reſting place.

7 All that found them haue denounced them, and their enemies ſaid, Wee offend not, becauſe they haue ſinned againſt the Lord, he the habitation of iuſtice, euen the Lord the hope of their fathers.

8 ¶ Fiſe from the middes of Babel, and depart out of the land of the Caldeans, and bee ye as the hee goates before the flocke.

9 For loe, I will riſe, and come to come vp againſt Babel a multitude of mightie nations from the North country, and they ſhall tear themſelues in aray againſt her, whereby ſhee ſhall be taken: their arrows ſhall be as of a ſtrong man, which is expert, for none ſhall returne in vaine.

10 And Caldea ſhall be a ſpoyle: all ita ſpoyle,

† That is, Peſſis, or called of Elam the ſonne of Shem, becauſe the Peſſis were good archers, he ſayeth, exhibit the thing wherein they put their truſt, ſhould not profit them. I will place Nebuchad-nezzar therein, and in theſe prophecies Ieremiah ſpeaketh of theſe country, which ſhould be ſubdued vnder the ſuit of theſe foure monarchies where of Daniel hath mentioned. ¶ This may be referred to the Emperors of the Perſians and Meles after the Caldeans, or vnto the time of Chriſt, Chap. 49. 47.

† Babel, hanc:

¶ After that God had viſed the Babylonians ſeruice as puniſh other nations, he ſheweth that their turne ſhall come to be puniſhed. ¶ There were two of their chief idoles. ¶ To wit, the Medes and the Peſſians. ¶ When Cyrus ſhall take Babel, ¶ Reade Chap. 31. 9.

¶ Their government and miniſtries by their examples haue provoked them to diſobedience. ¶ They haue committed idolaſtry in euery place. ¶ For the Lord dwelt among them in his Temple, and ſeuerall haue miniſters to ſerue him by iuſtice. ¶ When God ſhall deſtroy you by Cyrus. ¶ That is, moſt forward and with out ſtate.

q To wit, Nebuchad-nezzar after hee hath ouercome Iuſab, which is meant by the ſwelling of Iordan, ſhall come againſt mount Seir and Edom. ¶ That is, the Iſraelites whom the Edomites kept as ſlaves away from thence. ¶ The captain and gouernour of the army, meaning, Nebuchad-nezzar. ¶ They ſhall not be able to ſtand before theſe captiuities. ¶ To wit, the enemy. ¶ As Chap. 48. 40. was ſaid of Moab, ¶ Which was the chiefe city of Syria, whereby hee meant all the whole country.

z When thee heard the Iudens coming of the enemy. ¶ A ſhe ſpeaketh this in the perſon of the king, and of them of the country. ¶ Who ſhall wonder to ſee Damalcus the chiefe city deſtroyed. ¶ Who was king of Syria, 1 King. 20. 26. and had built theſe palaces, which were ſtill called the palaces of Ben-hadad. ¶ Meaning, the Arabians, and their borderers. ¶ Becauſe they vied to dwell in mount. ¶ Be ſurely the things that perſuade thereto. ¶ The enemies will dwell in your places. ¶ He ſheweth that they of Hazer will flee to the Arabians for ſuccour, but they ſhall not auiſe them.

I shall make
rich thereby.

m For how of the
victorie, that ye had
against my people.

n In signe of con-
tempt and disdain.
o He speaketh to
the enemies of the
Medes and Persians.
p Though the
Lord called the
Babylonians his
servants and their
workes his workes
in punishing his
people, yet because
they did it not
to glorifie God,
but for their
owne malice and
to profit themselves,
they here
called them
vile.

q Or, yielded, for
made peace.
r Destroy her so
that none be left
to labour the
ground, as to take
the fruit thereof.
Meaning, Tig-
lath-pilezar, who
caried away the
ten tribes.

s He caried away
the rest, as wit-
ness, and Benjamin.

t That is, Babylon:
thou the Lord raised
vp Cyrus.

u Nebuchadnezzar,
who had limited
downe all the
princes and people
of the world.

v Ebr. from the end.

x Her princes and
mighty men.

y Of the Ismae-
lites, which should
be deliuered by Cyrus.

her, shall be satisfied, faith the Lord.
11 Because ye were glad and reioyced in de-
stroying mine heritage, and because ye are grow-
en fat, and the Calues in the grade, and neyed like
strong horses,
12 Therefore your mother shall be fore confound-
ed, and the child bare you shall be alhamed: be-
hold, the vtmost of the nations shall be a desert,
a drie land, and a wilderness.
13 Because of the wrath of the Lord it shall
not be inhabited, but shall be wholly desolate: cur-
ry one that goeth by Babel, shall be astonished,
and hille at all her plagues.
14 Put your felues in aray against Babel
round about: all ye that bend the bowe, shoot at
her, spare no arrowes: for she hath sinned against
the Lord.
15 Crie against her round about: she hath
giuen her hand: her foundations are fallen, and
her walles are destroyed: for it is the vengeance of
the Lord: take vengeance vpon her: as she hath
done, doe vnto her.
16 Destroy the sower from Babel, and him
that handleth the sheath in the time of haruist: be-
cause of the sword of the oppressor they shall turne
euery one to his people, and they shall see euery
one to his owne land.
17 Israel is like scattered sheepe: the lions haue
dispersed them: hilt the king of Asshur hath de-
noured him, and left this Nebuchadnezzar king
of Babel hath broken his bones.
18 Therefore thus saith the Lord of hosts the
God of Israel, Behold, I will visit the king of
Babel, and his land, as I haue visited the King of
Asshur.
19 And I will bring Israel againe to his habi-
tation: hee shall feed on Carmel and Bithan, and
his soule shall be satisfied vpon the mount Ephra-
im and Gilead.
20 In those dayes, and at that time, saith the
Lord, the iniquity of Israel shall be sought for, and
there shall be none: and the sinnes of Iudah, and
they shall not be found: for I will be mercifull
vnto them, whom I reuerse.
21 Goe vp against the land of the rebels, euen
against it, and against the inhabitants * of it: Pe-
kod: destroy and lay it waste after him, saith the
Lord, and doe according to all that I haue com-
manded thee.
22 A cry of battell is in the land, and of great
destruction.
23 How is the hammer of the whole world
destroyed, and broken: how is Babel become de-
solate among the nations!
24 I haue sared thee, and thou art taken, O
Babel, and thou wast not aware: thou art found,
and also caught, because thou hast straitened against
the Lord.
25 The Lord hath opened his treasure, and hath
brought forth the weapons of his wrath: for this
is the worke of the Lord God of hosts in the land
of the Caldeans.
26 Come against her that from the vtmost bor-
der of her store houses, tread on her as on sheares,
and destroy her utterly: let nothing of
her be left.
27 Destroy all her bullockes: let them goe
downe to the slaughter. Woe vnto them, for their
day is come, and the time of their visitation.
28 The voyce of them shall be, and escape
out of the land of Babel to declare in Zion the

vengeance of the Lord our God, and the ven-
geance of his Temple.
29 Call vp the archers against Babel: all ye that
bend the bowe, besiege it round about: let none
thereof escape: * recompense her according to
her worke, and according to all that she hath
done, doe vnto her: for she hath bene proud
against the Lord, euen against the holy One of Is-
rael.
30 Therefore shall her young men fall in the
streetes, and all her men of warre shall be destroyed
in that day, saith the Lord.
31 Behold, I come vnto thee, O proude man,
saith the Lord God of hosts: for thy day is come,
euen the time that I will visit thee.
32 And the proud shall stumble and fall, and
none shall raise him vp: and I will kindle a fire in
his cities, and it shall deuoure all round about him.
33 Thus saith the Lord of hosts, The children
of Israel, and the children of Iudah were oppres-
sed together: and all that tooke them captiues,
held them, and would not let them goe.
34 But their strong redeemer, whose Name is
the Lord of hosts, he shall maintain their cause,
that he may giue rest to the land, * and disquiet
the inhabitants of Babel.
35 A sword is vpon the Caldeans, sayeth the
Lord, and vpon the inhabitants of Babel, and vpon
her princes, and vpon her wife men.
36 A sword is vpon the footmayers, and they
shall doe: a sword is vpon her strong men, and
they shall be afraid.
37 A sword is vpon their horses, and vpon
their chariots, and vpon all the multitude that are
in the midst of her, and they shall be like women:
a sword is vpon her treasures, and they shall be
spoyled.
38 A drought is vpon her waters, and they
shall be dried vp: for it is the land of grauen im-
ages, and they doe vnto their idols.
39 Therefore the Zimms with the lions shall
dwell there, and the ostriches shall dwell there-
in: for it shall be no more inhabited, neither shall
it be inhabited from generation vnto generation.
40 As God destroyed * Sodom and Gomorah
with the places thereof neere about, sayeth the
Lord: so shall no man dwell there, neither shall the
sonne of man remaine therein.
41 Behold, a people shall come from the
North, and a great nation, and many kings shall
be raised vp from the coast of the earth.
42 They shall hold the bow and the buckler:
they are cruell and vnmisericfull: their voyce shall
roare like the sea, and they shall ride vpon horses,
and be put in aray like men to the battell against
thee, O daughter of Babel.
43 The king of Babel hath heard the report
of them, and his hands waxed feeble: forwo
came vpon him, euen forwo as of a woman in
travail.
44 Behold, he * shall come vp like a lion from
the swelling of Iordan vnto the strong habitation:
for I will make Israel to rest, and I will make them
to haue away from her: and who is a cheslen man
that I may appoynt against her? for who is like
me, and who will appoynt me the time? and who
is the shepherd that will stand before me?
45 Therefore heare the counsell of the Lord,
that hee hath deuised against Babel, and his pur-
pose that hee hath conceived against the land of
the Caldeans: surely the least of the flocks shall
draw

z He sheweth that
when God execu-
teth his iudgements
against his enemies,
that his Church
shall beo baueteth.
Ebr. yaris.

a For Cyrus did
cut the river Eu-
phrates, and diuid-
ed the counse
thereof into many
streames, so that it
might be passed
ouer as though
there had bene
no water: which
thing hee did by
the counsell of two
of his officers
spies, who
conspired against
their king, because
he had galled the
one of them in de-
spise, and slaine the
sonne of the other.

b Reade Ier. 51. 27.
c Eor. names of the
ostriches, or yong
Gine. 1. 9. 4.
Ira. 13. 19.
d Meaning, that
the Persians should
gather their army
of many nations
d Which is meant
of Belshazzar,
Dan. 5. 6.
e Chap. 49. 19c

f Read Chap. 49. 19c

u Thus the Lord
sawed the wall
by day to the
Court as thou
to himselfe, because
his cause is his.

x When they are
inflamed with fa-
resing and drinking,
I will visit with
them, according to
Babylons ban-
quet, Dan. 5. 2.

y Meaning Babel,
as Chap. 2. 16.

z The great army
of the Medes and
Persians.

a That is, his gifts
and presents which
he had received as
part of the spoils
of Babylon, and
which the idola-
ters brought him
from all their
countries.

b Meaning, that Ba-
bylon should not be
destroyed all at
once, but by little
and little should be
brought to nothing:
for in the first year
came the tidings,
the next year the
siege, &c. in the third
year it was taken.

c It is not that
horrible destruction
which many prophes-
ies threatened in
places for that was
a test when they
rebelled and Dan-
iel came from by
the policy of
Zorobabel, and banded
three thousand
gentlemen to build
the common people.

d All creatures to
heaven and earth
shall rejoice, and
I will be God for the
destruction of Baby-
lon the great enemy
of the Church
of Babylon did not
only destroy it,
but many
other nations.

e Yet that are now
captives in Babylon,
I will be their God
they should re-
member Jerusalem
by lamenting the
irreparable affliction
thereof.

f For the walls
were two hundred
fute high.

h I will for a month
when by all means,
that they shall not
eat, nor shall they
curse them.

of Caldea, shall Jerusalem say.

36 Therefore thus saith the Lord, Behold, I will maintain thy cause, and take vengeance for thee, and I will dry up the sea, and dry up her springs.

37 And Babel shall be as heaps, a dwelling place for dragons an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions, and yell as the lions whelps.

39 In their heart I will make them feasts, and I will make them drunken that they may rejoice, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rams and goats.

41 How isy Shelbach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nation!

42 The sea is come vpon Babel: she is covered with the multitude of the waters thereof.

43 Her cities are desolate: the land is drie and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Babel, and I will bring out of his mouth, that which I will shew follow-
ed up, and the nations shall runne no more unto him, and the wall of Babel shall fall.

45 My people, go out of the mids of her, and deliver everye man his soule from the fierce wrath of the Lord.

46 Least your heart euen faint, and ye feare the rumour that shall be heard in the land, the rumour shall come this yeere, and after that in the other yeere shall come a rumour, &c. cruelty in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visit the images of Babel, and the whole land shall be confounded, and all her strong shall fall in the mids of her.

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the fall of Israel to fall, so by Babel the fall of all the earth did fall.

50 Ye that have escaped the sword, go away, stand not still: remember the Lord a state off, and let Ierusalem come into your mind.

51 Wee are confounded because wee have heard reproch: shame hath covered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Therefore behold, the dayes come, saith the Lord, that I will visit her graven images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to hea-
ven, and though she should defend her strength on
he, yet from mee shall her destroyers come, saith
the Lord.

54 A found of a cry cometh from Babel, and
great destruction from the land of the Caldeans,
and destroyed from her the great voyce, and her
wines shall roare like great waters, and a found
was made by their noyse:

55 Because the destroyer is come vpon her,
even vpon Babel, and her strong men are taken,
their bowes are broken: for the Lord God that
recompenseth, shall surely recompence.

57 And I will make drunke her princes, and

her wise men, her dukes, and her nobles, and her
strong men: they shall sleepe a perpetuall sleepe,
and not wake, saith the King, whose Name is the
Lord of hostes.

58 Thus faith the Lord of hostes, The thick
wall of Babel shall be broken, and her high gates
shall be burnt with fire, and the people shall labour
in vaine, and the folke in the fire, for they shall be
worry.

59 The word which Ieremiah the Prophet
commanded Sheraiah the sonne of Neithai, the
sonne of Masbiai, when he went with Zedekiah
the king of Iudah into Babel, in the fourth yeere
of his reigne; and this Sheraiah was a peaceable
Prince.

60 So Ieremiah wrote in a booke all the euill
that should come vpon Babel, when all these things
are written against Babel.

61 And Ieremiah said to Sheraiah, When thou
comest vnto Babel, and shalt see, and shalt read
all these words,

62 Then shalt thou say, O Lord, thou hast spo-
ken against this place, to destroy it, that none
should I remaine in it, neither man nor beast, but
that it should be desolate for euer.

63 And when thou shalt make an ende of read-
ing this booke, thou shalt binde a stone to it,
and cast it in the mids of Euphrates.

64 And shalt say, Thus hath Babel been drown-
ed, and shall not rise from the euill, that I will bring
vpon her: and they shall be weary. Thus faith
are the words of Ieremiah.

CHAP. L. II.

4 Ierusalem is taken, 10 Zedekiah's sonnes are killed
before his face, and his eyes put out. 13 The city is
burned, 15 Ierusalem is brought forth of prison, and
findeth a king.

Zedekiah was one & twenty yeere old when
he began to reigne, and he reigned eleven
yeeres in Ierusalem, and his mothers name was
Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, ac-
cording to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord
was against Ierusalem and Iudah, he had cast
them out from his presence, therefore Zedekiah
rebelled against the king of Babel.

4 But in the ninth yeere of his reigne, in the
tenth month the tenth day of the month came
Nebuchadrezzar King of Babel, hee and all his
host against Ierusalem, and pitched against it,
and built forts against it round about.

5 So the cite was besieged vnto the eleventh
yeere of the king Zedekiah.

6 Now in the fourth month, the ninth day
of the month, the famine was sore in the cite, so
that there was no more bread for the people of
the land.

7 Then the city was broken vp, and all the men
of warre fled, and went out of the cite by night,
by the way of the gate betweene the two walles,
which was by the Kings garden: (now the Calde-
ans were by the city round about) and they went
by the way of the wilderness.

8 But the army of the Caldeans pursued after
the king, and tooke Zedekiah in the desert of Iericho,
and all the hoste was scattered from him.

9 Then they tooke the king and carried him
vnto the king of Babel to Riblah in the land
of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel flew the finnes of Ze-
dekiah before his eyes, he flew also all the princes

i The thick knot
of the wall was
thick.

k This was not in
the time of his
captivity, but from
yeeres before, when
he went either to
renewe Nabu-
chadnezzars or
in interest of some
matters.

l S. Iohn in his 2^d
velation alludeth
to this place, where
he saith that the
Angel took a mil-
lition and cast it into
the sea; signifying
thereby the destruc-
tion of Babylon,
Reu. 18. 21.
m They shall not
be able to resist,
but shall labour
in vaine.

* 2 King. 24. 18.
n Chron. 36. 11.

o So the Lord pun-
ished him by his
owne sin, and
I gaue him vp
to his rebellious
heart, till he had
brought the en-
emy vpon him to
lead him away and
his people.

* 2 King. 25. 1.
and Chap. 33. 3.

b Read Chap. 33. 46

c Read 2 King. 25. 2.
and Chap. 39. 7.

of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth moneth in the tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward which hee doode before the king of Babel in Ierusalem.

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue certaine of the poore of the people, and the residue of the people that remained in the cite, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

17 Also the pillars of brasse that were in the House of the Lord, and the basins, and the brasen Sea, that was in the House of the Lord, the Caldians brake, and carried all the brasse of them to Babel.

18 The pots also and the s beams, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasse where with they ministered,ooke they away.

19 And the bowles, and the alphins, and the basins, and the pots, and the candlestickes, and the incense dishes, and the cuppes, and all that was of gold, and that was of silver, tocke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen bulles, that were under the basins, which King Salomon had made in the House of the Lord: the brasse of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eigheteen cubites, and a threede of twelue cubites did compasse it, and the thickeesse thereof was four fingers: it was hollow.

22 And a chapter of brasse was upon it, and the height of one chapter was hie cubites with networke, and pomegranates vpon the chapters,

round about, all of brasse: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the networke were an hundred round about.

24 And the chiefe steward tocke Sheriah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 Hee tocke also out of the cite an Eunuch, which had the oneligt of the men of warre, and seven men that were in the Kings presence, which were found in the cite, and Sophar captain of the hostie, who murthered the people of the land, and threecore men of the people of the land, that were found in the middes of the cite.

26 Nebuzar-adan the chiefe steward tocke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slewed them in Riblah, in the land of Hamath: thus Iudah was carried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar carried away captiue, in the seventh yeere, euen three thousand Iewes, and three and twentie.

29 In the eighteenth yeere of Nebuchad-nezzar, hee carried away captiue from Ierusalem eight hundred thirtie and two persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward carried away captiue of the Iewes fower hundred forty and five persons: all the persons were fower thousand and sixe hundred.

¶ 1 And in the fower and thirtieth yeere of the opiumitie of Iehoiachin King of Iudah, in the twelfth moneth, in the five and twentieth day of the moneth, Evil-merodach King of Babel, in the first yeere of his reigne, lifted vp the head of Iehoiachin King of Iudah, and brought him out of prison.

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel.

33 And changed his prison garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion was a continuall portion given him of the King of Babel every day a certain, all the dayes of his life vntill he died.

i. Not because of the roundnesse, as more could be seen: but mainly and like.

h. Which forced to the high Priests head of he had any one estate impediment.

i. In the King, as is read but of him, that were the most excellent, and the other two, which were not so noble are not here mentioned with them.

m. Which was the latter end of the seventh yeere of his reigne, and the beginning of the eighth.

n. In the latter end of that year, and the beginning of the nineteenth.

¶ 1. Korfois.

¶ 1. That is, hee set him to liberty and honour.

¶ 2. And gave him princely apparel.

¶ 3. That is, he set a allowance in the

house, and thus hee length he had rest

and a quietnesse, because hee obeyed

Jeremias the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

The Prophet bewaileth the miserable state of Ierusalem. And sheweth that they are punished because of their sinnes. The first and second Chapter begin with words according to the letters of the Hebrew Alphabet. The third hath three verses for every letter, and the fourth is as the first.

Ow doeth the cite remaine solitary that was full of people? she is as a widow: she that was great among the nations, and principesse among the provinces, is made tributary.

2 She weepeth continually in the night, and her teares run downe by her cheekes: among all her labourers, she hath none to comfort her: all her

friends have dealt unfaithfully with her, and are her enemies.

3 Iudah is carried away captiue, because of affliction, and because of great famine, thee affliction among the heathen, and findeth no rest: all her persecutors tooke her in the brasils.

4 The wayes of Zion lament, because no man cometh thither to the solemn feasts, all her gates are desolate: her Priests fight her vigils are discontinued, and the bishe is t hamelesse.

5 Her adversaries are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become

¶ 1. For her enemies toward the people and opposition of Ierusalem, Jer. 39. 1.

¶ 2. As they used to come up with mirth at 4. 10.

¶ 3. Jer. 42. 4.

¶ 4. For Ieremies sake, that is, hee rule over her, Deut. 32. 43.

d. To the King, 25. 3. is called the seventh day, because the fire began then, and so continued to the tenth.

e. That is, which was his servant, as a king 15. 2.

f. Of these pillars, tocke 1. King 7. 17.

g. Which were of brass made of brasse, as 1. King 7. 45.

h. Iewes so much in quantitie.

i. The Prophet considered at the great judgement of God, seeing Ierusalem, which was formerly and full of people, to be now destroyed and desolate.

j. That is, she hath no rest. d. Meaning, the Egyptians and Assyrians, which promised helpe.

^b As men pined
away with sorrow
and that have no
courage.

ⁱ In her misery
she comforted the
great heathen and
cruelties that
she had lost.

^k At her religion
and fearing of
God, which was
the greatest griefe
to the godly.

^l Or, *Arise, O Lord*
I She is not ashamed
of her sinne,
although it be mani-
fest.

^m *Ebr. hath mag-
nified himselfe.*
In God forbidde
that the Ammonites
and Moabites
should enter into
the Congregation
of the Lord, and
under them bee
comprehended all
enemies, Deut.
32.

ⁿ Thus Ierusalem
lamenteth mourning
oibes to piteer her,
and to learne by
her example.

^o This declareth
that we should
acknowledge God
to be the author of
all our afflictions
so the intent that
we might seeke ve-
nue him for remedy.

^p Mine heauie
sinnes are contin-
ually before his
eyes, as be that yeth
eth a thing to his
hand for a remem-
brance.

^q He hath troden
chen vnder foot
as they tread
grapes in the
vinepresse.

^r *Ierem. 34, 17. chd.*
6. 15.

^s Which because
of her pollution
was separate from
her busse in I. Lev.
15. 19 and was ab-
horred for the same.

^t *Ebr. mouth.*

^u That is, they dis-
dained for hunger.

^b Like harts that finde no pasture, &c. they are gone
without strength before the pursuer.

7 Ierusalem remembered the dayes of her af-
fliction, and of her rebellion, and all her pleasant
things that shee had in times past, when her peo-
ple fell into the hand of the enemye, and none
did helpe her: the aduersarie sawe her, and did
mocke at her ^k Sjsbaths.

8 Ierusalem hath grievously sinned, therefore
she is in derision: all that honoured her, despise
her, because they have seene her filthines: yea, the
figheth, and turneth backe.

9 Her selfe in her skirts: she remem-
bered not her last end, therefore shee came downe
wonderfully: shee had no comforte: O Lord,
behold mine affliction: for the enemye is proud.

10 The enemye hath stretched out his hande
vpon all her pleasant things: for he hath seene the
heathen enter into her Sanctuary, whom thou
diddest command, that they should not enter in-
to thy Church.

11 All her people sigh and seeke their brea-
th: they haue giuen their pleasant things for meat to
refresh the soule: see, O Lord, and consider: for I
am become vile.

12 Haue ye no regard, all yee that passe by
this way: behold and see, if there be any know-
like unto my sorowe, which is done vnto mee
wherewith the Lord hath afflicted mee in the day
of his fierce wrath.

13 From aboute hath hee sent fire into my
bones, which preuaileth against them: hee hath
spread a net for my feet, and turned mee backe: he
hath made me desolate, and daily in heauie yelle.

14 The yoke of my transgressions is bound
vpon his hand: they are wrapped, and come vp
vpon my necke: hee hath made my strength to
fall: the Lord hath deliuered me into their hands,
neither am I able to rise vp.

15 The Lord hath troden vnder foote all my
valiant men in the middes of mee: hee hath called
an assembly against me to destroy my young men:
the Lord hath troden in the winepresse vpon the
virgins daughter of Iudah.

16 * For these things I weep: mine eye, *even*
mine eye casteth out water, because the comfort-
er that should refresh my soule, is fur from mee:
my children are desolate, because the enemye
preuaileth.

17 Zion stretched out her hands, and there
is none to comfort her: the Lord hath appointed
the enemies of Iacob round about him: Ierusa-
lem is as a mantrous woman in the middes of
them.

18 The Lord is righteous, for I haue rebelled
against his commandement: heare, I pray you,
all people, and behold my sorow: my virgins and
my young men are gone into captiuitie.

19 I called for my louers, but they deceived mee:
my Priests and mine Elders perished in the citie,
while they sought their meate to refresh their
soules.

20 Behold, O Lord, how I am troubled: my
bones shall mine enemye is turned within me, for
I am full of heauines: the sword spoileth abroad,
as death death at home.

21 They haue heard that I mourne, but there
is none to comfort mee: all mine enemies haue
heard of my trouble, and are glad, that thou hast
done it: thou wilt bring the day, that thou hast
pronounced, and they shall be like vnto me.

22 Let all their wickednes come before thee:
do downe vnto me, as thou hast done vnto me, for all
my transgressions: for my sighes are many, and
mine heart is heauy.

C H A P. II.

How hath the Lord darkened the laughter
of Zion in his wrath: and hath cast downe
from heauen vnto the earth the beaue of Ier-
rael, and remembered not his footstoolle in the
day of his wrath.

2 The Lord hath destroyed all the habita-
tions of Iakob: he hath thrown downe
in his wrath the strong holds of the daughter of
Iudah: hee hath cast them downe to the ground:
hee hath polluted the kingdome and the places
thereof.

3 He hath cut off in his fierce wrath all the
4 horns of Israel: he hath drawn back his right
hand from before the enemye, and there was kind-
led in Iakob like a flame of fire, which deuou-
red round about.

4 He hath bent his bowe like an enemye: his
right hand was stretched vp as an aduersary, and
flew all that was pleasant to the eye in the Taber-
nacle of the laughter of Zion, he poured out his
wrath like fire.

5 The Lord was as an enemye: hee hath deuou-
red Israel and consumed all his palaces: hee hath
destroyed his strong holdes, and hath increased in
the daughter of Iudah lamentation and mourn-
ing.

6 For he hath destroyed his Tabernacle, as
a garden he hath destroyed his Congregation:
the Lord hath caused the Feastes and Sabbathes
to be forgotten in Zion, and hath despised in the
indignation of his wrath, the King and the
Priest.

7 The Lord hath forsaken his altar: he hath
abhorred his Sanctuary: hee hath giuen into the
hand of the enemye the wallles of her palaces: they
haue made a noise in the House of the Lord, as
in the day of Solemnitie.

8 The Lord hath determined to destroy the
wall of the daughter of Zion: hee stretched out a
line: hee hath not withdrawn his hand from
destroying: therefore hee made the rampart
and the wall to lament: they were destroyed
together.

9 Her gates are sunke to the ground: hee hath
destroyed and broken her barres: her King and
her Princes are among the Gentiles: the Law is
no more, neither can her Prophets receive a vi-
sion from the Lord.

10 The Elders of the daughter of Zion sit vpon
the ground, and keepe silence: they haue cast
vp dust vpon their heales: they haue girded
themselves with sackcloth: the virgins of
Ierusalem hang downe their heades to the
ground.

11 Mine eyes doe faile with teares my bowels
swell: my liuer is powered vpon the earth, for the
distinction of the daughter of my people, because
the children and sucklings swoone in the streets
of the citie.

12 They haue said to their mothers, Where
is bread and drinke? when they swooned as the
wounded in the streets of the citie, and when
they gaue vp the ghost in their mothers bo-
some.

13 What thing shall I take to wifeme for
thee? What thing shall I compare to thee, O
daughters

^c Of defining ven-
geance, against the
enemie, read Ier.
17. 30 and 17. 21.
^d Or, gather them
together.

^e But is brought
from prophe-
cie to aduerti-
ce.

^f Hee giueth her
a moile for a
fall.

^g Alluding to the
Temple, or to the
Ark of the Cove-
nant, which was
called the foot-
stoolle of the Lord.

^h Because they
should not let
their mindes so
flow, but lift vp
their heares to-
ward the brauens
d. Meaning, the
glory and streng-
th, as I. Sam. 1.

ⁱ That is, a vic-
tor, which he was
wont to lead vs,
when our enemies
oppressed vs.

^j Seeing that
there is no remedy
but destruction,
where Gods is the
enemie.

^k As the people
were continued
to praise God in
the sole mous-
ing, as a loud voyce,
so was the enemies
blasphemy with
boasting and
city.

^l This is a figura-
tive speech, as that
was her befor the
the weathers disla-
ment, Chap. 2. 4.

^m Meaning, that
because was so
great, that the
citye should be
deserted.

ⁿ Or, *finde*.

^o Or, *faits*.

^p *Ebr. wheate and
wine*

^q *Ebr. poured out
the soule.*

^r Meaning, that
her calamitie was
so euident, that it
needed no wit-
nesse.

daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like, he that who can heal thee?

14 Thy prophets haue looked out vaine and foolish things for thee, and they haue not discovered thine iniquity, to turne away thy captivity, but haue looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they smile and wag their head vpon the daughter Ierusalem, saying, Is this the city that men call, The perfection of beauty and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they haile and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and seene it.

17 * The Lord hath done that which he had purposed: he hath fulfilled his word that hee had determined of old time: he hath thrown downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and he set vp the borne of thine aduersaries.

18 Their heart * cried vnto the Lord, O wall of the daughter Zion, let teares run downe like a river, day and night: take thee no rest, neither let the spelle of thine eye cease.

19 Arise, cry in the night in the beginning of the watches, pour out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, and consider to whom thou hast done thus: shall the women eate their fruit, and children of a spanne long? shall the Priest and the Prophet be alone in the Sanctuary of the Lord?

21 The young and the old lie on the ground in the streets, my virgins and my young men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed, and not spared.

22 Thou hast called as in a foemen day my terrors round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. IIL

I Am the man that hath seene * affliction in the rod of his indignation.

2 He hath led me, and brought me into darkness, but not to light.

3 Surely he is turned agayn me: he turneth his hand against me all the day.

4 My flesh and my skine hath he caused to waxe old, and he hath broken my bones.

5 He hath * builded against me, and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I cannot get out: he hath made my chaines heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath a stopped vp my wayes with hewen stones, and turned away my paths.

10 I desired to doe, that they might pray more earnestly & the offerer, and keepeth me in build as a prisoner.

10 * He was vnto me as a beare lying in wait, and as a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces; he hath made me desolate.

12 He hath bent his bow, and made me a mark for the arrow.

13 He caused * the arrowes of his quiver to enter into my reins.

14 I was a desolation to all my people, and thir song all the day.

15 He hath filled me with bitterness, and * made me drunken with wormewood.

16 He hath also broken my teeth with stones, & hath covered me with ashes.

17 Thus my soule was farte off from peace; I forgot prosperity.

18 And I said, My strength and my hope is perished from the Lord,

19 Remembering mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I confideth in in mine heart: therefore haue I hoped.

22 It is the Lords i mercies that we are not consumed, because his compassions faile not.

23 They are renewed * euery morning; great is thy faithfulness.

24 The Lord * my portion, faith my soule; therefore will I hope in him.

25 The Lord is good vnto them that trust in him, and to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he heare the yoke in his * youth.

28 He fighteth alone, * and keepeth silence, because he hath borne it vpon him.

29 He putteth his * mouth in the dust, if there may be hope.

30 He giueth his cheek to him that smiteth him; he is full with reproaches.

31 For the Lord will not forsake for euer.

32 But though he lend affliction, yet will he haue compassion according to the multitude of his mercies.

33 For he doeth not * punish * willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth,

35 In ouerbrowning the right of a man before the face of the most High.

36 In subuerting a man in his cause; the Lord * seeketh it not.

37 Who is he then that saith, & it cometh to passe, and the Lord * commandeth it not?

38 Out of the mouth of the most High proceedeth not euill and good?

39 Wherefore * shall the liuing * man sorrow: full * man suffereth for his sinne.

40 Let vs search and try our waies, and turne againe to the Lord.

41 Let vs lift vp * our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs; thou hast slaine, and not spared.

44 Thou hast couered thy selfe with a cloud, that our prayer should not passe thow.

h Because the false prophets called themselves Seers, as the other were called, therefore he sheweth that they saw amill, because they did not reprocure the peoples faults, but flattered them in their sin, which was the cause of their destruction.

g Or, burdens.

* Levit. 26. 15. 27. Deut. 32. 15. 27.

* Jer. 14. 17. Chap. 1. 16.

g Or, brought up in secret among his enemies.

g Or, enemies were feared.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets & hypocrites, when he declared the destruction of Ierusalem, as Jer. 30. 1. b He speaketh thus at one that felt Gods heavy iudgements, which he greatly feared, and therefore letcheth the variety of words. c This is a great temptation to the gently, when they see not the fruit of their prayers, and consider thence that they are not heard. d Which thing God wisheth to doe, that they might pray more earnestly & the offerer, and keepeth me in build as a prisoner.

e He hath no pity on me. f Ebr. finnes. g With great anguish and sorrow he hath made me to lele my selfe. h Thou with paine he was driven to and lie between hope and despair, as the godly sometimes are, yet in the end the spirit getteth the vie. i Thou. k Thou knowest that thou hast sinned to chastise him, to the intent that hee by they may know themselves, and feeble his merues. l Considering the wickedness of man, it is marvell that any remaine alive: but only that God for his owne mercies sake, and for his promise will euer beare his Church to remaine, though they be neuer so few in number. m. n. o We feel thy bene- fite dayly. l The godly pur their whole con- science in God, and therefore looke for more other iudgements, as Psal. 16. 1. m He sheweth how we can neuer begin too timely to be exercised vnder the crosse, that when such afflictions grow so rare, our patience also by experience, may be stronger. n He murthereth not against God, but is patient. o He humbles him- selfe as they that fall downe with their face to the ground, and so with patient waiteth for succour. p He taketh no pleasure in it, but doeth it of necessity for our amendment, when he suffereth the wicked to oppress the poore. q Ebr. with his heart. r He doeth not de- light therein. s He sheweth that nothing is done with- out Gods providence. t That is, aduising and prosperity, Amos 3. 8. u Where God afflict- ed him. v That is, both hearts and hands: for hee to lift up the hands, is but hypocrisie.

CIV. 13.

45 Thou hast made vs as the * off-scouring
and refuse in the mids of the people.

46 All our enmities haue opened their mouth
againſt vs.

47 Fears, and a ſnare is come vpon vs with de-
ſolation and deſtruction.

48 Mine eye catcheth out riuers of water, for the
deſtruction of the daughter of my people.

49 Mine eye droppeth without ſtay, and cea-
ſeth not.

50 Till the Lord looks downe, and behold
from heauen.

51 Mine eye * breaketh mine heart becauſe of
all the daughters of my city.

52 Mine enemies chafed me fore, like a bird,
without caufe.

53 They haue ſhut vp my life y in the dange-
or, and caſt a ſtone vpon me.

54 Waters flowed ouer mine head, then thought
I, I am deſtroyed.

55 I called vpon thy name, O Lord, out of the
low dungeon.

56 Thou haſt heard my voyce : ſtop not thine
care from my high, and from my cry.

57 Thou dreweſt neere in the day that I called
vpon thee : thou ſaideſt, Feare not.

58 O Lord, thou haſt maintained the cauſe of
my * ſoule, and haſt redeemed my life.

59 O Lord, thou haſt ſeene my wrong, iudge
thou my cauſe.

60 Thou haſt ſeene all their vengeance, and all
their deuiſes * againſt me.

61 Thou haſt heard their reproach, O Lord, and
all their imaginations againſt me.

62 The lips aſſe of ſilence that roſe againſt me, &
their whiſpering againſt me continually.

63 Behold, they ſitting downe, and their riſing
vp, * I am their ſong.

64 * Giue them a recompence, O Lord, ac-
cording to the works of their hands.

65 Giue them * ſorrow of heart, euen thy curſe
to them.

66 Perſecute with wrath and deſtroy them from
vnder the heauen, O Lord.

C H A P. I V.

How is the * gold become fo * dimme ! the
moſt fine gold is changed, and the ſtones of
the Sanctuary are ſcattered in the corner of euery
ſtreet.

2 The noble * men of Zion comparable to fine
gold, how are they eſteemed as earthen * pitchers,
euen the worke of the hands of the potter !

3 Euen the dragons * draw out the breaſt and
giue ſucke to their young : but the daughter of my
people is become cruell like this : * O riches in the
wilderneſſe.

4 The tongue of the ſucking childe cleaueth
to the rooſe of his mouth for thirſt : the young
children aſke bread, but no man breaketh it vnto
them.

5 They that did feed delicately, periſh in the
ſtreets : they that were brought vp in ſiluer, em-
brace the dung.

6 For the iniquity of the daughter of my people
is become greater then the ſinne of Sodom, that
was * deſtroyed as in a moment, and I none pitie-
dled camps againſt her.

7 Her * Nizirites were purer then the ſnow, and
whiter then the milke : they were more iuddy in

body then the red precious ſtones : they were like
poliſhed ſaphir.

8 Now their * viſage is blacker then a coale :
they cannot know then in the ſtreets : their ſkin
cleaueth to their bones : it is withered like a ſtroke.

9 They that be ſlaine with the ſword are bet-
ter then they that are killed with hunger : for they
fade away : they were thicken thow for the
fruits of the field.

10 The hands of the pitifull women haue ſod-
den their owne children, which were their meat in
the deſtruction of the daughter of my people.

11 The Lord hath accompliſhed his indigna-
tion : he hath poured out his fierce wrath, he hath
kindled a fire in Zion, which hath deuoured the
foundation thereof.

12 The kings of the earth, and all the inhabi-
tants of the world, I would haue beleueed that
the aduerſary and the enemy ſhould haue entred
into the gates of Ieruſalem :

13 For the ſinnes of her prophets, and the in-
iquities of her prieſts, that haue ſhed the blood of
the iuſt in the mids of her.

14 They haue wandered * as blind men b in the
ſtreets, and they were polluted with blood, ſo that
they would not touch their garments.

15 But they cried vnto them, Depart ye polluted,
depart, depart, touch not : herefore they fled away,
and wandred : they haue laid among the beaſten,
They ſhall no more dwell there.

16 The * anger of the Lord hath ſcattered them,
he will no more regard them : * they reuerenced
not the face of the Priek, nor had compaſſion on
the Elders.

17 Wailes we waited for our vaine helpe, our
eyes failed : for in our waiting we looked for a
nation that could not ſaue vs.

18 They hunt out ſleps, that we cannot go in
our ſtreets : our end is neere, our daies are fulfilled,
for our end is come.

19 Our perſecutors are ſwifter then the eagles
of the heauen : they purſued vs vpon the moun-
taines, and laid wait for vs in the wilernes.

20 The * breath of our noſtreles, the Anointed
of the Lord was taken in their nets, of whom we
ſaid, Vnder his ſhadow we ſhall be preferred alie
among the beaſten.

21 Reioyce and be glad, O daughter Edom :
that dwelleth in the land of Vz, the cup alſo ſhall
paſſe thorow vnto thee : thou ſhalt be drunken
and vomit.

22 Thy puniſhment is accompliſhed, O daughter
Zion : he * will no more carry thee away into cap-
tivity, but he will viſit thine iniquity : O daughter
Edom, he will diſcouer thy ſinnes.

C H A P. V.

The prayer of Ieremias.

R Emember, O Lord, what is come vpon vs : * con-
ſider, and behold our reproach.

2 Our inheritance is turned to the ſtrangers, our
houſes to the aliens.

3 We are fatherleſſe euen without father, and
our mothers are as widows.

4 We haue drunken our b water for money : &
our wood is ſold vnto vs.

5 Our neckes are vnder perſecution : we are
weary, and haue no reſt.

6 We haue giuen our c hands to the Egy-
ptians, and we are ſlaves vnto them.

They that were
before moſt in Gods
fauour, are now in
greatest abomina-
tion vnto him.

For lacke of food
they ſue away and
conſume.

He meaneth that
theſe things are
come to paſſe there-
fore, contrary to all
mens expectations.

Some reſerue this
to the blind men,
which as they went,
ſtumbled on the
blood, whereof the
city was full.

Meaning, the
beaſten which came
to deſtroy them,
could not abide
them.

Or, ſare,
k That is, the ene-
mies.

He ſheweth two
principall cauſes of
their deſtruction,
their cruelty and
their vaine confi-
dence in man : for
they truſted in the
helpe of the Egy-
ptians.

Our king Iſaiah,
in whom ſtood our
hope of Gods fa-
uour, and in whom
depended our ſtate,
and life, was ſlaine,
whom be callers
Anointed, becauſe he
was a figure of
Chriſt.

This is ſpoken by
deſolation.
Or, ſb in thy
nakedneſſe.

He comforteth the
Church, by that
after ſeuenty yeeres
their ſorow ſhall
be ended, when ſhall
be ſecond ſould
be tormented for
euer.

I am ouercome
with ſore weeping
for all my people.

Y Reade Ier. 37, 16,
how he war in the
mury dung.

Meaning, the
eagle wherefore his
life was in danger.

* Pſa 124.

Or, an ſt finite
heart.

By the gold, he
meaneth the princes,
as by the ſtones be
vnderſtandeth the
Prieſts.

Or, ſb in thy
nakedneſſe.

Which are of ſmal
eſtimation, and haue
none honour.

Though the dra-
gons be cruelly, yet
they play their yong
and nourish them.

What thing Ieruſa-
lem doeth not
d. The women for-
ſake their children,
as the Oviſcin doth
her egges, Job 39,
27.

* Gen 19, 11,
12. Or, as ſtrength
to ſtand againſt her.

* 2 Pet. 2, 17.

A This prayer as is
thought, was made
when ſome of the
people were carried
away captiue, others
as the poore re-
mained, and ſome
went into Egypt,
and other places

for ſuccour : albeit
it ſeemeth that the
Prophet foreſaw
their miſeries to
come, thus prayed.

Meaning their ex-
tremity with them, as
famine with them, as

extreme ſeruitude and bondage. c We are ioyned in league as
haue ſubmitted our ſelues vnto them.

d As our fathers have bin punished for their iniquities: so we that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wilderness, and would not suffer vs to go and seek out usefull food.

f That is, by the enemies hand.

g Their slavery was so great, that they were not able to abide it.

h There were no more leaves nor forme of commonwealth.

tians, and to Asstir, to be satisfied with bread.

7 Our fathers have sinned, and are not, and we have borne ^d their iniquities.

8 Servants have ruled over vs, none would deliver vs out of their hands.

9 We gat our bread with the perill of our lives, because of the sword of the wilderness.

10 Our skinnne was blacke like as an oven because of the terrible famine.

11 They deiled the women in Zion, and the maidens in the cities of Iudah.

12 The princes are hanged vp by f their head: the faces of the Elders were not had in honour.

13 Thy tooke the yong men to grind, and the children fell vnder s the wood.

14 The Elders have ceased from the b gate,

and the yong men from their forges.

15 The ioy of our hearts is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs, that we have sinned.

17 Therefore our heart is heauy for these things, our eyes are dimme.

18 Because of the mountaine of Zion, which is desolate: the foxes run vpon it.

19 But thou, O Lord, remainest for euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, and forsake vs for long time?

21 I Turne thou vs vnto thee, O Lord, and we shal be turned: renew our dayes as of old.

22 But thou hast vterly reioiced vs: thou art exceedingly angry against vs.

i With weeping.

k And therefore thy counsaile and mercies can neuer faile.

l Whereby is decided that it is not in mans power to come to God, but is only his worke to conuert vs, and that God woulde binore before we can come to him, ler. 31, 13.

E Z E K I E L.

THE ARGVMENT.

After that Iehoiachim by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nebuchadnezzar, and so went into captivity with his mother, and all the yong men and of the people, certaine began to repine and murmur: that they had obeyed the Prophets counsell, as though the things which they had prophesied should not come to passe, and therefore their estate should be still miserable, vntill the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by new visions and revelations shewed vnto him, that the city should most certainly be destroyed, and the people grievously tormented by Gods plague, inasmuch that they that remained, should be brought into cruel bondage. And as for the godly, should despair in these great troubles, he assured them that God will deliver his Church at his time appointed, and also destroy their enemies, which either afflicted them, or reioiced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in this fifth yeere of Iehoiachins captivity.

CHAP. I.

¹ The time wherein Ezekiel prophesied, in what place.

² His kindred. ³ The vision of the four beastes. ⁴ The vision of the throne.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Ioshaf, for that fue and twenty yeeres after this booke was found, Iehoiachim was taken away captive with Ezekiel and many of the people, who the fifth yeere after Law toke visions.

b Which was a part of Euphrates he called.

c That is, notable and excellent visions, for that it might be knowne, it was no naturall dreame, but came of God.

d That is, the spirit of prophecy at Cha. 3, 12 and 37, 1.

e By this dignity of words he signifieth the fearfull judgement of God, and the great affliction that should come vpon Ierusalem.

f Or, late yeeres.

g Whom were those four beastes that represent the glory of G. d, as Chap. 3, 12.



IT came to passe in the ^a thirtieth yeere, in the fourth moneth, and in the fifth day of the moneth (as I was among the captiues by the riuer ^b Chetar) that the heauens were opened, and I saw visions of ^c God.

2 In the first day of the moneth (which was the fifth yeere of king Iehoiachins captivity.)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer ^b Chetar, where the ^d hand of the Lord was vpon him.

4 And I looked, and behold, ^e a whirlwind came out of the North, a great cloud and a fire wrapped about it, and a brightnes was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of ^f amber.

5 Also out of the mids thereof came the likenesse of ^g four beastes, and this was their forme: they had the appearance of a man.

6 And euery one had four faces, and euery one had four wings.

7 And their feet were straight feet, and the sole of their feet was like the soles of a calves foot, and they sparkled like the appearance of bright brasie.

8 And the hands of a man came out from vnder their wings in the four parts of them, and

they four had their faces, and their wings.

9 They were ^g kned by their wings one to another, and when they went fourth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as ^b the face of man: and they four had the face of a lion on the right side, and they four had the face of a bullocke on the left side: they four also had the face of an Eagle.

11 Thus were their faces: but their wings were spread out about, two wings of euery one were ioyned one to another, and two covered their bodies.

12 And euery one went straight forward: they went whither they ^h spirit led them, and they returned not when they went fourth.

13 The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ran among the beasts, and the fire gave a glister, and out of the fire there went light ⁱ.

14 And the beasts ranne, and I returned like unto lightning.

15 ¶ Now as I beheld the brafts, behold, a wheele appeared vpon the earth by the beasts, hauing four faces.

16 The fashion of the wheels and their worke was like vnto ^k Chalybrite: and they four had one so, me, and their fashion and their worke was as one wheele in another wheele.

17 When they went, they went vpon their four sides, and they returned not when they went.

18 They had also rings, and height, and were ^l fearefull to behold, and their rings were full of eyes, round about those four.

g The wing of the one touched the wing of the other.

b Ezechiel Chetubim had four faces, the face of a man, and of a lion on the right side, and the face of a bullocke and of an Eagle on the left side.

† Eze, whether they spirit led them. n. 18 804.

i That is, when they had turned Gods will: for as they returned not, till God had changed the face of things.

k The Ebrew word is chalybrite, meaning the colour was like the Colours of brass, or a precious stone called chalyb.

l Or, the first.

THE VISION OF EZEKIEL.



- A The whole wind that came out of the North, or Aquilon.
 B The great cloud.
 C The fire wrapped about it.
 D The brightness about it.
 E The likeness of Amber, or the pale colour.
 F The frame of the four beasts.
 G Their feet like calves feet.
 H Hands coming out from under their wings.
 I, K, L, M The fashion of the four faces of every beast.
 N Their wings joined one to another.
 O Their two wings which covered their bodies.
 P Fire running among the beasts.
 Q Wheels having every one four faces.
 R The rings of the wheels which were full of eyes.
 S The firmament like unto Crystal.
 T The throne which was set upon the firmament.
 V Where sat like the appearance of a man.
 X The appearance of a man, true, and beneath in man.
 Y The fire about him.
 Z The brightness of fire like the rainbow.

Mid, Or the South.

19 And when the beasts went, the wheels went with them; and when the beasts were lifted up from the earth, the wheels were lifted up.

20 Whither they spirit led them, they went, and whither did the spirit of the wheels lead them, & the wheels were lifted up besides them; for the spirit of the beasts was in the wheels.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted up from the earth, the wheels were lifted up besides them; for the spirit of one beasts was in the wheels.

22 And the similitude of the firmament upon the heads of the beasts was wonderful, like unto crystal spread over their heads above.

23 And under the firmament were their wings streight the one toward the other; every one had two which covered them, and every one had two which covered their bodies.

24 And when they went forth, I heard the noise of their wings like the noise of great waters, and as the voice of the Almighty, even the voice of speech, as the noise of an host; and when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 And about the firmament that was over their heads, was the fashion of a throne like unto a Saphir Stone, and upon the similitude of the throne was by appearance, as the similitude of a man about upon it.

27 And I saw as the appearance of amber, and as the similitude of fire round about within it to locke too, even from his loynes upward: and to looke too, even from his loynes downward, I saw as the likeness of fire, and brightness round about it.

Which declared the brightness and the fearfulness of Gods judgements, in which signified that they had no power of themselves, but only waited to execute Gods commandment.

in which was the terrible judgement toward the earth.

a Considering the
mailetie of God,
and the weakness
of flesh,

28 As the likenesse of the bow, that is in the
clouds in the day of raine, so was the apperance
of the light round about.

29 This was the apperance of the similitude
of the glory of the Lord : and when I saw it, I
fell vpon my face, and I heard a voyce of one
that spake.

CHAP. II.

The Prophet is sent to call the people from their error.
A ND I felt vnto me, b Sonne of man, stand
vp vpon thy feete, and I will speake vnto
thee.

2 c And the spirit entred into mee, when hee
had spoken vnto me, and let me vpon my feete, so
that I heard him that spake vnto me.

3 And he said vnto me, Sonne of Man, I send
thee to the children of Israel, to a rebellious na-
tion that hath rebelled against me ; for they and
their fathers haue rebelled against me, euen vnto
this very day.

4 For they are i impudent children, and stiffe
hearted ; I do send thee vnto them, and thou shalt
say vnto them, thus saith the Lord God.

5 But surely they will not heare, neither in
deede will they cease ; for they are a rebellious
house, yet shall they know that I there hath bene
a Prophet among them.

6 And thou sonne of man, I feare them not,
neither be afraid of their words, although rebels
and thornes be with thee, and thou remainest with
scorpions : feare not their words, nor be afraid at
their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto
it : them, but surely they will not heare, neither will
they indeede cease : for they are rebellious.

8 But thou sonne of man, heare what I say
vnto thee : be not thou rebellious, like this rebel-
lious house : open thy mouth, and I feare that I
give thee.

9 And when I looked vp, beholde, an hand
was sent vnto me, and loe, a roule of a booke was
therein.

10 And he spread it before me, and it was writ-
ten within and without, and there was written
therein, s Lamentations and mourning, and woe.

CHAP. III.

1 The Prophet being fed with the word of God, and with
the constant balance of the spirit, is sent vnto the people,
that were in captivity. 12 The effect of true ministration.

M OREouer he said vnto me, Sonne of man, eate
that thou findest : a eate this roule, and goe
and speake vnto the house of Israel

2 So I opened my mouth, and he gaue me this
roule to eate.

3 And he said vnto mee, sonne of man, cause
thy belly to eate, and fill thy bowels with this
roule that I giue thee. Then did I eate, and it was
in my mouth as sweete as honey.

4 And he said vnto me, Sonne of man, goe and
enter into the house of Israel, and declare them
my words.

5 For thou art not sent to a people of an vn-
known tongue, or of an hard language, but to
the house of Israel.

6 Not to many people of an unknown
tongue, or of an hard language, whose words

thou canst not vnderstand : yet if I should send
thee to them, they would obey thee.

7 But the house of Israel will not obey thee ;
for they will not obey mee : yea, all the house of
Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy b face strong a-
gainst their faces, and thy forehead hard against
their foreheades.

9 I haue made thy forehead as the adamant,
and harder then the flint : feare them not therefore,
neither be afraid at their lookes : for they are a
sebeki, us house.

10 He that I moreouer vnto me, Sonne of man,
e receiue in thine heart all my words that I speake
vnto thee, and heare them with thine eares,

11 And goe and enter to them that are led a-
way captiues vnto the children of thy people, and
speake vnto them, and tell them, Thus saith the
Lord God : but surely they will not heare, neither
will they indeede cease.

12 Then the spirit tooke me vp, and I heard
behinde mee a voyce of a great rushing, saying,
b Blessed be the glory of the Lord out of his
place.

13 I heard also the voyce of the wings of the
beasts, that touched one another, and the rattling
of the wheelles that were by them, euen a voyce of
a great rushing.

14 So the spirit lift me vp, and tooke me away,
and I went in bitterness and indignation of my
spirit, but the hand of the Lord was strong vpon
mee.

15 Then I came to them that were led away
captiues to Tel-abib, that dwelt by the river
Chebar, and I sate where they sate, and remained
there abiding among them s seuen dayes.

16 And at the ende of seuen dayes, the word
of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watch-
man vnto the house of Israel : therefore heare the
word at my mouth, and giue them warning from
mee.

18 When I shall say vnto the wicked, Thou
shalt surely die, and thou giuest him warning,
nor speakest to admonish the wicked of his wicked
way, that he may liue, the same wicked man
shall die in his iniquity, but his blood will I re-
quire at thine hand.

19 Yea, thou warne the wicked, and he turne
not from his wickednesse, nor from his wicked
way, hee shall die in his iniquity, but thou hast
delivered thy soule.

20 Likewise if a righteous man turne from his
righteousnesse, and commit iniquity, I will lay a
 stumbling blocke before him, and hee shall die,
because thou hast not giuen him warning, he shall
die in his sinne, and his righteousnesse shall
hee haue done, shall not be remembered : but his
blood will I require at thine hand.

21 Neuertheless, if thou admonish that right-
eous man, that the righteous sinne not, and that
he doeth not sinne, he shall liue because hee is
admonished, also if thou hast delivered thy soule.

22 And the hand of the Lord was there vpon
mee, and he said vnto me, Arise, and goe into the
land, and I will there talke with thee.

23 So when I had risen vp, and gone forth in-
to the field, beholde, the glory of the Lord stood
there, as the glory which I saw by the river Che-
bar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which o fer

b God promisseth
his assistance to
his ministers, and
that he will giue
them boldnesse
and confidence in
their vocation, Isa.
55. 7. Iere. 1. 12.
Mich. 3. 8.

c The flesh
what is meant by
the eating of the
booke, which is,
that the ministers
of God may speake
nothing as of
themselves, but
that only, which
they haue receiued
of the Lord, d
Whereby he
signifieth, that
Gods glory should
not be diminished,
although he de-
part out of his
Temple, for this
declared that the
cite and Temple
should be destroyed,

e This sheweth
that there is euer
an iniquity of the
flesh which can
never be ready to
render full obedi-
ence to God, and
also Gods grace
who euer assisteth
us, and overcome
our rebellious
affections, f
Which was a
place by Euphrates,
where the Iewes
were prisoners,

g Declaring hereby
that Gods minis-
ters must with adu-
erment and delibe-
ration utter his
iudgements, h
Which is reade
Chap. 33. 2.

i If hee hath
been instructed in
the right way
must haue
k I will giue him
vp to a reproba-
te mind, Rom. 1.
18. l Which feare
to haue bene done
to him, and were
not,

m That is the
Spirit of prophesie;
n Or, voycie;
o Meaning the
vision of the Cher-
ubims, and the
wheelles

p Reade Chap. 33.

a That is, the
Lord
b Meaning, man
which is but earth
and after, which
was to humble
him, and cause him
to consider his
owne state, and
Gods grace.
c So that he could
not abide Gods
presence, till Gods
Spirit did enter
into him
d Eze. 3. 12
e Eze. 3. 12

f This declar-
eth on the one part
Gods great affec-
tion toward his peo-
ple, that notwith-
standing their re-
bellion, yet he will
send his Prophets
among them, and
admonisheth his
ministers on the
other part that
they cease not to
doe their dutie,
though the people
be neither obedi-
ent, nor the word
of God shall be
easier to them, fal-
sation or greater
condemnation.
g Rea. 1. 12. in 1.
17. h Eze. 3. 12.
i Eze. 3. 12.
j Eze. 3. 12.
k Eze. 3. 12.
l Eze. 3. 12.
m Eze. 3. 12.

a Whereby is
meant that none
is more to be
Gods sufferer
before he be re-
ceived the word
of God in his
heart, as verse 10.
and heaue a zeale
thereunto, and de-
light thereto, as
Iere. 15. 16.
Reuel. 10. 10.

2 Eze. 3. 12.

p Signifying, that not only he should not profit, but they thould grievously trouble and afflict him.

q Which declareth the terrible plague of the Land, when God stoppeth the number of his numbers, and that all shall be the rods of his vengeance, that do it.
* Reuel. 12. 1.

me vp vpon my feete, and spake vnto mee, and sayd vnto mee, Come, and p shal thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue cleaue to the roote of thy mouth, that thou shalt be dumb, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus sayth the Lord God, He that heareth, let him heare, and hee that leaueh off, * let him leaue: for they are a rebellious house.

CHAP. III.

1 The besieging of the cite of Ierusalem is signified. 2 The long continuance of the captiuitie of Iherl. 16 An bringer as prophesied to come.

Thou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the cite, euen Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it, let the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an yron pan, and set it for a wall of yron betwene thee and the cite, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a figure vnto the howle of Ierl.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, euen three hundred and ninetie dayes: so shalt thou beare the iniquitie of the house of Ierl.

6 And when thou hast accomplished them, sleepe againe vpon thy right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine arme shalt be vncouered, and thou shalt prophesie against it.

8 And behold, I will lay bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and miller, and fitches, and put them in one vessel, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon the side: euen three hundred and ninetie dayes shalt thou eat thereof.

10 And when the measure is whereof thou shalt eat: shalt be, weight, euen a twentie shekels a day: and from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure, euen the six part of an hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barley cakes, and thou shalt bake it in the dung that commeth out of man in their sight.

13 And the Lord sayd, So shall all the children of

Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead or torne in pieces, neither came there any vncleane flesh in my mouth.

15 Then he sayd vnto me, Loe, I haue giuen thee bullockes^m dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreover, he layd vnto me, Sonne of man, behold, I will breakeⁿ the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be aftonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

And thou sonne of man, take thee a sharpe knife, or take thee a barboours razor, and caule itⁿ to parte vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the mids of the city, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy clappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: for there if shall a fire come forth into all the house of Ierl.

5 Thus sayth the Lord God, This is Ierusalem, I haue set it in the mids of the nations and countreys, that are round about her.

6 And she hath changed my iudgements into wickednesse more then the nations, and my statutes more then the contreys, that are round about her: for they haue refused my iudgements, and my statutes, and they haue not walked in them.

7 The refore thus sayeth the Lord God, Because your multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you.

8 Therefore thus sayth the Lord God, Behold, I euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will do in thee that I neuer did before, neither will doe any more the like, because of all thine abomination.

10 For in the mids of thee, the fathers shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of these will I scatter into all the winles.

11 Wherefore as I line, saith the Lord God, Surely, because thou hast despised my Sanctuarie with all thy iniquities, and with all thine abominations, therefore will I also destroy thee, neither

I Much feele such vile corruption.

m To be as fire to be as bread with.

n That is, the force and strength wherewith it should nourish, Ihu. 3. 1. chap. 5. 10. and 19. 13.

a To shew thine head and thy beard, o To witte, that city which he had

pourtrayed vpon the bricke, Chap. 4.

b By the fire and peltence he

neareth the famine, wherewith one part

perished during the siege of Nebuchad-

nessar. By the

word, those that were flaine when

Zedekiah fled, and

those that were

carried away cap-

tive. And by the

scattering into

the winde, those

scattered into

Egypt, and into

other partes after

the cite was taken.

c Meaning, that

a very few should

be left, which the

Lord would pre-

ferre among all

these finnes, be-

cause they could

not without trou-

bles and triall.

d Out of that

fire which thou

kindest, shall a fire

come, which shall

signifie the destruc-

tion of Ierl.

e My word and

law: to idolatry

and superstitions.

f Because your

idols are in greater

number, and your

superfitions more

then among the

peoples that do

profess idolatry,

saide Ihu 5. 14. of

headmen their

ingratitude in re-

spect of his bechis.

* Leuit. 26. 29.

Deut. 33. 33.

g King. 6. 29.

h Lam. 4. 10.

i Brought a.

a Which signified the husbands and banes of their heart.

b Hereby he re-ported the depul-tery and finne of the ten tribes (for Simeon was on his left hand from Babylon) and how they had remained therein three hun-dreth and ninetie yeeres.

c Which declared Ihu, who had come from the time of Iohns Baptis- in their finnes fourty yeeres.

d Taken of a speedy vengeance. E The people should so finally be besieged, that they should not be able to turne them.

f Meaning, that the fire should be so great, that they should be glad to see what-forever they could see.

g Which were fourty yeeres, be-cause that the cite was besieged, and this was a many dayes as Ierl. layd yeeres.

h Which make a pound.

i Reade Exod. 29. 40.

j Signifying be-cause by the great fire of Ierl. and the matter to burne,

neither shall mine eye spare thee, neither will I have any pity.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord have spoken it in my zeale, when I have accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproach and shame, a chastisement and an astonishment unto the nations, that are round about thee, when I shall execute iudgements in thee in anger and in wrath, and in sharpe rebukes: I the Lord have spoken it.

16 When I shall send vpon them the euill barrowes of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 So I will send vpon you famine, and euill beastes, and they shall spoile thee: and pestilence and blood shall passe through thee: and I will bring the sword vpon thee: I the Lord have spoken it.

CHAP. VI.

Hee sheweth that Ierusalem shall be destroyed for their idolatry. & He prophesieth the vengeance of the remnant of the people, and their deliuerance.

A Gaine the word of the Lord came vnto mee, saying,

2 Sonne of man, Set thy face toward the mountains of Israel, and prophetic against them,

3 And say, Ye mountains of Israel, heare the word of the Lord God: thus saith the Lord God to the mountains and to the hills, to the riuers and to the valleys, Beholde, I, when I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be defolate, and your images of the Sonne shall be broken: and I will cast downe your flaine men before your idoles.

5 And I will lay the dead carkeles of the children of Israel before their idols, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be defolate, and the hie places shall be laid waste, so that your altars shall be made waste and defolate, and your idoles shall be broken and cease, and your images of the Sonne shall be cut in pieces, and your worke shall be abolished.

7 And the flaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their wretched hearts, which have departed from mee, and for their eyes, which haue gone whoring after their

idoles, and they shall be displeased in themselves for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not laid in vaine, that I would do it: euill vnto them.

11 Thus saith the Lord God, Smite with thine hand, and stretch forth with thy foot, and say, A-las, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farr off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then say ye shall knowe, that I am the Lord, when their flaine men shall be among their idols round about their altars, vpon euery hie bill in all the tops of the mountains, and vnder euery greene tree, and vnder euery thicke oke, in the place where they did offer sweete sauour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste and defolate from the wildeerneste vnto Dibra in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

Moreover the word of the Lord came vnto mee, saying,

2 Also thou sonne of man, thus saith the Lord God, An ende is come vnto the land of Israel: the ende is come vpon the foure corners of the land.

3 Now is the ende come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pity: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, Behold, one euill, when one euill is come.

6 An ende is come, the ende is come, it is watched for thee: behold, it is come.

7 The mourning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and northe launching againe of the mountains,

8 Now I will shortly powre out my wrath vpon thee, and will kindle anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pity, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that I sayeth.

10 Behold, the day, behold, it is come: the morning is gone forth, the rod flourisheth: pride hath stilled.

11 Cruelly is risen vp into a rod of wickednetie: none of them shall remain, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth neere: let not the buyer reioyce, nor let him that selleth

They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

If by these signes he would that the Prophet should figure the great destruction to come,

That is, all nations when you shall see my iudgements

Chap. 5. 14. b Some read, more defolate then the wildeerneste of Dibra, which was in Syria, and bordered vnto Israel, or from the wildeerneste, which was South vnto Dibra, which was North: meaning, the whole countrey.

I will punish thee as thou hast deserved for thine idolatry.

Or, behold, euill cometh after euill: b Hee saith that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

The beginning of his punishment is already y come, d Which was a voyce of crying and mourning.

The scourge is in a readinesse, f That is, the proud tyrant Nebuchadnezzar, hath gathered his force and is ready, g The crueltye shall be a sharpe scourge for their wickednesse, h Then ouer afeared thou shalt be so great, that they shall haue no regard to him: or for others, i For the prelas profits.

That is, I will not be pacified, till I be reuenged, Isa. 6. 24.

Or, dangerous. b Which were the grasshoppers, miller, and what-secer were occasione of famine. Chap. 14. 13.

He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening their destruction. b Read 2 Kings 23. 11. c To contempt of their power and force, which shall neither be able to deliues you nor themselves, 2. King. 23. 20.

Hee sheweth that in all dangers God will preserve a few, which shall be as the seede of his Church, and call vpon his Name.

h For he shall
lofe nothing.
i In the yeere of
the jublie, meaning
that none should
enjoy the privilege
of the law, Levit. 25.
j For they should
all be carried away
captive.

m This vision fig-
nined, that all
should be carried
away, and none
should remain
for the foule.

n No man for all
that endoreth
himself, or taketh
heart to repert for
his will life. Some
reade, for none
shall be strengthen-
ed in his iniquitie
of his life: meaning,
that they should
gaine nothing by
flattering themselves
to euill.

o The Israelites
made a brag, but
their hearts failed
round.
* 1/a. 13. 7.
Jer. 6. 14.
* 1/a. 15. 3.
Jer. 45. 37.
* Psal. 11. 4.
* 2/a. 1. 18.
* 2/a. 5. 5.
p Meaning, the
Sanctuary.
q That is, of the
Babylonians.

r Which signifieth
the most holy place,
whereinto none
might enter but the
hie Priest.
s Signifying, that
they should be
bound and led away
captive.

t That is, of sinnes
that deserve death.
u Which was the
Temple that was
divided into three
parts, 1/a. 65. 37.

a Of the captivity
at Babel.

b Which continued
part of August, and
part of September.

c At Chap. 1. 1.

k mourne: for the wrath is vpon all the multitude
thereof.

13 For hee that selleth, shall not returne to
that which is sold, although they were yet alive:
for the vision was vnto all the multitude there-
of, and they returned not,* neither doeth any en-
courage himselfe in the punishment of his life.

14 o They have blown the trumpet, and pre-
pared all, but none goeth to the battell: for my
wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence,
and the famine within: he that is in the field, shall
die with the sword, and he that is in the city, fa-
mine and pestilence shall deuoure him.

16 But they that flee away from them, shall
escape, and shall be in the mountaines, like the
doues of the valleyes: all they shall mourne, eu-
ery one for his iniquitie.

17 * All hands shall be weake, and all knees
shall fall away as water.

18 * They shall also giue themselves with sack-
cloth, & feare shall couer them, and shame shall
be vpon all faces, and baldnes vpon their heads.

19 They shall cast their filuer in the streetes,
and their gold shall be cast farre off: their * siluer
and their gold cannot deliuer them in the day of
the wrath of the Lord: they shall not satisfie their
soules, neither fill their bowels: for this ruine is
for their iniquitie.

20 He had also set the beauty of his p ornament
in maiestie: but they made images of their abo-
minations, and of their idols therein: therefore
haue I set it farre from them.

21 And I will giue it into the handes of the
q Rangers to be spoiled, and to the wicked of the
earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and
they shall pollute my * secret place: for the de-
stroyers shall enter into it, and defile it.

23 * q Make a Chaine: for the land is full of
the iudgement of blood, and the city is full of
cruelty.

24 Wherefore I will bring the most wicked of
the heathen, and they shall possesse their houses: I
will also make the pompe of the mighty to cease,
and their v holy places shall be defiled.

25 When destruction cometh, they shall
seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and
rumour shall be vpon rumour: then shall they
seeke a vision of the Propheet: but the Law shall
perish from the Priest, and counsell from the An-
cient.

27 The king shall mourne, and the prince shall
be clothed with defolation, and the hands of the
people in the land shall be troubled: * will doe vn-
to them according to their wayes, and according
to their iudgements will I iudge them, and they
shall know that I am the Lord.

CHAP. VIII.

a An appearance of the similitude of God. b Ezekiel is
brought to Ierusalem in the spirit. c The Lord sheweth
the Propheet the idolatries of the house of Israel.

AND in the 4th yeere, in the 6th month, &
in the hit day of the month, as I sat in mine
house, and the Elders of Iudah sat before me, the
hand of the Lord God fell there vpon me.

2 Then I behelde, and loe, there was a like-
nesse, as the appearance of fire, to looke too,
from his loynes downward, and from his loynes

vpward, as the appearance of brightness, and like
vpon amber.

3 And hee stretched out the likenesse of an
hand, and tooke me by a hairy locke of mine
head, and the spirit lift me vp betweene the earth
and the heauen, and brought me to by a Diuine
d vision to Ierusalem, into the entrie of the inner
gate that lieth toward the North, where remain-
ed the idole of indignation, which prouoked
indignation.

4 And behold, the glory of the God of Israel
was there according to the vision, that I saw in
the field.

5 Then sayd hee vnto me, Sonne of man, lift
vp thine eyes now toward the North. So I lift vp
mine eyes toward the North, and behold, North-
ward, at the gate of the altar, this idole of indig-
nation was in the entrie.

6 He sayd furthermore vnto mee, Sonne of
man, seest thou not what they doe euen the great
abominations that the house of Israel commit-
teth here to cause me to depart from my Sanctu-
ary: but yet turne thee and thou shalt see greater
abominations.

7 And hee caused me to enter at the gate of
the court: and when I looked, behold, an hole
was in the wall.

8 Then sayd he vnto me, Sonne of man, digge
now in the wall. And when I had digged in the
wall, behold, there was a doore.

9 And hee sayd vnto me, Goe in, and behold
the wicked abominations that they doe here.

10 So I went in, and saw, and behold, there was
every similitude of creeping things, and 8 abomi-
nate beasts, and all the idoles of the house of Is-
rael painted vpon the wall round about.

11 And there stood before them seauentie
men of the Ancients of the house of Israel, and
in the middes of them stood Iazaniah, the sonne
of Shaphan, with euery man his censor in his
hand, and the vapour of the incense went vp like
a cloud.

12 Then sayd he vnto me, Sonne of man, hast
thou seene what the Ancients of the house of Is-
rael doe in the darke, euery one in the chamber
of his imagerie? for they say, The Lord seeth vs
not, the Lord hath forsaken the earth.

13 Againe he sayd also vnto me, Turne thee
again, and thou shalt see greater abominations
than they doe.

14 And hee caused me to enter into the entrie
of the gate of the Lords house, which was to-
ward the North: and behold, there sat women
mourning for * Tammuz.

15 Then sayd he vnto me, Hast thou seene this,
O sonne of man? Turne thee againe, and thou
shalt see greater abominations than these.

16 And hee caused me to enter into the inner
court of the Lodes house, and behold, at the
doore of the Temple of the Lord, betweene the
porch and the altar were about fise and twentie
men with their backs toward the Temple of the
Lord, and their faces toward the East, and they
worshipped the sunne, toward the East.

17 Then hee sayd vnto me, Hast thou seene this,
O sonne of man? Is it a small thing to the house
of Iudah to commit these abominations which they
doe here? for they haue filled the land with cru-
elty, and haue returned to prouoke me: and loe,
they haue cast out o sinke before their noses.

18 Therefore will I also execute my wrath:
paine

† Ezr. in the vision
of God.

d Meaning, that
he was that carried
in spirit, and not
in body.

e Which was the
porch or the court
where the people
assembled.

f So called, because
it prouoked Gods
indignation, which
was the idole of
Baal.

g Reade Chap. 3. 22.
h That is, in the
court where the
people had made
an altar to Baal.

i For God will not
be where idole are.

k Which were
forbidden in the
Law, Levit. 11. 4.

l Thus they that
should haue kept
all the reit in the
house, and true
service of God,
were the temple-
dars of all abomi-
nation, and by
their example
pulled others from
God.

m It was in such
abundance, that
n For besides their
common idolatry
they had particu-
lar service, which
they had in secret
chambers.

o The Iewes
write, that this
was a Propheet of
the idoles, who af-
ter his death was
once a yeere moun-
ted for in the night.

p Declining that
the censings and
service of the id-
olaters, are but in-
fection and vici-
tude before God.

* Prov. 1. 28.
Ifa 46. 7.
Jer. 11. 17.
Mich 3. 4.

mine eye shall not spare them, neither will I have pity, and * though they cry in mine ears with a loud voyce, yet will I not heare them.

C H A P. IX.

1 The destruction of the city. 4 They that shall be saved, are marked. 5 A complaint of the Prophet for the destruction of the people.

HE cried also with a loud voyce in mine eares, saying, The visitations of * the city draw neere, and every man hath a weapon in his hand to destroy it.

2 And behold, fixe ^b men came by the way of the hie gate, which lieth toward the North, and every man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers d yokeborne by his side, and they went in and stood beside the braien altar.

3 And the glory of the God of Israel was * gone vp from the Cherub, whereupon he was and stood on the // doore of the house, and he called to the man clothed with linnen, which had the writers yokeborne by his side.

4 And the Lord said vnto him, Goe through the mids of the city, *even* through the mids of Ierusalem, and // set a marke vpon the foreheads of them that // mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him through the city, and imite: let your eye spare none, neither haue pity.

6 Destroy vnto the old, and the young, and the maile and the children, and the women, but touch no man, vpon whom // the marke, and begin at my Sanctuary. Then they began at the ^b ancient men, which were before the house.

7 And he said vnto them, D. file the house, and fill the courts with the flint, then go forth: and they went out and flew *them* in the city.

8 Now when they had flinted them, and I had escaped, I fell downe vpon my face, and cried, saying, I Ah Lord God, wilt thou destroy all the residue of Israel, in pouring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquity of the house of Israel, and Iudah is exceeding great, so that the land is full of blood, and the city full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord teeth vs not.

10 As touching me also, mine eye shall not spare them, neither will I have pity, but will recompence their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the yokeborne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

C H A P. X.

2 Of the man that take the burning coales out of the middle of the wheeles of the Cherubims. 5 A rehearsal of the vision of the wheeles, of the beasts, and of the Cherubims.

AND as I looked, behold, in the * firmament that was above the head of the ^a Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

2 And he spake vnto the man clothed with linnen, and said, Goe in betweene the wheeles, *even* vnder the Cherub, and fill thine hands with coales of fire from between the Cherub, and scatter them ouer ^b the city. And he went in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord * went vp from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightness of the Lords glory.

5 And the ^d found of the Cherubims wings was heard into the vter court, as the voyce of the Almighty God, when he speaketh.

6 And when he had commanded the man cloathed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a Chrysolite stone.

10 And their appearance for they were all foure of one fashion) was as if one wheele had bene in, another wheele.

11 When they went soorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body, and their // tings, and their hands, and their wings, and the wheeles were full of eyes round about, *even* in the same foure wheeles.

13 And the Cherub cried to theses wheeles in mine hearing, saying, O wheele.

14 And every beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp; * this is * Chap. 1. 2 the beasts that I saw at the river Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherub, lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherub, stood, they stood: & when they were lifted vp, they lifted themselves vp also: for the spirit of the beasts was in them.

18 ^b Then the glory of the Lord departed from about the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheeles also were besides them; and every one stood at the entry of the gate of the Lords House at the East side, and the glory of the God of Israel was vpon them on hie.

20 * This is the beast that I saw vnder the God of Israel by the river Chebar, and I knew that they were the Cherubims.

21 Every one had foure faces, and every one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenes of their faces was the selfe same faces, which I saw by the river Chebar, and the appearance of the Cherubims was the selfe same, and they went every one straight forward.

C H A P.

a The time to take vengeance.
b Which were Angels to the multitude of men.

c Signifying, that the Babylonians should come from the North to destroy the city and the Temple.

d To make them that should be saved.

e Which declared that he was not bound therevnto, neither would remeance any longer, then there was hope that they would returne from their wickednes and worship him right.

f Or, Threshhold.

g Or, marke with Thau.

h He sheweth what is the moest of Gods children, whom he marketh to saluation: to wit, to mourne, and cry out against the wickednes, which they see committed against Gods glory.

i Thus in all his plagues the Lord ptefereth his small number, which he marketh, as Exo. 12.

k Reu. 7. 3. but the chiefe marke is the Spirit of a person, wherewith the heart is sealed vp to life euermoring.

l Which were the chiefe occasion of all these evils, as Chap. 8. 11.

m This declares that the feuness of God haue a compassioun, when they see his iudgements executed.

n Thauis, with all kind of wickednes, reade Isa. 1. 15.

o Chap. 1. 22.

a Which in the first Chap. vi. he called the foure beasts.

b This signified, that the city should be burnt.

c Meaning, that the glory of God should depart from the Temple.

e Reade Chap. 1. 16.

f Vntill they had executed Gods iudgements.

g Or, iustice.

g There was one consent betweene the Cherubims and the wheeles.

h Reade Chap. 9. 3.

* Chap. 1. 15. i That is, the whole body of the foure beasts of the Cherubims.

C H A P. XLI.

a **W**ho they were that feared the people of Israel, *b* Against these he prophesied, showing them how they had been dispersed abroad. *c* The removing of the heart of flesh. *d* He threatens them that leave out their own counsels.

Moreover, the Spirit lift me up, and brought me unto the East gate of the Lords house, which lieth Eastward, and behold at the entry of the gate were nine and twenty men: among whom I saw Leuzaiiah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefes, and deuile wicked counsel in this city.

3 For they say, *a* It is not neere, let vs build houses: this city is the Caldron, and we be the flesh.

4 Therefore prophesy against them, sonne of man prophesy.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I know that which riseth vp of your mindes.

6 Many haue ye murdered in this city, and ye haue filled the streetes thereof with the flaine.

7 Therefore thus saith the Lord God, They that ye haue slaine, and haue laid in the mids of it, they are the flesh, and this city is the Caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, and I will iudge you in the border of Israel, and ye shall know that I am the Lord.

11 This city shall not be your Caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 And when I prophesied, Palatiah the sonne of Benaiah died: then fell I downe vpon my face, and cryed with a loud voyce, and said, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Again the word of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, *a* even thy brethren, the men of thy kindred, and all the house of Israel, *b* wholy are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a Sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemblé you out of the countries where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the Idoles thereof, and all the abo-

minations thereof from thence.

19 And I will giue them one heart, and I will put a new spirit within their bowels: & I will take the stony heart out of their bodies, and will giue them an heart of flesh.

20 That they may walke in my statutes, and keepe my iudgements, and execute them: & they shall be my people, and I will be their God.

21 But vpon them, whose heart is toward their Idoles and whose attention goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 Then did the Cherubims lift vp their wings, and the wheeles besides them, & the glory of the God of Israel was vpon them on hie.

23 And the glory of the Lord went vp from the mids of the city, and stood vpon the mountaine which is toward the East side of the city.

24 Afterward the Spirit tooke me vp, & brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

C H A P. XLII.

a The parable of the captivity. *b* Another parable whereby the distrust of danger and trust is signified.

The word of the Lord also came vnto me, saying,

1 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see a not: they haue eares to heare, and heare not: for they are a rebellious house.

2 Therefore thou sonne of man, *a* prepare thy stuffe to go into captivity, and thou shalt passe from thy place in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

3 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captivity: and thou shalt go forth at euen in their sight, as they that go forth into captivity.

4 Digge thou through the wall in their sight, and cary out thereby.

5 In their sight shalt thou beare it vpon thy shoulders, and cary it forth in the darke: thou shalt cover thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

6 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captivity: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

7 And in the morning came the word of the Lord vnto me, saying,

8 Sonne of man, hath not the house of Israel the rebellious house, said vnto thee, What dost thou?

9 But say thou vnto them, Thus saith the Lord God, This is burden *a* euermore the chiefe in Ierusalem, and all the house of Israel that are among them.

10 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captivity.

11 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall

** Ier. 32. 39.*

Chap. 35. 29.

i Meaning, the heart whereunto nothing can enter, and regenerate the sinners, for that their heart may be soft, and ready to receive the graces.

k When Ierusalem was led away captiue.

b That is, they receive not the fruit of that which they see and heare.

c He make thee a signe unto captivity.

b That as thou dost, so shall they do, and therefore in thee they shall see their own plague and punishment.

c Do not they desire thy doings.

d Or, prophesie.

goe forth: they shall digge through the wall, to cary out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vnto him, and he shall be taken in my net, and I will bring him to Babel to the land of the Chaldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to helpe him, and all his garrison, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I thinke I scatter them among the nations, & disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, & from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 ¶ Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnesse.

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shall be left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 * And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that promise that ye haue in the land of Israel, saying, The dayes are prolonged, and all visions shall faile?

23 Tell them therefore, Thus saith the Lord God, I will make this promise to cease, and they shall no more visite as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of every vision.

24 For no vision shall be any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and be propheticall of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

1 The word of the Lord against false prophets, which teach the people to counsel: if their owne hearts.

And the word of the Lord came vnto me, saying,

2 Sonne of man, prophesy against the prophets of Israel, that prophesy, and say thou vnto them, that prophesy out of their owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the

foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes in the wailes places.

5 ¶ Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath forsaken them: and they haue made others to hope that they would confirme the word of their prophesy.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? as ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because you haue spoken vanity and haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the Prophets that see vanity, and diuine lies, they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, and there was no peace: because one built vp a wall, and beheld the others daubed it with vntempered mortar.

11 Say vnto them, which daube it with vntempered mortar, that it shall fall: for there shall come a great shoure, and I will send hailstones, which shall cause it to fall, and a stormy wind shall breake it.

12 Lo, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great shoure shall be mine anger, & hailstones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be confounded in the midst thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophesy vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesy out of their owne heart: and prophesy thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sow pillows vnder all azime holes, and make vaults vpon the head of euery one that standeth vpo to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handful of barley, and for pieces of bread to flay the soules of them that should not die, and I to giue life to the soules that should not live, in lying to my people, that beare away lies?

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with your pillows, where-

by watching to destroy the vineyard, & he speaketh to the governors and true ministers that should haue refuted them.

¶ Yaprofessed peace to this people, and now ye see their destruction, for that it is manifest that ye are false prophets.

¶ That is, in the beckeless life which serueth straiteneth a vertue.

¶ I haue read 6. 14. g. Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that when one false prophet said,

(which is here called the building of the wall) as other false prophet would at some time, though he had no other occasion nor good cause to bridle him.

h. Whereby is meant what comfort man of himselfe teacheth himselfe in the vanities of Gods word.

i. Their superstitious women here would prophesie and sell every man his fortune, giving them pillows to lean vpon, and kerchiefs to couer their heads, to the intent they might be more assured than and bewitch them.

k. Will ye make my word to serue your bellies? i. The false prophets made the people believe that they could preserve life or destroy it, and that they should come to euery mans according as they prophesied.

with

d. When the King shall thinke to escape by fleeing, I will take him in my net, as Chap. 17, 10, and 21, 22.

e. Which should beate his Name, and should be his Church, read Chap. 11, 16.

f. Because they did not immediately see the prophecies accomplished, they censured them as though they should neuer be fulfilled. g. Or, take mine office.

g. That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked reuerse Gods patience and benignity.

¶ Chap. 14, 9. h. After their owne fancie, and not as hauing the revelation of the Lord, see Chap. 16.

a There is no cause
toem to perill, and
that they should
depart from the
body.

with ye hunt the foules to make them to flee, &c I will tear them from your armes, and will let the foules go, *even* the foules that yee hunt to make them to flee.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous sadde, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.

23 Therefore ye shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIII.

a The Lord sendeth false prophets for the ingratitude of the people. *b* He reuerceth a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and sate before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their heart, and put the stumbling blocke of their iniquity before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, the Lord will answer him that commeth, according to the multitude of his idoles.

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your felues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answer him for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, & I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be deceived, when he hath spoken a thing, I the Lord haue deceived that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shalbe *euē* as the punishment of him that asked.

11 That the house of Israel may go no more all as from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinned against

me by committing a trespass, then will I stretch out mine hand vpon it, and will breake the staffe of the bread there, and will feed famine vpon it, and I will destroy man and beast forth of it.

14 Though there be three men, Noah, Daniel, and Iob were among them, they should deliuer but their owne souls, sayeth the Lord God.

15 If I bring noyisme beasts into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beasts.

16 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or I will bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beasts out of it.

18 Though these three men were in the mids thereof, As I liue saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shalbe deliuered themselves.

19 Or I will send a pestilence into this land, and poure out my wrath vpon it in blood, to destroy out of it man and beast.

20 And though Noah, Daniel and Iob were in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne foules by their righteousness.

21 For thus saith the Lord God, How much more when I send it? foure fore iudgements vpon Ierusalem, *euē* the sword and famine, and the noyisme beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a remnant of them that shalbe caried away both sonnes and daughters: behold, they shall come forth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, *euē* concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

a As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

ANd the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree about all other trees: and of the vine branch, which is among the trees of the forest?

3 Shall wood be taken thereof to do a worke? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire to be consumed: the fire consumeth both the ends of it, and the mids of it is burnt, it is meet for any worke.

5 Behold, when it was whole, it was meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, as the vine tree, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one fire, and another fire shall consume them: and ye shall know, that I am the

b Reade Chap. 4, 16, and 5, 17. *IIa. 3, 11.*

i Though Noah and Iob were now alive, which in their time were most good men (for at this time Daniel was in captivity with Ezekiel) and these three together should pray for this wicked people, yet would I not heare their prayer.

IIa. 15, 11. I Meane, that a very few (which be called the noyisme, vers 12.) should escape their plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne use.

IIa. 15, 11. I Meane, that a very few (which be called the noyisme, vers 12.) should escape their plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne use.

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a By threatening them that were godly, and upholding the wicked.

a He sheweth the hypocrite of the idolaters, who will denie to beare the Prophets of God, though in their heart they follow nothing less than their aduocates, and also how by one means or other, God doeth discover them.

a They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them to blindness, and cause them to stumble, and call them out of Gods fauour, so that he will not heare them when they call vnto him, reade vers 15, 16.

a To inquire of things which the Lord hath appointed to come to passe. At his benediction hath defected: that is, he shalbe led with lies according as he delighted therein. *IIa. 16, 10.*

a That is, continue them by their owne confidence. *IIa. 16, 11.*

a The Prophet declarer that God for meriting and faithfulness will punish the Prophet, because they that desire in their heart to be delivered from the curse of God, and thus be delivered from by him, *IIa. 16, 11.*

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Lord, when I set my face against them,
8 And when I made the land waste, because they
have greatly offended, faith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem.
35 Their iniquities. 46 He impletheth the wickednes of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercy is promised to the repentant.

A Gaine, the word of the Lord came vnto mee,
saying,

2 Some of man, cause Ierusalem to know her
abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kintred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativity when thou wast borne, thy navel was not cut: thou wast not washed in water to fufen thee: thou wast not fawled with fait, nor fawled in cloutes.

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: when thou wast in thy blood, I sayd vnto thee, Thou shalt liue.

7 I haue caused thee to multiply as the bad of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts vnder thee, and covered thee with filthines: yea, I sawe vnto thee, and entered into a covenant with thee, faith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I spread thee with oyle.

10 I clothed thee also with brodered worke, and shod thee with badgers skin: and I girded thee about with fine linnen, & I couered thee with silk.

11 I decked thee also with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and eare-rings in thine eares, and a beautifull crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen, and silk, and brodered worke: thou didst eate fine flour, and hony oyle, and thou wast very beautifull, and thou didst grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beauty: for it was peake through my beauty which I had let vpon thee, faith the Lord God.

15 Now thou dost trust in thine owne beauty, and playdest thou deckt, because of thy renouew, and hast powred out thy fornications on euery one that passed by, thy desire was to him.

16 And thou didst let thy garments, and deckedst thine high places with diuers colours, and playedst the harlot therevpon: as the like things shal

not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of thy golde and of my siluer, which I had giuen thee, and madest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookst thy brodered garments, and thou coverdest them: and thou hast set mine oyle and my perfume before them.

19 My meate also, which I gaue thee, as fine flour, oyle and hony, wherein I fed thee, thou hast euen let it before them for a sweete fauour: thus it was, faith the Lord God.

20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and these hast thou sacrificed vnto them, to be drunken: is this thy whoredome a small matter?

21 That thou hast ilaine my children, and delivered them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, vnto thee, faith the Lord God.)

24 Thou hast also built vnto thee an high place, and hast made thee an high place in euery street.

25 Thou hast built thine high place at euery corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy feet euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which have great members, and hast increased thy whoredome, to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinary, and deliver thee vnto the will of them that hate thee, euen to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How loose is thine heart, faith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whore woman?

31 In that thou buildest thine high place in the corner of euery way, and makest thine high place in euery street, and hast not bene as an harlot that askech a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They give gifts to all other whores, but thou givest gifts vnto all thy lovers, and rewardest them that they may come vnto thee on euery side for thy fornication.

34 And ere contrary is in thee from other women in thy fornications, neither the like fornication shalbe after thee: for in that thou givest a reward and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus sayeth the Lord God, Because thy shame was powred out, thy filthines discovered through thy fornications with thy lovers,

a Thou hast converted my words and imitations, which I gaue thee to ferue me with, to the vie of thine idols.

b Meaning, by fire, made less than at a Kings, 10.

c Or, heare.

d He noteth the great impiety of this people, who first falling from God to fence hely at strange nations, did also at length embrace them to acknowledge them, thereby to make their enuy more flood.

e Or, as it is.

f Or, that will be satisfied.

g Meaning, that her barrous contrite finallye wand, but no longer a reward to free, but only giues all to her, signifying that the idolaters bestow all their substance, which they receive of God for his glory, to ferue their vile abominations.

h Or, neither part.

and with all the idoles of thine abominations, and by the blood of thy children, which thou hast offered vnto them,

37 Behold, therefore I will gather all thy loiners, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will euery gather them round about against thee, and will discover thy filthines vnto them, that they may see all thy filthines.

38 And I will iudge thee after the manner of them that are schismatic, and of them that shed blood, and I will giue thee the blood of wrath, and ieiouie.

39 I will also giue thee into their hands, and they shall destroy thine habitation, and shall breake downe thine high places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall buffet thee with stons, and thrust thee through with their swords.

41 And they shall burne vp thine houses with fire, and execute iudgements vpon thee in sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ieiouie shall depart from thee, and I will cease, and be no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast provoked me with all these things, beholde, therefore I also haue brought thy way vpon thy head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that use proverbs, shall vse this proverbie against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Harlot, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I thus saith the Lord God, Sodom thy sister hath not done, neither the nor her daughters, as thou hast done, and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, pride, fullnesse of bread, & abundance of iillenes was in her, & in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before me: therefore I tooke them away as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast a dishonourable filth in all thine abominations which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they: which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe their captivity, with the captivity of Sodom, and her daughters, and with the captivity of Samaria, and her daughters, even the captiuitie of thy captiues in the mids of them.

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom I was not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discovered, as in the same time of the reproch of thy daughters of Aiam, and of all the daughters of the Philistines round about her, which despise thee on all sides.

58 Thou hast borne therefore thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euery deale with thee, as thou hast done: when thou diddest despise my oath in breaking the covenant.

60 Nevertheless, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerylasting Covenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, both thy elder & thy younger, and I will giue them vnto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and be ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

64 That thou mayest remember, and be ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

65 But to wit, for a meane and penitence for their former life,

CHAP. XVII.

The parable of the two Eagles.

1 **A**N the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable and speake a proverbie vnto the house of Israel.

3 And I say, Thus saith the Lord God, The great eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest bough of the cedar,

4 And brake of the top of his twigs, and carried it into the land of merchants, and set it in a citie of merchants.

5 Hee tooke also of the seed of the land and planted it in a fruitful ground: hee placed it by great waters, and let it as a willow tree.

6 And it budded vp, and was like a spreading vine of low stature, whose branches turned inward, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and bare looth buds.

7 There was also another great Eagle with great wings and many feathers, and beheld his vine did turne her roots toward it, & spread forth her branches toward it, that the might water it by the trenches of her plantation.

8 It was planted in good soyle by great waters, that it should bring forth branches, and bare

e This he speake in comparison, seeing that he would restore Ierusalem when Sodom should be restored, that is neuer: and this is meant of the great part of the people.

f In that thou hast showed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to pass.

i Ebr, was not a name in thy mouth. b Thou wouldst not call her punishment to minde when thou wast aloft, to keepe by her example, to see my iudgements.

j That is, thou wast brought vnder by the Syrians and Philistines.

k Chron. 28. 19. h Which ioynted with the Syrians, or compassed about Ierusalem.

i When thou breakest the covenant which was made betweene thee and me, as verif.

m This is of mercy as I dole I will pierce thee, and so stand to my covenant.

n Whereby he sheweth that among the most wicked he had euery seed of his Church, which he would cause to fruite in due time: and here he declareth how he will call the Gentiles.

o But of my free mercie, p This declareth what I will do for Gods mercies sake in Ierusalem, and in penitence for their former life.

a That is, Nebuchad-nazar, who hath great power, riches, and many countreies vnder him, that come out of Ierusalem and take away about the King, as verif. 22.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the king's blood and was set at Ierusalem, and made King in stead of Seconiah.

d King. 24. 17. eie. 37. 1.

f Th. A. A. Zedekiah's long time.

g That is, might not have power to rebell against Babylon, as verif. 14.

h Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nazar.

i They thought to be mollified by the waters of Nile, &

z Egyptians, Assyrians and Chaldeans, whose thou tookest to be thy lovers, fill courts and destroy thee, Chap. 23. 9

f I will iudge thee to death, and the adulterers and murderers.

g 2. Tim. 2. 19.

e I will utterly destroy thee, and so my ieiouie shall cease.

u I haue punished thy fathers, but thou wouldst not repent.

x As were the Canaanites, and the Midianites and others your predecessors, so are your heirs successours.

y That is, of Samaria and Sodom.

z That is, her cities. i For thy father younger then thou. a But doze farre worse.

b Ne allreadgeth these foure cities, pride, excess, idleness, and contempt of the poore, as foure principall causes of such abomination, wherefore they were horribly punished, Gene. 19. 24.

c Which worshipped the calves in Beth el and Dan. d Thou art so won by him, that thou art in the religion of him, Sodom and Samaria were so.

be vpon him, and the wickednes of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his finnes that he hath committed, and keepe all my statutes, &c do that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that he hath committed they shall not be mentioned vnto him, but in his righteousness he shall liue, he shall liue.

23 ¶ Hae I any defire that the wicked should die, faith the Lord God? or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquity, and doe according to all the abominations that the wicked man doth, shall he liue? all his righteousness that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equal: heare now, O house of Israel, I will not my way equal to are not your waies vnequall?

26 For when a righteous man turneth away from his righteousness, and committed iniquity, he shall euen die for the same, he shall euen die for his iniquity that he hath done.

27 Again, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, hee shall saue his soule alio.

28 Because he consereth, and turneth away from all his transgressions that he hath committed, he shall surely liue, and not die.

29 Yet faith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my waies equal to are not your waies vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, faith the Lord God: returne therefore, and cause others to turne away from all your transgressions: for iniquity pay for your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, faith the Lord God, cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 The captivity of the king of Iudah signifieth the liues of the people, and to the liue. 2 The prosperity of the city of Ierusalem is said, and the misery thereof that is to come.

¶ Thou also take vp a lamentation for the princes of Israel.

2 And say, Wherefore lay thy brother as a lionesse among the lions? he nourished her young ones among the lions whelps,

3 And Ie brought vp one of her whelps, and it became a lion, and it learned to catch the pray, and it deuoured men.

4 The nations also heard of him, and he was taken in their net, & they brought him in chaires vnto the land of Egypt.

5 Nay when the saw that she had waited and her hope was lost, sheooke another of her whelps, and made him a lion,

6 Which went among the lions, and became a lion, and learned to catch the pray, and he deuoured men.

7 And he knew their iudges, and he destroyed their cities, and the land was wasted, and all

that was therein by the noyse of his roaring.

8 Then the nations set against him on euery side of the countreies, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison in chaires, and brought him to the king of Babel, and they put him in holds, that his voyce should no more be heard vpon the mountains of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the East wind dried vp her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a dry and thirry ground.

14 And he is gone out of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

1 The Lord denieth that he will answer them when they pray, because of their wickednesse. 31 He promisseth that his people shall returne from captivity. 40 By the fouel that should be burnt, is signified the burning of Ierusalem.

AND in the seventh yeare, in the first moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and late before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus faith the Lord God, Are ye come to enquire of me? as I will, faith the Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? canst thou vnderstand the abominations of their fathers.

5 And say vnto them, Thus faith the Lord God, In the day when I chose Israel, and I lift vp mine hand vnto the feed of the house of Iacob, & made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them, to bring them forth of the land of Egypt, vnto a land that I had provided for them, flowing with milke and hony, which is pleasant among all lands.

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, & delese not your felues with the idoles of Egypt: for I am the Lord your God,

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to poure out mine indignation vpon them, & to accomplish my wrath against them in the mid of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

¶ Therefore for the punishment that his people desired, is to conscience whereof the people euer praye, 20 Exo. 32, 12, 13, 14, 15, 16.

f Nebuchadrezzar with his great army which was gathered of diuers nations.

g He speaketh this to the region, & of this wicked king, in whose blood, that is, in the case of his predecesours, Ierusalem should have beene killed, according to Gods promise, and flourished as a fruitful vine, b Meaning, that the Chaldeans should destroy them as the East wind doth the fruit of the vine.

i Destruction is come by Zedekiah, who was the occasion of this rebellion.

a Of the captivity of Iehoiach.

b This denieth the great lenity and patience of God, which calleth sinners to repentance before he condemneth them.

c I haue that I would be the God, which men of old haue ascribed from all antiquity, where they vied to lift up their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the Judge of the heart, willing that he should take vengeance, if they conuolged any thing which was known to be truth.

d God had forbidden them to make mention of the idoles. Ex. 33, 13, 14, 15, 16.

e Which thing denieth the children of men, that which Iudge Gods seruice by their eyes, and outward forces.

f God had euer this respect to his glory, that he would not haue his Name euill spoken of among the

d Ie ioyne the b-
lication of the
commandments
with repentance:
for none can repent
indeed, except he
laboure to keepe the
law.

e Or, not lay to his
charge.
¶ That is, in the
iudges of his faith
which declare that
God doth accept
him.

f He speaketh to
the command Gods
mercy to poore sinners,
who returne ready
to pardon, then to
pardon as his long
suffering declareth,
Chap. 33, 11. Altho
God in his eternal
counsell appoint
the day and dam-
nation of the repro-
bate, yet he end of
his conuicti on act
eth death only.

g Or, rather that he
may returne from his
sinnes and liue.
¶ That is, the false
opinion that the hy-
pocrites haue of their
righteousnes, so
to punishment, the
father with the
children.

i Ie sheweth that
men cannot forsake
his wickednesse, till
his heart be changed,
which is onely the
work of God.

a That is, Iehoiach
king of Iudah, who
was taken by the
Chaldeans, and
brought to Babel.

b By Tharsh Nebu-
chadnezzar king of
Babylon, 23, 33.

c Which was Ie-
hoiach.
¶ He denieth the
Prophecy, and them
that say, that God
will punish their
wickednes.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man doe, he shall liue in them.

12 Moreover I gaue them also my * Sabbaths to be a signe betweene me and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against mee in the wilderness: they walked not in my statutes, & they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wilderness to consume them,

14 But I had respect to my name, that I should not be polluted before the heathen in whose sight I brought them out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant about all lands.

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idols.

17 Neuertheles, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walk ye not in the ordinances of your fathers, neither observe their maners, nor delibe your selues with their idols.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements, and do them.

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if a man doe, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuertheles, I withdrew mine hand and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countreies.

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idols.

25 Wherefore I gaue them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore, some of man, speake vnto the house of Israel and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

land, for the which I lift vp mine hand to giue it to them, then they saw euerie high hill, and all the thicke trees, and they offered there their sacrifices, and therewith presented their offering of prococation: there also they made their sweet sauour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the high place whereunto ye goe? And the name thereof was called O Barnah vnto this daie.

30 Wherefore, I say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted? I after the manner of your fathers: and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe thorow the fire, you pollute your selues with all your idols vnto this day: (saith I) answer you when I am asked, O house of Israel? As I liue, saith the Lord God, I will not answer you when I am asked.

32 Neither shall that be done that cometh into your mind: for ye say, We will be as the heathen, and as the families of the countreies, and serue wood and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out.

34 And will bring you from the people, and will gather you out of the countreies, wherein ye are scattered, with a mighty hand, & with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the covenant.

38 And I will cuse out from among you the rebels, & them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, I Goe yon, and serue euery one his idole, seeing that ye will not obey me, and pollute mine holie Name no more with your gifts, and with your idols.

40 For in mine holy mountaine, even in the hic mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all the land serue me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holie things.

41 I will accept your sweet sauour, when I bring you from the people, and gather you out of the countreies, wherein ye haue beene scattered, that I may be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall ye remember your waies, and all your workes, wherein ye haue bin defiled, and ye shall iudge your selues worthe to be cut off, for all your euils that ye haue committed.

44 And ye shall know that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked waies, nor according to your corrupt workes. O ye house of

o Which house hee
an high place, declar-
ing that they vau-
ted themselves of
their idolatry, and
were not ashamed
thereof, though God
had commanded
them expressly that
they should haue no
altar lifted vpon high
places, Ex. 10, 15.
I Eie in the way.
p He sheweth that
the ingratitude of
the people defeneth
their God should cut
them off, and that
they should not haue
the comfort of his
word.

q He declareth that
man of nature is
holly vnto my
God, and to his owne
glourie, and there-
fore God calleth him
to the right way,
partly by chastising,
but chiefly by his
mercy in forgiving
his rebellion, and
wickednes.
r I will bring you
among strange nati-
ons as into a wilder-
nes, and there will vi-
sitate you, & to call you
to repentance, and
then bring the godly
home againe. Isa.

65. 9.
I Signifying, that
he will not burne
the come with the
chaffe, but chafe out
the wicked: I pun-
ish them where he will
spare vs.
I This is spoken to
the hypocrites.

u Your owne con-
fessiones shall con-
uict you after that
you haue seke my
mercie.

* Luke 10, 5.
Rom. 10, 5.
Galat. 3, 12.
* Exod. 20, 8.
and 13, 13.
Deut. 5, 12.

* Num. 14, 22, 29.
and 26, 65.
q Who might thereby
take an occasion to
blaspheme my Name
and to accuse me of
lacke of ability, or
elfe that I had
fought a maiestie to
destroy them more
commodiously.

h That is, my true
religion, which I
had commanded
them, and gaue
themselues to serue
me according to
their owne fantasie.
i Whereby the holie
Ghost comforte
them, that say that
they will follow the
religion and example
of their fathers, and
not measure their
doings by Gods
word, whether they
be prosperous
thereby or no.

k Meaning, that they
felt their delite vpon
them.
l Because they would
not obey my lawes, I
gaue them vnto
the heathen, that they
should obey their
owne fantasie, as
ver. 39 Rom. 1, 21, 24.
m Condemned
shuffthings, and
counted them as
abominable, which
they thought had
been excellent, and
to haue declared in
zeale, Luke 16, 15.
for that which God
required, as much
exceller, that gaue
they to their idoles.
n Not only in the
wilderness, when I
brought them out of
Egypt, but since I
placed them in this
land, which declare-
theth how prompt
man's heart is to idola-
try, seeing that by
no admonition he
can be drawn
backe.

Israel, saith the Lord God.

45 ¶ Moreover, the word of the Lord came vnto me, saying,

46 Sonne of man, Set thy face toward the way of I rman, and drop *thy sword* toward the South, and I prophecie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord, thus saith the Lord, God, Behold, I will kindle a fire in thee, and it shall deuoure all thy greene wood in thee, and all the dry wood: the Continual flame shall not be quenched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of me, Dost thou not hee speake in parables?

CHAP. XXI.

3 He threateth the sword and a sinners to Jerusalem.
15 He sheweth the fall of King Zedekiah. 23 He is commanded to prophesie the destruction of the children of Ammon, 30 The Lord threateth to destroy Nebuchadnezzar.

THe word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop *thy sword* toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword come out of his sheath against all flesh from the South to the North.

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore thou sonne of man, as in the paine of my reines, and mourn bitterly before them.

7 And if they say vnto thee, Wherefore moueest thou? Then answer, Because of the bruite for his cometh, and euery heart shall melt, and all hands shall weake, and all minds shall faint, and all knees shall fall away as water: behold, it cometh, and shall be done, saith the Lord God.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, say, Thus saith the Lord God, say, A sword, a sword both sharpe and fourshided.

10 It is sharpened to make a fore slaughter, and it is fourshided that it may glitter: how shall we reioyce if it cutteth the head of my sonne, as all other trees.

11 And he hath giuen it to be fourshided, that he may handle it: this sword is sharpe, & is fourshided that he may giue it into the hand of the slayer.

12 Cry and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall be vpon my people: fruite therefore vpon thy thigh.

13 For it is a truth, and what shall this be, if the sword contemne euery rod: it shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie and smite in hand to hand, and let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter

entering into their priuy chambers.

15 I haue brought the feare of the sword into all thy gates to make *their* heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dredded for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whitherloer thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease, if the Lord haue said it.

18 ¶ The word of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two waies, that the sword of the King of Babel may come, both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the waie of the cite.

20 Appoint a waie, that the sword may come to Rabban of the Ammonites, and P to Iudah in Ierusalem the strong cite.

21 And the King of Babel stood at the parting of the waie, at the head of the two waies, consulting by diuination, and made his arrows bright: he consulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ierusalem: to appoint captains to open *their* mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to can among, and to build a forresse.

23 And it shalbe vnto them if a false diuination in their sight for the oathes made vnto them: but he will call to remembrance *their* iniquity to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquity to be remembered in disouering your rebellion, that in all your works your times might appeare: because I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou Prince of Israel polluted, and wast, whose day is come, when iniquity shall haue an end.

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: will exalt the humble, and will abate him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill he y come, whose right it is, and I will giue it him.

28 ¶ And thou sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawn forth and fourshided to the slaughter, to consume, because of the glittering.

29 Whiles they see vanity vnto thee, and prophesied a lye vnto thee to bring thee vpon the neckes of the wicked that are flaine, whose day is come, when their iniquity shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, even in the land of thine habitation.

31 And I will pouer out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beaстиmen, and skillfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shalbe in the mids of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

o Provide for thy selfe: for thou shalt see Gods plague of all parts in this country.

o This was spoken, because that when Nebuchadnezzar came against Iudah, his purpose was to goe against the Ammonites: but doubting in the way, which entereth to Ierusalem, he consulted with his footlayers, and so went against Iudah. P That is, to the tribe of Iudah that kept themselves in Ierusalem.

q To know whether he should goe against the Ammonites to the city of Ierusalem.

r Heuied consulting and forcery.

s Because there was a leuius be weene the Ives and the Bedy, they of Ierusalem shall

shalt ouerturne Ierusalem: that is, that they should come to the city, and there with them

be shall ouerturne Ierusalem: that is, that they should come to the city, and there with them

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be shall ouerturne Ierusalem: that is, that they should come to the city, and there with them

C H A P. XXII.

^a *Jerusalem is reproved for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their unfavourable countenance. 27 The tyranny of rulers. 29 The wicked doctrine of the people.*

Moreover, the word of the Lord came vnto me, saying,

^a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, and them that are godly?
^b Yea, is the time of her destruction.
^c To be over as a droffe.

2 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The city sheddeth blood in the mids of it, that her b^rims may come, and maketh idoles ^c against her selfe, to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy daies to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, *which art vile in d^e name and fore in affliction.*

^d *Whose very name all men hate.*

6 Behold, the princes of Israel euery one in thee was ready to his power, to shed blood.

^e He meaneth hereby that there was no kind of wicked doctrine which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

7 In thee haue they defiled father and mother: in the mids of thee haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast defiled mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carry tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

^{* Levitic. 20, 11, 15.}

10 In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her flures.

^{* Levitic. 5, 3.}

11 And euery one ^{*} hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, *even his fathers daughter.*

12 In thee haue they taken gifts to shed blood: thou hast taken vltury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

^f In token of my oath and vengeance.

13 Behold, therefore I haue ^f smitten mine hands vpon thy countenance, that thou hast defiled, and vpon the blood, which hath bene in the mids of thee.

^g That is, able to defend thy selfe.

14 Can thine heart endure, or can thine hands be strong, in the daies that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

^h I will thus take away the occasion of thy wickednesse.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy ^b filthinesse to cease from thee.

ⁱ Thou shalt be no more the inheritance of the Lord, but forsaken.

16 And thou shalt take thine ⁱ inheritance in thy selfe in the fight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

^k Which before was most precious.

18 Sonne of man, the house of Israel is vnto me as ^k droffe: all they are brass, and tinne, and yron, and lead in the mids of the furnace: they are *even* the droffe of silver.

19 Therefore thus saith the Lord God, Because ye are all as droffe, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather silver and brass, and yron,

and lead, and tinne into the mids of the furnace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there ^l and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the mids thereof, and ye shall know that I the Lord haue poured out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, ^m and not rained vpon in the day of wrath.

^l Meaning, be aby that the godly should be tried, and the wicked destroyed.

25 *There is a conspiracy* ⁿ of her prophets in the mids thereof like a roaring lyon, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

^m Thou art like a lion in the land which the Lord plucketh with drought.

ⁿ The false prophets haue conspired together to make their doctrine more probable.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vncleane and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

^o They haue neglected my service.

27 Her princes in ^{*} the mids thereof are like wolues, rauening the pray to shed blood, and to destroy soules for their owne covetous lucre.

^{* Mich. 3, 11.}

^{zeph. 3, 1.}

28 And her ^p Prophets haue dawbed them with vntempered mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

^p They which should haue reproved them, flattered them in their vices, and couered their doings with lyes.

^{Chap. 23, 10.}

29 The people of the land haue violently oppressed by spilling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

^q Which would shew himselfe zealous in my cause by building vpon the wall.

^{1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.}

31 Therefore haue I poured out mine indignation vpon them, and consumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

C H A P. XXIII.

Of the Idolatry of Samaria and Ierusalem, under the names of Aholah and Aholibah.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one ^{*} mother.

3 And they committed fornication in ^b Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

^a Meaning, Israel and Iudah, which came both out of one family.

^b They became idolaters after the manner of the Egyptians.

4 And the names of ^c them were Aholah the elder, and Aholibah her sister and they were mine, and they bare sonnes and daughters: thus were their names: Samaria ^d Aholah, and Ierusalem Aholibah.

^c Aholah significeth a nation or dwelling in Ierusalem.

^d Ierusalem, meaning Samaria, which was the chiefe city of Israel.

5 And Aholah played the harlot ^e when ^d shee was mine, and shee was set on fire with her louers, and they bare sonnes and daughters: thus were their names: Samaria ^f Aholah, and Ierusalem Aholibah.

^e Ierusalem, meaning Samaria, which was the chiefe city of Israel.

^f Ierusalem, meaning Samaria, which was the chiefe city of Israel.

6 Which were clothed with blew silk, both captaines and princes they were all pleasant young men, and horsemen riding vpon horses,

and they were named the people of God, they became idolaters, and soe tooke the name of the Assyrians.

^g When the Israelites were named the people of God, they became idolaters, and soe tooke the name of the Assyrians.

7 Thus she committed her whoredome with them, *even* with all them that were the chofen men of Asftur, and with all on whom she doted, & defiled her felfe with all their idoles.

8 Neither left he her fornications, *learned* of the Egyptians: for in her youth they lay with her, and they bruifed the breasts of her virginity, and powdered their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *even* into the hands of the Affyrians, vpon whom she doted.

10 These difcovered her fhame: they tocke away her finnes and her daughters, and flew her with the fword, and fhe had an *evil* name among women: for they had executed iudgement vpon her.

11 And when her fifter Aholibah faw this, the married her felfe with inordinate loue more then thee, and with her fornications more then her fifter with her fornications.

12 She doted vpon the Affyrians her neighbours, both captaines and princes clothed with diuers futes, horfemen riding vpon hories: they were all pleafant yong men.

13 Then I faw that she was defiled, and that they were both after one fort.

14 And that the increased her fornications: for when fhe faw men painted vpon the wall, the images of the Caldeans painted with vermilion.

15 And girded with girdles vpon their loines, & with died attire vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their natiuitie.)

16 Alfoone, I fay, as the faw them, fhe doted vpon them, and fent meffengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and fhe was polluted with them, and her luft departed from them.

18 So the difcovered her fornication, and difclosed her fhame: then mine heart forooke her, like as mine heart had foraken her fifter.

19 Yet the increased her whoredome more, and called to remembrance the daies of her youth, wherein fhe had played the harlot in the land of Egypt.

20 For fhe doted vpon their feruants whose members are as the members of affes, and whose iiffe is like the iiffe of hories.

21 Thou callidft to remembrance the wickedneffe of thy youth, when thy teares were bruifed by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, Thus faith the Lord God, Behold, I will raife vp thy louers againft thee, from whom thine heart is departed, and I will bring them againft thee on euery fide,

23 To wit, the Babylonians, and all the Caldeans, b Peked, and Shoah, and Koa, and all the Affyrians with them: they were all pleafant yong men, captaines and princes: all they were valiant and renowned, riding vpon hories.

24 Euen thefe fhall come againft thee with chariots, wagons, and wheeles, and with a multitude of people, which fhall fet againft thee buckler and fhield, and helmet round about: and I will leaue the punifhment vnto thee, and they fhall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they fhall deale cruelly with thee: they fhall

cut off thy nofe and thine eares, and thy remnant fhall fall by the fword: they fhall carry away thy finnes and thy daughters, and thy refidue fhall be deuoured by the fire.

26 They fhall alfo ftip thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickedneffe to ceafe from thee, and thy fornication out of the land of Egypt: fo that thou fhalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus faith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hateft, *even* into the hands of them from whom thine heart is departed.

29 And they fhall handle thee despitefully, and fhall take away all thy labour, and fhall leaue thee naked and bare, and the fhame of thy fornications fhall be difcovered, both thy wickednes, and thy whoredome.

30 I will do thefe things vnto thee, becaufe thou haft gone a whoring after the heathen, and becaufe thou art polluted with their idoles.

31 Thou haft walked in the way of thy filer: therefore will I giue her a cup into thine hand.

32 Thus faith the Lord God, Thou fhalt drinke of thy filers cup, deepe and large: thou fhalt be laughed to fcorne and had in derifion, becaufe it containeth much.

33 Thou fhalt be filled with a drunkenneffe and sorrow, *even* with the cup of deftruction, and defolation, with the cup of thy filer Samaria.

34 Thou fhalt euen drinke it, and wing it out to the dregges, and thou fhalt breake the fheards thereof, and teare thine owne breasts: for I haue fpoken it, faith the Lord God.

35 Therefore thus faith the Lord God, Becaufe thou haft forgotten me, and caft me behind thy backe, therefore thou fhalt alfo beare thy wickedneffe and thy whoredome.

36 ¶ The Lord faid moeouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood is in their hands, & with their idoles haue they committed adulterie, and haue alfo caufed their finnes, whom they bare vnto me, to p. by the fire to be their meat.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the fame daie, and haue profaned my Sabbaths.

39 For when they haue flaine their children to their idoles, they came the fame daie into my Sanctuary to defile it: and loe, thus haue they done in the mids of my houfe.

40 And how much more is it that they lent for men to come from farre, vnto whom a meffenger was fent, and loe, they came? for whom thou diddft wath thy felfe, and paintedft thine eyes, & deckedft thee with ornaments.

41 And farest thou vpon a cushion bed, and a table prepared before it: wherevpon thou haft fet mine incenfe and mine oyle.

42 And a voyce of a multitude being at eafe, was with her: and with the men to make the companie great, were brought men of Saba from the wilderness, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I faid vnto her that was old in adulteries, Now fhall fhe and her fornications come to an end.

i They fhall deftroy the princes and priests with the reft of thy people,

& All thy treasures and riches which thou haft gotten by labour.

I About the world fhall fee thy fhamefull forsaking of God to ferue idoles.

m I will execute the fame iudgements and vengeance againft thee, and that with greater fcurity. A Meaning, that the afflictions fhould be fo great that they fhould caufe them to lofe their fenfes and reafon.

o That is, to be facrifices to their idoles, as the Chaps. 16, 20.

p They fent into oother countries to haue fuch as fhould teach the feruice of their idoles.

q He meant the altar that was prepared for the idoles.

r which fhould teach the manner of worshipping their gods.

e The holy Ghoft weth thefe verities which feeme ftrange to chaffe eares, to caufe this wicked vice of idollatry to be abhorred, that vnuch any fhould abide to beare the name thereof mentioned. f Meaning, the Affyrians.

g This declareth that no words are able fufficiently to exprefle the rage of idolatry, and therefore the holy Ghoft here compareth it to thofe which in their raging loue and filthy luits dote vpon the images and paintings of them after whom they luit.

h There were the names of certaine princes and captaines befetwixt Nebuchadnezzar.

i Ebr. I will giue iudgements before them. || Or, lawes.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them after the manner of Harlots, and after the manner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumuk and to the spoyle,

47 And the multitude shall fllow them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednesse to cease out of the land, that all women may be taught not to doe after thy wickednesse.

49 And they shall heare thy wickednesse vpon you, and ye shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

A Gaine in the ninth yeere, in the tenth month, in the tenth day of the month, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *when* I this same day: for the King of Babel set him self against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the peeces thereof into it, *euery* good peece, as the thigh and the shoulder, and fill it with the chiefe of ones.

5 Take one of the best heepe, and burne also the bones vnder it, and make it boyle well, and seeth the bones of it therein.

6 Because the Lord God saith thus, Woe to the bloody city, *when* to the pot, whose skum is therein, & whose skum is not gone out of it: bring it out in peece by peece: let no lot fall vpon it.

7 For her blood is in the midst of her: it is set it vpon an high rocke, and powred it not vpon the ground to cover it with dust.

8 That it might cause wrath to arise, and take vengeance: *when* I haue set her blood vpon an high rocke that it should not be covered.

9 Therefore thus saith the Lord God,* Woe to the bloody city, for I will make it a burning great.

10 Heape on much wood: kindle the fire, consume it the flesh, and cast in spice, and let the bones be burnt.

11 Then let it consume vpon the coales thereof, that it the brasse of it may be hot, and may burne, and that the filthinesse of it may be melted in it, and that the skum of it may be consumed.

12 I seeke hath weared herselfe with lies, and her great skum me went not out of her: therefore her skumme shall be consumed with fire.

13 *How remanest in thy filthinesse and wickednesse:* because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according

to thy wayes, and according to thy wayes shall they iudge thee, saith the Lord God.

15 Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tire of thine head vpon thee, and put on thy shooes vpon thy feete, and couer not thy lips, and eat not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

19 And the people said vnto mee, Wilt thou not tell vs what these things meane toward vs that thou dost for?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will pollute my Sanctuary, *even* the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom yee haue left, shall fall by the sword.

22 And ye shall doe as I haue done: yee shall not couer your lippes, neither shall yee eat the bread of men.

23 And your tire shall be vpon your head, and your shooes vpon your feet: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a figure: according to all that he hath done, yee shall doe: and when this cometh, ye shall know that I am the Lord God.

25 Allothou sonne of man, shall it not be in the day when I take from them their power, the joy of their honor, the pleasure of their eyes, & the desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares:

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumb, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

The word of the Lord against Ammon, which reioiced at the fall of Ierusalem. 8 Against Dibon and Sarr, Iamman and the Philistines.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidst, Ha ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and they shall sit their palaces in thee, & make their dwellings in thee: they shall eat thy fruit, and they shall drinke thy milke:

5 And I will make a dwelling place for camels, and the Ammonites a sheepecote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou

o That is, the Babylonians.

o Meaning, his wife, to whom he deliued, as vers. 18.

p For in mourning they were bare headed and barefooted, and also covered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following

f By sending the Chaldeans to deliuey, as Chap. 7. 22.

t Wherein you boast and deliuey.

† Eke lifting up of their skulls.

f That is, worthy death, reade Chap. 16. 38.

e Meaning, all other cities and countries.

a Of Ecclesiastes capitiuitie, and of the reigne of Zedekiah, i. king. 37. 1.

b Called Tebeth, which containeth part of December, and part of Ianuarie:

in the which month and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is, the citizens, and the chiefe men in the reof

e Or, heape.

f Meaning, of the innocents, whom they had slaine.

g Whereby was cause of the kindling of Gods wrath against them.

h Whose iniquities and wicked citizens there yet remaine

i Signifying that they should not be deliuey at once, but by little and little.

k Spare now estate or condition.

l The cite fled her crueltie to all the world, and was not ashamed thereof, neither yet hid it.

* Nah 3. 1.

Habak. 1. 2.

o Or, an heape of wood.

p Meaning, that the cite should be verely desolued, and that he would giue the enemies an appetite thereto.

q Or, because.

r The cite had flattered herselfe in vain.

s I laboured by sending my Prophets to call thee to repentance, but thou wouldst not.

a Because ye reioiced and when the enemy deliuey your citie and Temple.

b That is, to the Philistines.

c They shall chase thee away, and take thy goodly houses to dwell in.

d Called also Philistia, which was the chiefe cite of the Ammonites, and full of conduits

a. Sam. 14. 27.

hab

halt clapped the hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel.

7 Beholde, therefore I will stretch out mine hand upon thee, and will delute thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen,

9 Therefore, beholde, I will open the side of Moab, even of the cities of his cities, I say, in his frontiers with the pleasant country, Beth-jeshimoth, Baal-meon, and Kirjathaim.

10 I will call the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute judgements upon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, because that Edom hath done evil by taking vengeance upon the house of Judah, and hath committed great offence, and reuenged himself upon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance upon Edom by the hand of my people Israel, & they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistines have executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, beholde, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance upon them.

CHAP. XXVI.

1 He prophesied that Tyrus should be overthrown, because it rejoiced at the destruction of Jerusalem. 15 The wondering and astonishment of the merchants for the destruction of Tyrus.

AND in the eleventh yeere in the first day of the month, the word of the Lord came unto me, saying,

2 Sonne of man, because that Tyrus hath said against Jerusalem, Aha, the gate of the people is broken: it is turned unto me for seeing the is desolate, I shall be replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring up many nations against thee, as the sea mounteth up with his waues.

4 And they shall destroy the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her daughters which are in the field,

shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring upon Tyrus Nebucad-nezzar king of Babel, a king of kings from the North, with horses and with chariots, and with horsemen, with a multitude and much people.

8 He shall fly with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy walle shall shake at the noise of the horsemen, and of the wheelles, and of the chariots, when he shall enter into thy gates as into the entry of a citie that is broken downe.

11 With the hooues of his horses shall he tread downe all thy freetes: he shall lay the people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the waier.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the toppe of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, shall not the yles tremble at the sound of thy fall? and at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their bridled garments, and shall cloathe themselves with almourment: they shall sit upon the ground and be astonied at every moment, and be amazed at thee.

17 And they shall take up lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the Sea men, the renowned citie which was strong in the sea, both thee and her inhabitants, which cause their feare to be on all that haue therein!

18 Now shall the yles be astonied in the daie of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe upon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the long agoe, earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glorie in the land of the living.

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what was the riches, power and authority thereof in time past.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garrisones of Philistines, whereby they oft times molested the Iewes, of the Cherethims David also had a guard, 1 Sam. 2. 13.

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted. c My riches and mine shall increase: thus the wicked reioice at their fall by whom they may haue any profit for advantage.

d The towne that belonged vnto her.

For Tyrus was much built by art and by labour of men was woune out of the Sea. Some reſerre this vnto the nob'e men which they had needed for their glory and reuomins. Jerem 7. 24. I will make thee so bare that thou shalt haue nothing no couer thee.

g The gouernours and rulers of other countries that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should beare thereof and be afraid. h Meaning merchants which by their traffick did enrich her wondrously and increase her power.

k Meaning in Iudaica, when it shall be restored. l Or, make thee a servant.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, take vp a lamentation for Tyrrus,

3 And say vnto Tyrrus that is situate at the entrie of the sea, which is the mart of the people for many yles, Thus sayeth the Lord God, O Tyrrus, thou hast said, I am of perfect beauty.

4 Thy borders are in the mids of the sea, and thy builders haue made thee of perfect beauty.

5 They haue made all thy ship boards of firre trees of ^b Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the oaks of Bashan haue they made chine ores: the company of the Allyrians haue made thy banks of yuory brought out of ^c yles of Chitium.

7 Fine linnen with broyded worke, brought from Egypt, was spread ouer thee to be thy saile, blew like and purple, brought from the yles of Elishah was thy couering.

8 The inhabitants of Zidon, and Arad were thy mariners, O Tyrrus: thy wife men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wife men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupy thy marchandise.

10 They of Persia, and of Lud and of Thar were in thine armie: thy men of warre they hangd the shield and helmet in thee: they fet fourth thy beauty.

11 The men of Arad with thine armie were vpon thy walles round about, and the Gammadims were in thy towers: they hangd their shields vpon thy walles round about: they haue made thy beany profit.

12 They of Tarshish were thy marchants for the multitude of thy riches, for silver, yron, tinne, and lead, which they brought to thy faires.

13 They of Hauan, Tual and Meshech were thy marchants, concerning the elites of men, and they brought vessels of brasse for thy marchandise.

14 They of the house of ^d Tegar mach brought to thy faires, horses and horsemen, and mules.

15 The men of Dedan were thy marchants: and the marchandise of many yles were in thine hands: they brought thee for a present, i. hornes, teeth and peacocks.

16 They of Aram were thy marchants for the multitude of thy wares: they occupied in thy faires, with ^e emeraydes, purple, and broyded worke, and fine linnen, and corall, and pebble.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of ^f Minith, and Pannag, and honey, and oyle, and balmes.

18 They of Damasc were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Hauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dalan were thy marchants in precious clothes for the charres.

21 They of Arabia, and all the princes of Kedar, i. occupied with thee in lambs, and rammes and goates: in these were thy marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold,

23 They of Harem and Canneh and Eden, the marchants of Sheba, Ashur and Chilmad were thy marchants.

24 These were thy marchants in all sorts of things, in rayment of blew silke, and of broyded worke, and in clothes for the rich apparell, which were bound with cordes: chaires also were among thy marchandise.

25 The ships of Tarshish ^g were thy chiefe in thy marchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The suburbs shall shake at the found of the cry of thy pilots.

29 And all that handle the oare, the mariners, and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and giue thee with a sackcloth, and they shall weepe for thee with sorrow of heart and bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, saying, What city is like Tyrrus to destroyed in the mids of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by ^h seas in the depths of the waters, thy marchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shall be aduised at thee, and all their Kings shall be so afraid and troubled in their countenance.

36 The marchants among the people shall bifle at thee: thou shalt be a tettrour, and neuer shalt be any more.

C H A P. XXXVIII.

^a The word of God against the King of Tyrrus for his pride. ^b The word of the Lord against Zidon. ^c The Lord promitteth that he will gather together the children of Israel.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, say vnto the prince of Tyrrus, Thus saith the Lord God, because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God in the mids of ^d y sea, yet thou art but a man & not God, & though thou diddest thinke in thine heart, that thou wast equal with God,

3 Behold, thou art wiser then ^e Daniel: there is no secret that thou canst hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, because thou diddest thinke in thine heart, that thou wast equal with God,

^g Or, come in come any toward thee.

^h Or, waters. That is, Nebuchadnezzar.

ⁱ That is the cities were about thee. ^g That Zidon, Arad, and others.

^d Whereby is meant a long time, for it was prophesied to be destroyed but leuentic years, as Isa. 23, 17.

^e I am safe that thou canst not hurt me, as God is to the heauen.

^f Ebr. though thou see thine heart as the heart of God.

^g Thou be speakest by deuotion: for Daniel had declared notable signes of his wisdom in Babylon, when Nebuchadnezzar wrote this.

^a Which serueth all the world with thy merchandise. ^b Ebr. heget.

^c This mountain was called Hermon, but the Amorites called it Shenir, Deut. 3. 9. ^d Which is taken for Grecia and Italy.

^e Or, shipmasters.

^f Meaning, that they built the walles of the city, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. Ki. 7. 13. ^g That is, they of Cappadocia, or Primes and dwelt in which were so called, because out of the bigg they seemed little.

^h Of Grecia, Italy and Cappadocia, by selling slaves. ⁱ Which are taken for a people of Asia minor.

^j Meaning, Voi- corners horses, and Elephant teeth.

^k Or, workes. ^l Or, chandelie. ^m Or, silke.

ⁿ Where the best wheat groweth. ^o Or, hyrcanum, or, syriac.

^p Or, were marchants ysaiahs ysaiahs marchand (e passid through thine hand).

7 Behold, therefore I will bring strangers vpon thee, *even the terrible nations*: and they shall draw their swords against the beautie of thy wisdom, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are flaine in the mids of the fea.

9 Wilt thou say *then* before him that sayeth thee, I am a god: but thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the *circumcised*: by the hands of strangers: for I have spoken it, saith the Lord God.

11 *¶* Moreover, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus saith the Lord God, Thou shalt vp the furnace, and art full of wisdom, and perishe in beauty.

13 Thou hast bene in Eden the garden of God; every precious stone was in thy garment, the ruby, the topaze, and the diamond, the chrysolite, the onix, and the iasper, the saphir, *¶* emerald, and the carbuncle, and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anoynted Cherub, that covereth, and I have set thee *in honour*: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the stones of fire.

15 Thou wast perishe in thy waies from the day that thou wast created: till iniquitie was found in thee.

16 By the multitude of thy marchandise, they have filled the middes of thee with cruelty, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee, O covering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wisdom by reason of thy brightnesse: I will cast thee to the ground, I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall consume thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be affrighted at thee: thou shalt be a terror, and neuer shalt thou be any more.

20 *¶* Again the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it.

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the mids of thee: and they shall know that I am the Lord, when I shall have executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streetes, and the flaine shall fall in the mids of her: *the enimie shall come* against her with the sword on every side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grievous thorne of all that are round about them, & depisied them, and they shall know that I am the Lord God.

25 Thus sayth the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I have given to my servant Iakob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I have executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

He prophesieth against Pharaon an Egypt. 13 The Lord promitteth that he will restore Egypt after fourtie yeeres. 18 Egypt is the veyward of King, Nebuchad-nazzar for the labour which he tooke against Tyrie.

In the tenth yeere and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh King of Egypt, the great dragon, that lieth in the mids of his rivers, which hath said, The river is mine, and I have made it for my selfe.

4 But I will put hooks in thy waies, and I will cause the fish of the rivers to sticke vnto thy scales, and I will draw thee out of the midst of thy rivers, and all the fish of thy rivers shall sticke vnto thy scales.

5 And I will leave thee in the willemes, both thee and all the fish of thy rivers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I have given thee for meate to the beasts of the field, and to the fowles of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they have bin a staffe of reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest all their loynes to stand *¶* vpright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, & they shall know *¶* I am the Lord: because he hath said, The river is mine, & I have made it.

10 Behold, the reede I come vpon thee, and vpon thy rivers, and I will make *¶* land of Egypt vnto waste & desolate from the towne of Seuenne, *¶* even vnto the borders of the blacke Moores.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fortie yeeres.

12 And I will take the land of Egypt desolate in the midst of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, At the ende of forty yeeres will I gather the Egyptians from the people, where they were scattered.

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there as a small kingdome.

a He sheweth for what cause God will afflicke his Church, and prefigure it with, though he destroy his enemies, to wit, that they should praise him, and give thanks for his great mercies.

a To wit, of the captiuitie of Ierusalem, or of the reigne of Zedekiah. Of the order of these prophecies, and how the former foresheweth the latter, see Ier. 27. b He compareth Pharaoh to a dragon which bideh himselfe in the river Nile, as Ier. 30. 9 after the latter, I will send enemies against thee, which shall plucke thee, and thy people which trust in thee, out of thy face places.

d Reade 1 King. 18. 21. Iia. 36. 6.

¶ Or, strike. When they felt thy burn, they thought they should say no more vpon thee, but stood vpon their feet, and put their trust in others. ¶ Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing false in him alone, ¶ I Esr. Cxlvj. Ethiopia.

¶ Iere. 46. 26. Men shall say they shall not have full dominion, but vnder the Persians, Grecians and Romans, and the cause is that the Israelites thought no more put their trust in them, but loose to depend on God.

c Like the rest of the heathen, which are Gods enemies.

d He denieth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures. ¶ Or, asper. ¶ Or, carbuncle.

e He meaneth the royall state of Tyrie, which for the excellencie and glorie thereof he compareth to the Cherubim which couered the Ark: and by this word answereth he to the fame. ¶ I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Solomon things needfull for the worke. b To wit, among my people Israel, which flured as precious stones. h Which was when I first called thee to this dignitie. i Thou shalt have no part among my people. k This is the honour, whereunto I called thee. ¶ Or, brought to nothing.

l By executing my iudgements against thy wickednesse.

m That is, Nebuchad-nazzar.

15 It shalbe the finalest of the kingdomes, neither shall it exalt it selfe any more above the nations : for I will diminish them, that they shall no more rule the nations.

16 And it shalbe no more the confidence of the house of Israel, to bring their iniquity to remembrance by looking after this, so shall they know that I am the Lord God.

17 ¶ In the fiftien and twentieth yeere also in the first month, and in the first day of the month, came the word of the Lord vnto me, saying,

18 Some of man, Nebuchad-nezzar king of Babel caused his army to serue a great seruice agaynst Tyrys : every head was made bable, and every shoulder was made bare : yet he had no wages, nor his army for Tyrys, for the service that hee serued agaynst it.

19 Therefore thus saith the Lord God, Behold I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, and spoyle her poyple, and take her pray, and it shalbe the wages for his army.

20 I haue giuen him the land of Egypt for his labour, that hee serued agaynst it, because they wrought it for me, saith the Lord God.

21 In that day will I cause the horse of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, prophesy, and say, Thus saith the Lord God, Howle and cry, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shalbe the time of the heauen.

4 And the sword shall come vpon Egypt, and scare shalbe in Ethiopia, when the flume shall fall in Egypt, when they shall take away her multitude, and when her foundations shalbe broken downe.

5 Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in his age, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe : from the tower of B. Scuereth shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed.

9 In that day shall there messengers go sooth from me in ships, to make the carelessle scores afraid, and fcare that I come vpon them, as in the day of Egypt, for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, even the terrible nations shalbe brought to destroy the land : and they shall draw their swords agaynst Egypt, and fill the land with the flaine.

12 And I will made the riuers dry, and fill the land into the hands of the wicked, and I will make

the land wast, and all that therein is by the hands of strangers : I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the Idoles, and I will cause their Idoles to cease out of Noph, and I there shalbe no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will poure my wrath vpon Sin, which is the strength of Egypt : and I will destroy the multitude of Sin.

16 And I will set fire in Egypt, Sin shall haue great forrow, and No shalbe destroyed, and Noph shall haue furrowes daily.

17 The young men of Auen, and of Phibeth shall fill by the sword, and these cities shall go into captivity.

18 At Tephnehes the day shall restraine his legh, when I shall breake there the dbarres of Egypt, and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall go into captivity.

19 Thus will I execute iudgements in Egypt, & they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first month, and in the seuenth day of the month, the word of the Lord came vnto me, saying,

21 So one of man, I haue broken the arme of I harach king of Egypt : and loe, it shall not be bound vnto be healed, neither shall they put a roue to bind it, and so make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I come agaynst Pharaoh king of Egypt, and will breake his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shall cut off fightings, as the fightings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, & the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

CHAP. XXXI.

A comparison of the prosperity of Pharaoh with the prosperity of the Assyrians, so his prophesied like destruction to them both.

And in the eleuenth yeere, in the third month, and in the first day of the month the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse ?

3 Behold, Ashtar was like a cedar in Lebanon with faire branches, and with thicke floureing boughes, and shot vp very hie, and his top was more than the thicke boughes.

4 The waters nourished him, and the deepe

Or, Memphis, or Alaisa.

Or, Tanis.

Or, Pelusium.

Or, Alexandria.

Or, Heliopolis.

Or, Paphnuth.

Meaning, that they shalbe great forrow and affliction there, the strength and force.

Of the captivity of Iacob, or of Zedekiahs reigne.

For Nebuchadnezzar destroyed Pharaohs Necropolis : Jeremiah, Jer. 45, 46.

His force and power.

Whereby was seen that he was more powerful, and more glorious, than he that was his enemy, whom he should overcome.

Of Zedekiahs reigne, or of Iacobians captivity.

Meaning, that he was not like to the strength of the king of the Assyrians, whom the Babylonians overcame.

Leath I should by this means punish their house.

Counting from the captivity of Iacob.

He took the great pains at the siege of Tyrys, and his army was sore handled. I signifye that Nebuchad-nezzar had more paines then profit, by the taking of Tyrys.

Or, in it. Or, enst Against me.

By Thut and Lud are mean: Aphyria and Libya.

Which was a strong city of Egypt, Chap. 29, 10.

exalted him on his with her rivers running round about his plants, and sent out her little rivers vnto all the trees of the field.

Therefore his height was exalted above all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

All the foules of the heauens make their nests in his boughes, and vnder his branches did all the beastes of the field bring forth their young, and vnder his shadow dwelt all mighty nations.

Thus was he faire in his greatness, and in the length of his branches: for his root was neere great waters.

The cedars in the garden of God could not hide him: no firre tree was like his branches, and the chestnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beauty.

I made him faire by the multitude of his branches: so for all the trees of Eden, that were in the garden of God, enuid him.

Therefore thus saith the Lord God, Because he is lifted vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lifted vp in his height,

I have therefore deliuered him into the hands of the mightiest among the heathen: hee shall handle him, for I have cut him away for his wickednesse.

And the strangers have destroyed him, euen the terrible nations, and they haue set him vpon the mountains, and in all the valleys his branches are fallen, and his boughes are broken by all the rivers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the field shalbe vpon his branches.

So that none of all the trees by the water shalbe exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues be lifted vp in their height, which drinke to much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men: among them that go downe to the pit.

Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deepe for him, and I did reftreine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field for him.

I made the nations to shake at the sound of his fall, when I cut him downe: he lixh with them, and descend into the pit, as the exiles of Eden, and the best of Lebanon, euen all that are nourished with waters, shall be comforted in the nether parts of the earth.

They also went downe to hell with him vnto them that were slaine with the sword, & his arme, and they that dwelt vnder his shadow in the mids of the heathen.

To whom I art thou thus like in glory, and in greatness among the trees of Eden? yet thou shalt be cut downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the vnacquainted, with them that be

slaine by the sword, this is Pharaoh and all his multitude, saith the Lord God.

CHAPTER XXXII.

The Prophet is commanded to denounce Pharaoh King of Egypt, that hee should know that destruction shal come vnto Egypt through the King of Babylon.

In the twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto deploring.

Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a plume of the nations, and art as a dragon in the sea: thou caldest out thy rivers, and troubledst the waters with thy feet, and stampedst in their rivers.

Thus saith the Lord God, I will therefore spread my net vnto thee with a great multitude of people, and they shall make thee come vp into my net.

Then will I leaue thee vpon the land, and I will cut thee vpon the open field, and I will cause all the foules of the heauen to remain vpon thee, and I will kill all the beastes of the field with thee.

And I will lay thy flesh vpon the mountains, and fill the valleys with thine height.

I will also water with thy blood the land, where in thou swimst, vnto the mountains, and the rivers shalbe full of thee.

And when I shall put thee out, I will cover the heauen, and make the starres thereof dark: I will cover the sunne with a cloud, and the moone shall not giue her light.

All the lights of the heauen will I make darke for thee, and bring I Iaknes vpon thy land, saith the Lord God.

I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countries which thou hast not known.

Yea, I will make my people amazed at thee, and their Kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shalbe afraid at every sound: every man for his owne life in the day of thy fall.

For thus saith the Lord God, The sword of the King of Babel shall come vpon thee.

By the swords of the mighty will I cause thy multitude to fall: they shall be the terrible nations, and they shall destroy the pompe of Egypt, and all the multitude thereof shalbe consumed.

I will destroy also all the beastes thereof, on the great waterfildes, neither shall the foot of man trouble them any more, nor the hooves of beastes trouble them.

Then will I make their waters deep, and cause their rivers to runne like oyle, saith the Lord God.

When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be a wastel waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

In the twelfth yeere also in the fifteenth day of the month, came the word of the Lord vnto me, saying,

Sonne of man, lament for the multitude of Egypt.

Which was the first yeere of the general captivity vnder Zedekiah.

These scriptures compare vnto the Assyrians, and buggs, and beasts which deuoure all that be weaker than they, and such as they may ouercome.

Or, wharfed. That prepared great mices. Chap. 12, 13. And 27, 20.

With heape of the carcasses of thine army.

As Nilus ouerfloweth Egypt, so will I make the blood of thine hate to ouerflow it.

The word significth to be put out as a candle is put out.

Isa. 31, 10. Ier. 24, 19.

By this manner of speech meant the great sorrow that shalbe for the daughter of the King and his people.

This came to passe in the fourth yeere after this prophecy.

To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

c Many other nations were vnder their dominion.

d Signifying, that there was no greater power in the world, to do him wrong.

Or, then was lifted up.

e That is, of Nebuchadnezzar, who after ward was the monarch, and only ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians, yee Babylonians.

g The deepe waters that couled him to moune for him (meaning his great abundance and pompe) shall ouerwhelme him.

h To cause this destruction of the King of Assyria to seeme more horrible, he forceth forth other kings and princes which are dead, although they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs ship was in danger to great as his was.

h Reside Chap. 28, 10.

h That is, prophetic, that they shall be caſt downe: thus the Lord giueth his Prophets power both to plant and to deſtroy by his word, ſee Iſa. 1. 10. I haue not other kingdomes, more beautiful then thou, perſified? m That is, Egypt. n To make, he matter more ſenſible, he bringeth in Pharaoh whom the dead ſhall ſeruant make at him, ſee Iſa. 34. 9.

h Egypt, and caſt them downe, *even* them and the daughters of the mighty nations vnder the nether parts of the earth, with them that go downe into the pit.

19 Whom doeſt thou paſſe? in beautie? goe downe and ſleepe with the vncircumciſed.

20 They ſhall fall in the mids of them that are ſlaine by the ſword: in thee is deliuered to the ſword: draw her downe, and all her multitude.

21 The moſt mighty and ſtrong ſhall ſpeake to a him out of the middes of hell with them that helpe her: they are gone downe, and ſleepe with the vncircumciſed that be ſlaine by the ſword.

22 Aſhur is there and all his company: their graues are about him: all they are ſlaine and fallen by the ſword.

23 Whoſe graues are made in the ſide of the pit, and his multitude are round about his graue: all they are ſlaine and fallen by the ſword, which cauſed feare to be in the land of the liuing.

24 There is o Elam and all his multitude round about his graue: all they are ſlaine and fallen by the ſword, which are gone downe with the vncircumciſed into the nether parts of the earth, which cauſed themſelves to be feared in the land of the P liuing, yet haue they borne their ſhame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the ſlaine w all his multitude: their graues are round about him: all theſe vncircumciſed are ſlaine by the ſword: though they haue cauſed their feare in the land of the liuing, yet haue they borne their ſhame with them that go downe to the pit: they are laid in the middes of them that be ſlaine.

26 There is o Melcheth, Tuball, and all their multitude: their graues are round about them: all theſe vncircumciſed were ſlaine by the ſword, though they cauſed their feare to be in the land of the liuing.

27 And they ſhall not lie with the valiant, of the vncircumciſed, that are fallen, which are gone downe to the graue with their weapons of warre, and haue laid their ſwords vnder their heads, but their iniquity ſhall be vpon their bones: becauſe they were the feare of the mighty in the land of the liuing.

28 Yea, thou ſhalt be broken in the middes of the vncircumciſed, and lie with them that are ſlaine by the ſword.

29 There is o Elom, his kings, and all his princes, which with their ſtrength are layd by them that were ſlaine by the ſword: they ſhall ſleepe with the vncircumciſed, and with them that goe downe to the pit.

30 There be all the princes of the North, with all the Zidonians, which are gone downe with the ſlaine, with their ſcare: they are aſſumed of their ſtrength, and the vncircumciſed ſleepe with them that be ſlaine by the ſword, and beare their ſhame with them that goe downe to the pit.

31 Pharaoh ſhall ſee them, and hee ſhall be comforted: *even* he is multitude Pharaoh, and all his ſerues: *ſlaine* ſlaine by the ſword, ſaith the Lord God.

32 For I haue cauſed my feare to be in the land of the liuing: and he ſhall be laid in the mids of the vncircumciſed with them that are ſlaine by the ſword, *even* Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXIII.

A The office of the gouernours and maſters. 14 He

ſtrengtheneth them that deſpairo, and biddeneth them with the promiſe of mercy. 30 The word of the Lord againe the makers of the Prayters.

AGaine the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſpeake to the children of thy people, and ſay vnto them, When I bring the ſword vpon a land, if the people of the land take a man from among them, and make him their watchman,

3 If when he ſeeeth the ſword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the ſound of the trumpet, and will not be warned, if the ſword come, and take him away, his blood ſhall be vpon his owne head.

5 For he heard the ſound of the trumpet, and would not be admoniſhed: therefore his blood ſhall be vpon him: but he that receiueth warning ſhall ſaue his life.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come, and take any perſon from among them, he is taken away for his iniquity: but his blood will I require at the watchmans hand.

7 * So thou, O ſonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therefore thou ſhalt heare the word at my c mouth, and admoniſh them from me.

8 When I ſhall ſay vnto the wicked, O wicked man, thou ſhalt die the death, if thou doeſt not ſpeake and admoniſh the wicked of his way, that wicked man ſhall die for his iniquity, but his blood will I require at thine hand.

9 Neuenheleſſe, if thou warn the wicked of his way to turne from it, if he doe not turne from his way, yet ſhall I ſaue him for his iniquity, but thou ſhalt deliuer thy ſoule.

10 Therefore, O thou ſonne of man, ſpeake vnto the houſe of Iſrael, Thus ſaith the Lord God, If our tranſgreſſions and our finnes be vpon vs, and wee are conſumed becauſe of them, how ſhould we then liue?

11 Say vnto them, As I liue, ſaith the Lord God, I ſeie not the death of the wicked, but that the wicked turne from his way and liue: turne you from your euill wayes, for why will ye die, O ye houſe of Iſrael?

12 Therefore thou ſonne of man, ſay vnto the children of thy people, The righteousneſſe of the righteous ſhall not deliuer him in the day of his tranſgreſſion, nor the wickedneſſe of the wicked ſhall cauſe him to fall therein, in the day that hee reuente from his wickedneſſe, neither ſhall the righteous liue for his righteousneſſe in the day that hee ſinneth.

13 When I ſhall ſay vnto the righteous, that he ſhall ſurely liue, if hee trauell to his owne righteousneſſe, and commit iniquity, all his righteousneſſe ſhall be no more remembered, but for his iniquity that he hath committed, he ſhall die for the ſame.

14 Again when I ſhall ſay vnto the wicked, Thou ſhalt die the death, if hee turne from his ſinne, and doe that which is lawfull and right,

15 To wit, if the wicked reſtore the pledge, and giue againe that hee had robbed, and walke in the ſtatutes of life, without committing iniquity, he ſhall ſurely liue, and not die.

16 None of his finnes that hee hath committed, ſhall be mentioned vnto him, becauſe hee hath done that which is right.

h Or, of their coſts. a He ſheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to waite them euery of the dangers which are at hand.

b Signifying, that the wicked ſhall not eſcape puniſhment though the watchman be negligent: but if the watchman blowe the trumpet, and they he will not obey, hee ſhall deſerue double puniſhment.

* Chap. 17.

c Which teacheth that he that reuente not his charge at the Lords mouth, is a ſpote, and not a true watchman.

d The watchman ſhall ſaue for the good of all the people through his good ſervice.

e That the wicked when they heare Gods iudgements, for their finnes, deſpairo of his mercies, and remiſſion, f See Chap. 18, 29 g He ſaith of the wicked inſinuatingly, Chap 18, 22, 24.

o Meaning, the Perſians.

p Whom in his life all the world feared.

q That is, the Cappadocians and Syrians, or Spaniards, aſtophoſus write. r Which died not by a euill death, but by the counſe of nature, and are honourably buried with their coat of armour, and ſignes of honour.

f The Kings of Babylon.

g At the wicked prince. Who they ſee to be a perſon of their miſeries. u I will make the Egypt ſeruant of me as they ſaid before to feare them.

h Hereby he conſidereth all ſtates of men, and ſaith, whoſe wickedneſſe, and yet deſire are ſuch by their finnes, that in obeying Gods commandments, a ſoule ſhall ſaue his life.

* Chap. 25.

that which is lawfull and right, he shall surely live.

17 Yet the children of thy people say, * The way of the Lord is not equal: but their owne way is unequal.

18 When the righteous turneth from his righteousness, and committeth iniquity, hee shall enen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, hee shall live thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will iudge you euerie one after his wayes.

21 Also in the twelfth yeere of our captivity, in the tenth month, and in the fifth day of the month, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the hand of the Lord had bene vpon mee in the evening: for hee that had escaped, came, & had opened my mouth vntill he came to me in the morning: and when he had opened my mouth, he was no more dumb.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, * Abraham was but one, and hee possessed the land, but we are many, therefore the land shall be given vs in possession.

25 When I say vnto them, Thus saith the Lord God, Ye are with the a blood, and I ff vp your eyes toward your idoles, and this blood: should ye then possess the land?

26 Yelcane vpon you words ye worke abomination, and ye defile euery one his neighbours wife: should ye then possess the land?

27 Say thus vnto them, Thus saith the Lord God, As I live, for surely they that are in the desolate places, shall fill by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease: and the mountains of Israel shall be desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue laid the land desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that talke of thee by the walls and in the doores of houses, saying, Come, pray you, and heare what is * word that cometh from the Lord.

31 For they come vnto thee, as the people * wish to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouths they make * flatters, and their heart goeth after their countenances.

32 And thou art vnto them as a leasing long of one that hath a pleasant voice, & can sing well: for they heare thy wordes, but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them,

CHAP. XXXIV.

* Against the shepherds that decayed the flocke of Christ, and seeketh his owne gain. 7 The Lord saith that hee will visite his dispersed flocke, and gather them together. 22 Hee proueth the true shepherd Christ, and will not deceiue.

And the word of the Lord came vnto me, say-

2 Sonne of man, prophetic against the shepherds of Israel, prophetic and lay vnto them, Thus saith the Lord God vnto the shepherds, * Who be vnto the shepherds of Israel, that feede themselves, should not the shepherds feede the flocke?

3 Ye eate the b fat, and ye cloathe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

4 The c weakes haue ye not strengthened: the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driven away, neither haue ye sought that which was lost, but with cruelty, and with rigour haue ye ruled them.

5 And they were scattered without a shepherd: and when they were dispersed, they were d deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaynes, and vpon euery hie hill: yea, my flocke was scattered thorow all the earth, and none did seeke or search after them.

7 Therefore ye shepherds, heare the word of the Lord.

8 As I live, saith the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fedde themselves, and feede not my sheepe,

9 Therefore, heare ye the word of the Lord, O ye shepherds.

10 Thus saith the Lord God, Behold, I came against the shepherds, and will require my sheepe at their hands, and c will them to cease from feeding the sheepe: neither shall the shepherds feede themselves any more: for I will deliuer my sheepe from their mouths, and they shall haue no more deuour them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe & will deliuer them out of all places, where they haue bin scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feede them vpon the mountaynes of Israel, by the riuers, and in all the inhabited places of the Countrey.

14 I will feede them in a good pasture, and vpon the hie mountaynes of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaynes of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driven away, and will bind vp that which was broken, and will strengthen the weakes, but I will destroy the fat and the strong, and I will feed them with b judgement.

17 Also vpon my sheepe, thus saith the Lord God, Behold, I will be betweene sheepe & sheepe, betweene the rams and the goats.

18 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but yete must tread downe with your feet, the residue of your pasture and

* Jer. 23.

a By the shepherds be meant the king, the Magistrates, Priests, and Prophets.

b Ye seeke to enrich your selues by their commodities, and to spoile their riches and substance, & desire the riches and duty of a good pasture, who ought to loue and succour his flocke, and not to be cruel to them.

c For lacke of good government and doctrine they perished.

d By destroying the courteous brethren, and relieving true shepherds, whereof we haue a signe to see as God sendeth true preachers, who work by toiling and life labour to feede his sheepe in the pleasant pastures of his word.

e In the day of their affliction and misery: and this word is to comfort the Church in all dangers.

g Meaning, as hee liueth in himselfe aboute their brethren, and thinks they haue needed to be governed by me.

h That is by putting difference betweene the good and the bad, and so giue to either of them their due.

i By good pasture and deepe waters is meant the pure word of God and the administration of it, which they did not desire to be pure till they had corrupted it.

i When the Prophet was asked why hee came with lecouah.

k I was touched with the spirit of prophetic, Chap. 2.

l Whereby is signified that the multitude of God cannot speake till God giue them courage, and open their mouths, Chap. 24.

m Contrary to the Law, Lev. 17. 14.

n As they that are ready to die to blood.

* Chap. 25.

and 24. 1.

and 30. 6. 7.

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all point obey it, & we abuse the word to our owne condemnation at the instance of his ministers, as though they were with to haue them to his name.

r Or, pleases, and

and 25. 2.

about you, ſhall beare their ſhame.

8 But you, O mountaines of Iſrael, ye ſhall ſhoot forth your branches, and bring forth your fruit to my people of Iſrael: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye ſhall be tilled and fowen.

10 And I will multiply the men vpon you, *even* all the houſe of Iſrael wholly, and the cities ſhall be inhabited, and the deſolate places ſhall be builded.

11 And I will multiply vpon you man and beaſt, and they ſhall increaſe, and bring fruit, and I will cauſe you to dwell after your old eſtate, and I will beſtow benefites vpon you more then *h* as the fiſt, and ye ſhall know that I am the Lord.

12 Yea, I will cauſe men to walke vpon you, *when* my people Iſrael, and they ſhall poſſeſſe if you and ye ſhall be their inheritance, and ye ſhall no more henceforth deſpise them of *men*.

13 Thus ſaith the Lord God, Becauſe they ſay vnto you, Thou *h* land deuoreſt vp men, and haſt beene a waſter of thy people.

14 Therefore thou ſhalt deuore men no more, neither waſte thy people henceforth, ſaith the Lord God.

15 Neither will I cauſe men to beare in thee the ſhame of the heathen any more, neither ſhalt thou beare the reproach of the people any more, neither ſhalt cauſe thy folke to fall any more, ſaith the Lord God.

16 Moreover, the word of the Lord came vnto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwell in their owne land, they deſired it by their owne wayes, and by their deedes: their way was before me as the filthineſſe of the menſtruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had ſhed in the land, and for their idoles, *where* with they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they ſaid of them, Theſe are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy Name, which the houſe of Iſrael had polluted among the heathen, whither they went.

22 Therefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, I doe not this for your ſakes, O houſe of Iſrael, but for mine: my holy Names ſake, which ye pollute among the heathen, whither ye went.

23 And I will ſanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane water vpon you, and ye ſhall be cleane: yea, from all your filthines, and from all your idoles will I cleaſe you.

26 * A new heart alſo will I giue you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your body, and I will giue you an heart of fleſh.

27 And I will put my ſpirit within you, and

cauſe you to walke in my ſtatutes, and yee ſhall keepe my iudgements and doe them.

28 And ye ſhall dwell in the land that I gaue to your fathers, and ye ſhall be my people, and I will be your God.

29 I will alſo deliuer you from all your filthineſſe, and I will call for come, and will increaſe it, and lay no ſilence vpon you.

30 For I will multiply the fruit of the trees, and the increaſe of the field, that ye ſhall beare no more the reproach of famine among the heathen.

31 Then ſhall ye remember your owne wicked wayes, and your deeds that were not good, & I ſhall iudge your felues worthy to haue bin deſtroyed for your iniquities, and for your abominations.

32 Be it known vnto you that I doe not this for your ſakes, ſaith the Lord God: therefore, O ye houſe of Iſrael, be aſhamed and confounded for your owne wayes.

33 Thus ſaith the Lord God, What time as I ſhall haue cleaſed you from all your iniquities, I will cauſe you to dwell in the cities, and the deſolate places ſhall be builded.

34 And the deſolate land ſhall be tilled, where as it lay waſte in the ſight of all that paſſed by.

35 For they ſaid, This waſte land was like the garden of Eden, and theſe waſte, and deſolate, and ruinous cities were ſtrong, and were inhabited.

36 Then the reſidue of the heathen, that are left round about you, ſhall know that I the Lord build the ruinous places, and plant the deſolate places: the Lord haue ſpoken it, and will doe it.

37 Thus ſaith the Lord God, I will yet for this be lough of the houſe of Iſrael, to performe it vnto them: I will increaſe them with men like a ſlocke.

38 As the holy ſlocke, as the ſlocke of Ieruſalem in their ioleme feaſts, ſo ſhall the deſolate cities be filled with ſtockes of men, and they ſhall know that I am the Lord.

C H A P. XXXV II.

He prophetieth the bringing againe of the people, being in captiuitie. 16 He ſheweth the union of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried me out in the Spirit of the Lord, and ſet mee downe in the mids of the field, which was full of a bones:

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he ſaid vnto mee, Sonne of man, can theſe bones liue? And I answered, O Lord God, thou knoweſt.

4 Again he ſaid vnto mee, Prophecie vpon theſe bones, and ſay vnto them, O yee drie bones, heare the word of the Lord.

5 Thus ſaith the Lord God vnto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall liue.

6 And I will lay ſinewes vpon you, and make fleſh grow vpon you, and couer you with ſkinne, and put breath in you, that yee may liue, and yee ſhall know that I am the Lord.

7 So I propheſied as I was commanded: and as I propheſied, there was a noyſe, and behold, there was a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinewes, and the fleſh grew vpon them, and aboute the ſkinne couered them, but there was no breath in them.

9 Then ſaid he vnto mee, Prophecie vnto theſe

Under the abuſe of temporall benefites he concludeth the ſpiritual graces.

Ye ſhall come to true repentance, and thinke your felues worthy to be of the number of Gods creatures, for your ingratitude againſt him.

He declareth that it ought not to be referred to any ſoyle or plenty of the earth, that any country is rich and abundant, but only to Gods merites, as his plagues and curſes declare, when he maketh it barren.

Or, valley. A He ſheweth by a greater miracle that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to giue life to the drie bones, and bodies, and raiſe them vp againe.

1 Iſa. 42. 1. 4. 14. 1. 15.

1 And therefore would not ſuffer my Name to be had in contempt, as the heathen would haue reproached me, if I had ſuffered my Church to periſh.

2 This excludeth from man all dignity, and meane to deſerue any thing by, ſeeing that God reſerue the whole to himſelfe, and that onely for the glory of his holy Name.

3 That is, his ſpirit, whereby he reſtoreth the heart, and regenerateſt him. Iſa. 44. 3.

4 Iſa. 34. 39. chap. 11. 19.

^b Signifying, all parts whereas the Israelites were scattered: that is, the faithful shall be brought to the same unity of spirit and doctrine, wherebefore they are scattered throughout the world.

winde: propheticke, sonne of man; and say to the winde, Thus saith the Lord God, Come from the four winds, O breath, and breathe vpon these flaine, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore propheticke, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And ye shall knowe that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your sepulchres.

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then ye shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreover, thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions,

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meatest by these?

19 Thou shalt answer them thus, Thus saith the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him *even* with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the pieces of wood whereon thou writest, shall be in thine hand, in thy sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, & bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Israel, * and one king shall be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdoms.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will faue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and they shall be my God.

24 And Dauid my * seruant shall be king ouer them, and they shall all haue one shepherd: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, *even* they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shall be

their prince for euer.

26 Moreover, I will make * a couenant of peace with them: their shall be an euermlasting couenant with them, and I will place them, and multiply them, and will set my sanctuary among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord doe fauour Israel, when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

^a He prophesieth that Gog and Magog shall fight with the people against the people of God. ^b Their destruction.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against * Gog and against the land of Magog, the chiefe prince of Meshech and Tubal, and propheticke against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hooks in thy iawes, and I will bring thee forth and all thine hostes, both horses and horsemen, all clothed with all sorts of armour, *then* a great multitude with bucklers and shields, all handling swords.

5 They of * Paras, of Cush, and Phut with them, *even* all they that beare shield and helmet.

6 * Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and make thee ready, both thou, and all thy multitude that are assembled vnto thee, and be thou their safeguard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land that hath bene destroyed with the sword, and is gathered out of many people vpon the mountains of Israel, which haue long lien waste: yea, I they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou, and all thy band, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy mind, and thou shalt thinke * euill thoughts.

11 And thou shalt say, I will go vp to the land that hath no walled towers: I will go to them that are at rest and dwell in safety, which dwell all without walles, and haue neither barres nor gates.

12 *Thinking* to spoile the prey, and to take a booty, to turne thine hand vpon the desolate places that are *now* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell, and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the Lyons thereof shall say vnto thee, * Art thou come to spoile the prey? thou gathered thy multitude to take a booty: to carie away silver and golde, to take away cattell and goods, and to spoile a great prey?

14 Therefore, sonne of man, propheticke, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel dwell in safety, shalt thou not know it?

^a Psal. 104. 4.

^b And 116. 8.

^a Which was a people that came of Magog, the sonne of Iaphet, Gen. 10. ^b Magog also bete signifieth a certaine country, so that by these two countries which had the government of Grecia and Italie, he meant the principall enemies of the Church.

^c Psal. 10. 5. ^d He signifieth that the enemies should be bound themselves against the Church, but it should be to their owne destruction.

^e The Persians, the houses and men of Africa. ^f Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to bethe that inhabiteth Asia Minor.

^g Signifyng, that all the people of the world should ascribe their names against the Church and Christ their head. ^h Or, *in meaning, the land of Israel.*

ⁱ That is, to molest and deliuey the Church. ^j Meaning Israel, which had now bene destroyed, and was not yet built againe: declaring hereby the simplicity of the godly, who seeke not so much to fortifie themselves by

^k To depend on the providence and goodness of God. ^l One enemy shall enuie another, because every one shall thinke to have the spoyle of the Church. ^m Shalt not thou spie thine occasions to come against my Church when they are exposed nothing?

^a That is, when I haue brought you out of those places, and I will come where you are captiues.

^b Which signifieth that ynto together of the two houses, of Israel, and Iudah.

^c That is, the house of Israel.

^a Iohn. 10. 16.

^a I. 40. 15. ^b 1. 43. chap. 34. ^c 1. 43. 9. 14.

^d Meaning, that the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan.

15 And come from thy place out of the North parts, thou and much people with thee: all shall ride upon horses, even a great multitude and a mighty army.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land, thou shalt be in the latter dayes, and I will bring thee upon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before thine eyes.

17 Thus saith the Lord God, Art not thou he, of whom I have spoken in old time, by the hands of my servants the Prophets of Israel which prophesied in those dayes and yeeres, that I would bring thee upon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath have I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the Sea, and the fowles of the heaven, and the beasts of the helde, and all that inpos and creepe upon the earth, and all the men that are upon the earth, shall tremble at my presence, &c. the mountains shall be overthrown, and the faires shall fall, and every wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountains, saith the Lord God: every mans sword shall be against his brother.

22 And I will plead against him with pestilence, and with blood, and I will cause to raine upon him and upon his bands, and upon the people that are with him, a force raine, and hailstones, fire, and brimstone.

23 Thus will I be magnified, and sanctified, and known in the eyes of many nations, and they shall know that I am the Lord.

C H A P. XXXIX

1 He breicheth the wall of Gog, and Magog, 15 The graves of Gog and Magog, 17 They be brought of bodies and souls, 23 Wherefore the house of Israel is captiv. 24 Their bringing againe from captivitie is promised.

Therefore thou Sonne of man, prophesie against Gog & Magog, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and leave but the six part of thee, and will cause thee to come up from the North parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall upon the mountaine of Israel, and all thy bands and the people, that is with thee: for I will give thee unto the birds, and to every feathered fowle and beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the cities, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel,

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall goe forth, and shall burne and set fire upon the weapons, and on the shields, and bucklers, upon the bowes, and upon the arrowes, and upon the staves in their hands, and upon the speares, and they shall burne them with fire seven yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at the same time will I give unto Gog a place there for buriall in Israel, even the valley, whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stopp their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of all Hamon-Gog.

12 And seven moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall have a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to go continually thorow the land with them that traualle, to bury those that remaine upon the ground, to cleanse it: they shall search to the end of seven moneths.

15 And the trauallers that passe through the land, if any see a mans bone, then shall he set up a signe by it, till the buriers have buried it in the valley of Hamon-Gog.

16 And all the name of the cite shall be Hamonathus: thus shall they cleanse the land.

17 And thou soone of man, thus saith the Lord God, Sprake unto every feathered fowle, and to all the beasts of the field, Assemble your selves, and cometh gather your selves on every side to my sacrifice: for I doe sacrifice a great sacrifice for you upon the mountains of Israel, that yee may eat flesh and drinke blood.

18 Yee shall eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goats, and of bullocks, even of all beasts of Balhan.

19 And ye shall eat fat till ye be full and drinke blood till ye be drunken of my sacrifice, which I have sanctified for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will for my glory among the heathen, and all the heathen shall see my judgement, that I have executed, and mine hand, which I have laid upon them.

22 So the house of Israel shall know, that I am the Lord their God from that day and to forth.

23 And the heathen shall know that the house of Israel went into captivitie for their iniquities, because they were polluted against me: therefore did I say face to them, and I gave them into the hand of their enemies: to sell they all by the sword.

24 According to their wickednesse, and according to their transgressions have I done unto them, and did my face from them.

1 This is, this plague is fully determined, in my countenance cannot be changed.
2 After the destruction the Church shall have greatness and triumph, and burne all their weapons because they shall no more feare the enemies, and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ, all enemies are shall be overcome.
3 Which declareth that the enemies shall have an horrible fall.
4 For the filling of the cattle by, is, the multitude of Gog.
5 Meaning a long time.

1 Partly that the holy land should be purified, and partly for the comfort that the children of God have, when on their enemies.

2 Or, multitude.

3 Whereby the signification of the horrible destruction, which shall come upon the enemies of Gods Church.

1 Meaning, in the latter age, and from the coming of Christ unto the end of the world, signifying that Gods will be finished by many nations Church, and destroying his enemies at Chaps. 36 and 37.

2 In this, by the devoted, thou mayest see the affliction come to the Church, when they have no more spiritual armour, raise, and overcome, when they know that Gods Law is broken, and that they should stand to their faith, shall fall, the affliction in those days shall be great, and the enemies destruction shall be terrible.
3 Against the people of Gog and Magog.

4 Chaps. 36 and 37.

5 Or, destroy thee with fire, Chaps. 36 and 37.

6 Meaning, that by the voice of Gods word the enemies shall be destroyed, where they were afflicted by the Church.

7 That is, among all nations, where they are in my people dwell, and they never be farre separate.

25 Therefore thus saith the Lord God, Now will I bring again the captivity of Iakob, and haue compassion vpon the whole house of Israel, and will be as a father to the fatherless, and as a husband to the widow, for mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am⁴ fastidied in them in the fight of many nations.

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there.

29 Neither will I hide my face any more from them: for I haue pouered out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL

The restoring of the cite and the Temple.

IN the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the cite was writen in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very high mountaine, wherevpon was as the building of a cite,

toward the South.

3 And he brought mee thither, and beholde, there was a man, whose similitude was to looke to, like b^ase, with a linnen threed in his hand, and a reed to measure with: and hee stood at the gate.

b Which was an Angel, as forme of a man, that came to measure out this building.

4 And the man said vnto me, Sonne of man, behold I with thine eyes, & heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reed to measure with, of fixe cubits long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the post of the gate, which was one reed broad, and the other post of the gate, which was one reed broad.

|| Or, threshold. || Or, upper post.

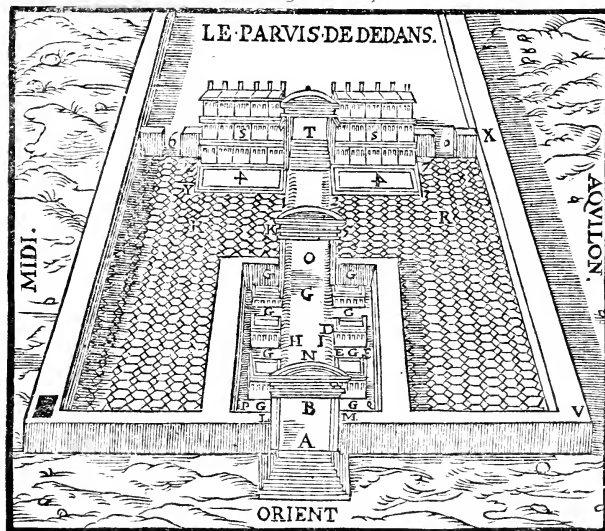
7 And every chamber was one reed long, and one reed broad, and betweene the chambers were five cubits and the post of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within one reed.

9 Then measured he the porch of the gate of eight cubits and the post thereof, of two cubits, and the porch of the gate was inward,

|| Or, pentice.

THE DESCRIPTION OF THE FIGURE which beginneth verse 5.



Le Parvis de dedans: or, The inner court.

verse 5. The wall that compasseth about the Temple and the courts as appeareth in the second, and in the great figure.

A B The thickness of the wall was five cubites for so long the reede was.

A C The height of the wall, which was a line fixe cubits this wall contained 2000 cubites, that is, on the East side 50.

C H And on the North side 50.

H K A Avmuoh on the South side.

C K And 500. on the West side.

I K This wall did separate the Temple from the city, Chap. 42. 20.

Vers 6. This gate to the great figure is marked with D vnto the which appeare leuen steps E Thence they goe into the porch, where are five chambers F, which porch was closed with a wall G.

Vers 7. E F G The length. The

breadth. E O G. The space of five cubits betweene the chambers and so much space was on this side, and beyond the chambers. G from the threshold inward to the porch was five cubits. A B B C The porch.

Vers 9. C D The upper post, H I The breadth of the alley of the porch B C The length of the porch, which was inward.

10 And the Chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the pillars had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, and the height of the gate thirteen cubits.

12 The space also before the chambers was one cubit on this side, & the space was one cubit on that side, and the chambers were six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of a chamber to the top of the gate: the breadth was five and twenty cubits, doors against doors.

14 He made also pillars of threescore cubites, and the pillars of the court, and of the gate, had one measure round about.

15 And upon the forefront of the entry of the gate unto the forefront of the porch of the gate within were five cubits.

16 And there were narrow windows in the chambers, and in their pillars within the gate round about, and likewise to the arches: and the windows were round about within: and upon the pillars were palm trees.

17 Then brought hee me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirtie chambers were upon the pavement.

18 And the pavement was by the side of the gates over against the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, unto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the pillars thereof: and the arches thereof were after the measure of the first gate: the length thereof was five cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches with their palm trees, were after the measure of the gate that looked toward the East, and the going up unto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood over against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubits.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the pillars thereof, and the arches thereof according to these measures.

25 And there were windows in it, and in the arches thereof round about, like those windows: the height was five cubites, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it, and the arches thereof were before the door, & it had palm trees, one on this side, and another on that side upon the pillars thereof.

27 And there was a gate in the inner court toward the South, and he measured from gate to

gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, and he measured the South gate, according to these measures.

29 And the chambers thereof, and the pillars thereof, and the arches thereof according to these measures, and there were windows in it, and in the arches thereof round about, it was five cubites long, and five and twenty cubites broad.

30 And the arches round about were five and twenty cubites long, and five cubites broad,

31 And the arches thereof were toward the viter Court, and palm trees were upon the pillars thereof, and the going up to it had eight steps.

32 Again hee brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the pillars thereof, and the arches thereof were according to these measures, and there were windows therein, and in the arches thereof round about: it was five cubites long, and five and twenty cubites broad.

34 And the arches thereof were toward the viter court, and palm trees were upon the pillars thereof, on this side and on that side, and the going up to it had eight steps.

35 After hee brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the pillars thereof, and the arches thereof, and there were windows therein round about: the height was five cubites, and the breadth five and twenty cubites.

37 And the pillars thereof were toward the viter court, and palm trees were upon the pillars thereof on this side, and on that side, and the going up to it had eight steps.

38 And every chamber, and the entry thereof was under the pillars of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, upon which they flow the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, every eight tables whereupon they flow their sacrifice.

42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they flow the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and upon the tables lay the flesh of the offering.

44 And within the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, having the prospect toward the North.

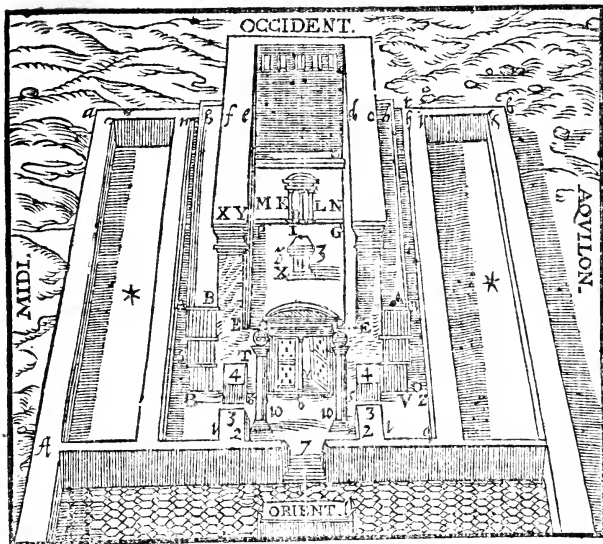
Verf 10. The inner court is hid with the building, but they are like them of the East gate for all the courts. Verf 11. One measure, pavnise and falfine.

Verf 12. The inner court on the East side N. and so in all the sixteen five courts, two on the East side, two on the North and two on the South side, look in the great figure.

Verf 13. The space between the chambers, which were in the porch of the inner court on the North side. The entry of the chambers, that is, the doors were vnder the upper pillars or piers, which hanged over the canals, as also did over the gate. Look in the great figure.

Verf 14. In the porch of the inner court were four tables. K and as many in the outward court. S, a cubite and an half long, and as broad, and one cubit high. Verf 15. The chambers in the inner porch on the North side for the fingers. L, but the perspective is in the light, therefore bright from which are in the East court. For they are all alike: I have in the South side. The Prophet was now in the hall court, where hee flow the sinne offering, and therefore bright one row of chambers, which was for the Priests,

THE FIGURE OF THE TEMPLE.



Verf. 45 He fixeth of the two rows of chambers, which were in the inner court N, whereof they on the North side were for Priests that sacrificed. O, and they on the South side for them that kept the Temple N, which chambers were East and by South as the South. O were East and by North. These must be fence in the great figure.

Verf. 47 The Altar D. *Verf. 48* He entered by the gate Q, so come into the porch of the Temple N, the which Temple is here described more at large, because the things here mentioned might the better be understood. *Verf. 48* By the posts of the porch he measured the wall which was five cubites thick on either side of the alley or porch. A. The two little gates in the side of the porch, which were 3 gate to the Priests chambers that were by the Temple A. B. *Verf. 49* The length of the porch 20 cubites 3. 6. And the breadth eleven, 7. 3. The steps whereby the Prophet came into the porch of the Temple 9. 7. The two pillars 10.

45 And he said unto me, This chamber whose prospect is toward the South is for the Priests, that have charge to keep the house.

46 And the chamber whose prospect is toward the North, is for the Priests that have the charge to keep the Altar: these are the sonnes of Zadok among the sonnes of Levi, which may come nere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, even foure square: likewise the Altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubits, and the breadth eleven cubits, and hee brought me by the steps whereby they went up to it, and there were pillars by the postes, one on this side and another on that side.

CHAP. XLII.

1 The disposition and order of the building of the Temple, and the other things thereto belonging.

Verf. 1 The upper postes or pillars, meaning the tops of the chambers on the sides of the Temple. A. B. The second chamber G goeth out more then the first R, and the third A more then the second,

on the one side, and sixe cubites broad on § other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of every chamber foure cubites round about the house, on every side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpon to the chambers: for the staire of the house was mounting vponward, round about the house: therefore the house was larger vponward: so they went vpon from the lowest chamber to the highest by the mids.

Verf. 4 The length twentie cubites G O, so it was square. * *Verf. 5* The first chamber was four cubites Q R. The second five S T, and the third six A B. There were three heights or stages of chambers R S A. The mounting staire cannot be viewed in the figure, but may easily be conceived.

ver. 9. The foundations of five cubits, meaning, the five chambers *was* to, and the neither from thence termed to likewise, by a perpendicular line or planimetre B. Z.

ver. 9. The chambers without *was* the five chambers, and from that chamber the wall *was* but five cubits thick, B. X. Y. for doore, and it *was* five C. 6.

ver. 10. The chambers on the one side were distant from the other side twenty cubits, which *was* the breadth of the Temple.

ver. 11. The doores of the chambers on the North side, opened toward the North V, and they on the South side toward the South R, for there *was* an alley of five cubits round about the Temple V. Z, and *was* closed with a wall R.

ver. 12. The building, or the great place compassed with a wall of five cubits thick, and *was* farther off the Temple than the alley, or separate place, and this *was* more plainly for forth in the great figure.

ver. 13. He declared that whatsoever *was* of stone work from the bottom to the top, *was* covered with wood on the East, South and North side.

ver. 14. The altar V, which *was* three cubits high Y. X, and two cubits long Y. Z.

8 I saw also the house high round about: the foundations of the chambers *were* a full reede of five great cubits.

9 The thicknesse of the wall which *was* for the chamber without, *was* five cubits, and that which remained, *was* the place of the chambers that *were* within.

10 And betweene the chambers *was* the wide-nesse of twentie cubits round about the House on every side.

11 And the doores of the chambers *were* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *was* five cubits thick round about.

12 Now the building that *was* before the separate place toward the West corner, *was* twentie cubits broad, and the wall of the building *was* five cubits thick round about, and the length ninetie cubits.

13 So he measured the house an hundred cubits long, and the separate place and the building with the wall thereof *were* an hundred cubits long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, *was* an hundred cubits.

15 And he measured the length of the building over against the separate place, which *was* behind it, and the chambers on the one side and on the other side an hundred cubits with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides over against the postes, filled with cedar wood round about, and I from the ground up to the windowes and the windowes *were* filled.

17 And from about the doore, vnto the inner house and without, and by all the wall round about within, and without it *was* filled according to the measure.

18 And it *was* made with Cherubims and palm trees, so that a palm tree *was* betwene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man *was* toward the palm tree on the one side, and a face of a lion toward the palm tree on the other side: thus *was* it made through all the house round about.

20 From the ground vnto about the doore *were* Cherubims, and palm trees made as in the wall of the Temple.

21 The postes of the Temple *were* squared, and thus to looke vnto *was* the similitude and forme of the Sanctuary.

22 The altar of wood *was* three cubits high, and the length thereof two cubits, and the corners thereof and the length thereof and the sides thereof *were* of wood. And he said vnto me, This *is* the Table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickers, *even* two turning wickers, two wickers for one doore, and two wickers for another doore.

25 And vpon the doores of the Temple *were* made Cherubims and palm trees, like as *was* made vpon the wall, and there *were* thicke planks vpon the forefront of the porch without.

26 And there *were* narrow windowes and palm trees on the one side, and on the other side,

by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought he me into the vter court by the way toward the North, and he brought mee into the chamber that *was* ouer against the separate place, and which *was* before the building toward the North.

2 Before the length of an hundred cubits, *was* the North doore, and it *was* fifty cubits broad.

3 Over against the twenty cubits which *were* for the inner court, and ouer against the pavement, which *was* for the vter court, *was* chamber against chamber in three rowes.

4 And before the chambers *was* a gallery of ten cubits wide, and within *was* a way of one cubite, and their doores toward the North.

5 Now the chambers above *were* narrower: for those chambers *seemed* to eate vp these, so *was* the lower, and those that *were* in the midst of the building.

6 For they *were* in three rowes, but had not pillars as the pillars of the court: there fore there *was* a difference from them beneath and from the middlemost, *even* from the ground.

7 And the wall that *was* without ouer against the chambers, toward the vter court on the forefront of the chambers, *was* fifty cubits long.

8 For the length of the chambers that *were* in the vter court, *was* fifty cubits, and *so*, before the Temple *were* an hundred cubits.

9 And vnder these chambers *was* the entry, on the East side, as one goeth into them from the outward court.

10 The chambers *were* in the thicknesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them *was* after the manner of the chambers, which *were* toward the North, as long as they, and as broad as they: and all their entries *were* like, both as coming to their fashions, and according to their doores.

12 And according to the doores of the chambers, that *were* toward the South, *was* a doore in the corner of the way, *even* the way directly before the wall toward the East, as one entred.

13 Then said he vnto me, The North chambers and the South chambers which *are* before the separate place, they *are* holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespass offering: for the place *is* holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vter court, but there they shall lay their garments wherein they minister, for they *are* holy, and shall put on other garments, and so shall approach to those things, which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whole prospect *is* toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, five hundred reedes, *even* with the measuring reede round about.

17 He measured also the North side, five hundred

ver. 1. Having described the length and breadth of the Temple, he came next to the outward court on the North side. The Temple *appeared* in the great figure. He brought me into the chamber, that *is*, the row of chambers, which *were* toward the separate place Wellward.

ver. 2. He meant that the North *was* an hundred cubits long X. Y, and in breadth fifty, B. X. *ver. 4.* This gallery *appeared* in the great figure by this number 10. The chambers *were* contrary fashions to them of the Temple.

ver. 5. So that the wall of the chambers of the outward court and the wall of the inner, *was* either fifty cubits, and the whole court an hundred.

ver. 9. Under these chambers *were* three rows of doores, each a place to another, which *are* noted under by Z in the great figure.

ver. 10, 11. The chambers E of the E. court M *were* like to the chambers of the North court.

ver. 13. Which chambers *were* in the East gate toward the North and South 3, and covered the separate place or back building 4, which chambers *are* called holy, because they *were* by the Temple.

¶ Or, wind.

dreth reeds, *even* with the measuring reede round about.

18 And he measured the South side five hundredth reeds with the measuring reede.

19 He turned about also to the West side, and measured five hundredth reeds with the measuring reede.

20 He measured it by the foure sides : it had a wall round about, five hundredth reedes long, and five hundredth broad : to make a separation betwene the Sanctuary, and the prophane place.

CHAP. XLIIII.

2 He *seeth* the glory of God going into the Temple, from whence it had before departed. 7 He *mentioneth* the idolatries of the children of Israel, for the which they were *condemned* and brought to nought. 9 He *commandeth* to call them againe to repentance.

Afterward he brought me to the gate, *even* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw was *like* the vision, *even* as the vision that I saw *when* I came to destroy the city : and the visions were like the vision that I saw by the river Chebar, and I fell upon my face.

4 And the *glory* of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me up and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto mee out of the house : and there stood a man by me,

7 Which said unto mee, Sonne of man, *this* place is my throne, & the place of the soles of my feete, whereas I will dwell among the children of Israel for ever, & the house of Israel shall no more *delie* my holy Name, neither they, nor their kings by their fornication, nor by the carkeises of their kings in their hie places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there was but a wall betwene mee and them) yet have they *delided* mine holy Name with their abominations, that they have committed : wherefore I have *confumed* them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their kings far from me, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of all that they have done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the coming in thereof, & the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof : and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and do them.

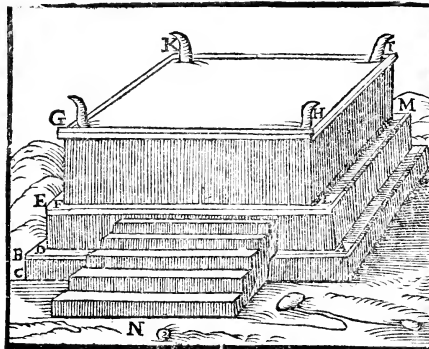
12 This is the description of the house, *as* ^{Ex. lxxv.} *shall be* upon the top of the mount : all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar after the cubites, the cubite is a cubite, and a hand breadth, *even* the bottoome *shall be* a cubite, and the breadth a cubite, and the border thereof by the

By their idolatries, d He shudeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected pyramids to their idoles.

Verf. 13. The mids or bottoome A, which was a cubite, the B C and a hand bread B D.

THE FIGURE OF THE ALTAR.



Verf. 14. The lower piece which standeth on the bottoome and is the middlemost place and vnder the highest is two cubites D E. The breadth one cubite E F.

From the little piece which was the second to the highest foure cubites F G.

Verf. 15. Foure cubites measuring the higher part of the altar F G.

Verf. 16. Length and breadth G H. I K Which note also the 4. bottoomes of the altar,

edge thereof round about *shall be* a span, and this *shall be* the height of the Altar.

14 And from the bottoome which toucheth the ground to the lower piece *shall be* two cubites, and the breadth one cubite, and from the little piece to the great piece *shall be* foure cubites, and the breadth one cubite.

15 So the Altar *shall be* foure cubites, and from the altar upward *shall be* foure homes.

16 And the Altar *shall be* twelve cubites long and twelve broad, and foure square in the foure

corners thereof.

17 And the frame *shall be* foureteen cubits long, and foureteen broad in the foure square corners thereof, and the border about it *shall be* halfe a cubite, and the bottoome thereof *shall be* a cubit about, & the deys thereof *shall be* turned toward the East.

18 ¶ And he said unto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, & to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to

Ver. 17. The frame whereupon the first piece standeth, is foureteen cubites: for on every side it is longer by a cubite than the uppermost E I, L M.

the Levites that be of the seede of Zadock, which approach vnto mee, to minister vnto mee, sayth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the fraue, and vpon the border round about, thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullock without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare eury day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired vpon the eight day and to forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God,

CHAPTER XLIIII.

Hee approacheth the people for their offence, 7. The vncircumcised in heart, and in the flesh, 8. Who are to be circumcised in the foreskin of the heart, and who is to be purified.

¶ Then hee brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then sayd the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himselfe shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought hee me toward the North gate before the house: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord sayd vnto me, Sonne of man, I make well & behold with thine eyes, and heare with thine eares, all y^e I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, & make them well y^e entering in of the house with euery going forth of the Sanctuary.

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus sayth the Lord God, O house of Israel, yee haue enough of all your abominations.

7 Seeing that ye haue brought in to my Sanctuary strangers vncircumcised in heart and vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, leuened fat, and blood: and they haue broken my couenant, because of all your abominations.

8 For yee haue not kept the ordinances of mine holy things: but ye, your felnes haue let others to take the charge of my Sanctuary.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger

that is among the children of Israel.

10 Neither yet the Levites that are gone backe from me, when I fraue went aftray, which went aftray from mee after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and in minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused y^e house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquitie.

13 And I they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame, and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Levites, the sonnes of Zadock, that kept the charge of my Sanctuary, when the children of Israel went aftray from me, they shall come neere to me to serue mee, and they shall stand before me to offer me the fat and the blood, sayth the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue mee, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wool shall come vpon them while they serue in the gates of y^e inner court, & within.

18 They shall haue linnen breeches vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird themselves in the wearing places.

19 But when they goe forth into the inner court, euen to the vter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also let thaire heads nor suffer their lockes to grow long, but round their heads.

21 Neither shall any Priests drinke wine when they enter into the inner court.

22 Neither shall they take for their wives a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and caue them to discern betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 And they shall come at no dead person to defile them selves, except at their father or mother, or sonne or daughter, brother or sister, that hath had yet none husband: in these may they be defiled.

26 And when he is cleansed, they shall reckon vnto him seven dayes.

27 And when he goeth into the Sanctuary, vnto the inner court to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

d The Levites which had committed idolatry were pur from their iniquitie and could not be received into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, &c. 1 Kings 23. 9.

* Which observed the Law of God, and fell into idolatry.

¶ Perf. 1. The Eight gate in the 6. cat figures.

a Meaning, from the vncircumcised people, but not from the Priests, nor the Prince, &c. Chap. 45. 8. y.

¶ Eze. for thine heart.

b For they had brought idolaters which were of other countries, to dwell in their Sanctuary, as thou shalt see in the 43. y. Ye have not observed mine holy lawes,

Deut. 18. 1.
Numb. 18. 10.

28 * And the Priesthood shall be their inheritance, *yea*, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

29 They shall eat the meat offering, and the sinne offering, and the trespass offering, and every delicate thing in Israel shall be theirs.

30 * And all the first of all the first borne, and every oblation, *even* all of every sort of your oblations shall be the Priests. Ye shall also give unto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing that is dead, or torne, whether it be foule or beaſt.

CHAP. XLV.

1 Out of the land of promise are there separate four portions, of which the first is given to the Priests, and to the Temple, the second to the Levites, the third to the city, the fourth to the prince. 2 An exposition unto the heads of Israel. Of unit weights and measures. 16 Of the first fruits, &c.

Moreover, when yee shall divide the land for inheritance, yee shall offer an oblation unto the Lord: an holy portion of the land, five and twentie thousand reeles long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and fifty cubits round about for the suburbs thereof.

3 And of this measure shall thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neerer to serve the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twenty thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, have their possession in forty twenty chambers.

6 Also yee shall appoint the possession of the city five thousand broad, and five and twenty thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the city, *even* before the oblation of the holy portion, and before the possession of the city from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border unto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it suffice you, O princes of Israel: leave off crueltie and injustice: take away your exactions from my people, sayeth the Lord God.

10 Yee shall have just balances, and a true Ephah, and a true bushell.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shall be after the Homer.

12 * And the shekel shall be twenty Gerahs,

and twenty shekels, and 8 she and twenty shekels and fifteen shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer: the fixt part of an Ephah of an Homer of wheate, and yee shall give the fixt part of an Ephah of an Homer of Barley.

14 Concerning the ordinance of the oyle, *even* of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fit an Homer)

15 And one Lamb of two hundred sheepe out of the fat pastures of Israel for a peace offering, and for a burnt offering and for meate offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meate offerings, and drinke offerings in the tolemaic feasts and in the new moones, and in the Sabbaths, and in all the feasts of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first month, in the first day of the month, on that day take a yong bullocke without blemish and cleane the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it upon the pillars of the house, and upon the four corners of the frame of the altar, and upon the pillars of the gate of the inner court.

20 And so shall thou doe the seventh day of the month, for every one that hath erred: and for him that is deceived: to shall you recite the house.

21 * In the first month in the fourteenth day of the month, ye shall have the Passover, a feast of seven dayes, and yee shall eat unleavened bread.

22 And upon that day, shall the prince prepare for himselfe and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast he shall make a burnt offering to the Lord, *even* of seven bullockes, and seven rames without blemish dayly for seven dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Ephah of oyle for an Ephah.

25 In the tenth month, in the fifteenth day of the month, shall he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moone. 8 Thowm which doores they shall give in, or out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the fixe working dayes: but on the Sabbath it shall be open, and in the day of the new moone it shall be open.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

That is, three-score shekels make a weight called Mina, for being the fixt part of an Homer, each there three parts to a Mina.

Which was Nisan, containing part of March and part of April.

* Exod. 11. 15.
Leuit. 23. 5.

f Reade Exod. 29. 40.

Verse 1. The inner court gate Q. whereunto they went up by a step (ps. 122. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

a Of all the land offered the Land only requireth this portion for the Temple and for the Priests, for the city and for the Prince.

b The Prophet sheweth that the heads shall be first reformed alone as a good order can be established among the people. c Ephah and Bath were both of one quantity, but that Ephah contained twice Bath did in leasure. Leuit. 5. 11. * Exod. 39. 13. Leuit. 17. 25. Numb. 3. 47.

shall worship at the threshold of the gate: after he shall go forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moons.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the meat offering shall be an Ephah for a ram: and the meat offering for the lambs, ^a a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, even an Ephah for a bullock, and an Ephah for a ram, and for the lambs ^b according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feasts, he shall entrein by the way of the North gate to worship, shall go out by the way of the South gate: and he that entrein by the way of the South gate, shall go forth by the way of the North gate: he shall not return by the way of the gate whereby he came in, but they shall go forth out against it.

10 And the prince shall be in the midst of them: he shall go in when they go in, and when they go forth, they shall go forth together.

11 And in the feastes, and in the solemnities the meate offering shall be an Ephah to a bullock, and an Ephah to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely unto the Lord, one shall then open him the gate ^c y turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering unto the Lord of a lamb of one year, without blemish: thou shalt do it every morning.

14 And thou shalt prepare a meat offering for it every morning, the fixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meat offering shall be continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle every morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince give a gift of his inheritance vnto any of his sons, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his seruants, then it shall be his to the yeere of liberty: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

18 Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests which flood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he vnto me, This is the place where the Priests shall feast the treaspasse offering and the sinne offering, where they shall bake the meat offering, that they should not beare them into the vter court, ^e to sanctifie the people.

21 Then he brought me forth into the vter court, and caused me to go by the four corners of the court: and behold, in every corner of the court there was a court.

22 In the four corners of the court there were courts ioyned of fourtie cubits long, and thirtie broad: these four corners were of one measure.

23 And there went a wall about them, even about thos foure, and kitchins were made vnder the walles round about.

24 Then sayd he vnto me, This is the kitchin where the ministers of the house shall feede the sacrifice of the people.

CHAP. XLVII.

^a The vision of the waters that came out of the Temple, ^b The shaft of the land of promise, and the dussion thereof by rivers.

AFTERWARD he brought mee vnto the doore of the house: and behold, ^a waters issued out from vnder the threshold of the house Eastward: for the forefront of the house flood toward the east, and the waters ranne downe from vnder the right side of the house, at the Southside of the altar.

2 Then brought he me out toward the North gate, and let me about by the way without vnto the vter gate by the way that turneth Eastward: and behold, there came forth waters in the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me thorow the waters: the waters were to the ancles.

4 Againe he measured a thousand, and brought me thorow the waters: the waters were to the knees: againe he measured a thousand, and brought me thorow: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a river, that I could not passe ouer: for the waters were risen, and the waters did flow, as a river that could not be passed ouer.

6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brink of the river.

7 Now when I returned, behold, at the brink of the river were very many trees on the one side and on the other.

8 Then sayd he vnto me, These waters issue out toward the East country, and runne downe into the plaine, and shall goe into one sea: they shall runne into another sea, and the waters shall be whole some.

9 And euery thing that lieth, which mooueth, whereloeuer the rivers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and euery thing shall liue whither the river cometh.

^a Verse 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to the place which was on the Westside. ^b Which verse 21 is called: the vter court in respect of the time, courts as also were, was the vter court in respect of this inner. ^c That the people should not haue to doe with those things which appertaine to the Lord, as a thimke it lawful to them to eate the. ^d Verse 21. The little court in euery corner, was fourty cubits long 7, 8, and thirtie broad 3, 9, and 7, 9. ^e Verse 22. About the walles of these little courts, which were as kitchens, were little chambers for the cooks, &c.

^a Verse 1. The doore of the Temple K, and thence by the threshold, issue forth waters, which came out of the South side and ranne toward the East. ^b Look in the great figure 1. ^c A whereby are meant the spiritual graces, that should be giuen to the Church vnder the kingdom of Christ.

^b Signifying that the graces of God should be created, but euen abound in his Church. ^c Meaning, the multitude of them that should be benefited: by the spiritual waters. ^d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Euxine sea, and the sea called Mediterranean. ^e Zeck. 14. 8. The waters which of nature are salt, and now whole some shall be made sweet and comfortable.

^a That is, as much as he would.

^b Meaning, as he shall thinke good.

^c Verse 9. He hath enueth in by the North gate R, shall go out by the South gate D, and contrary, and in going forward they worshiped in the court M.

^d Which was at the Table, Leuit. 25, 9.

^e But be content with that bath that God hath assigned him, as Chap. 47, 8.

f Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities of the manner of the fat or dead sea. h They shalbe here of all sorts, and is as great abundance as is the great Ocean where they are bred.

i That is, the wicked, and the righteous.
 || Or, tree for meate.
 || Or, for fruits and fowls.

* Gen. 48. 12.

* Gen. 13. 7. and 22. 15. and 28. 18.
 g As, 4. Dent 34. h By the land of promise he signifieth the spiritual land whereof this was a figure.

|| Or, first.

i Meaning, that in this spiritual kingdom there should be no difference between Jew and Gentile, but that all should be partakers of this inheritance in the head Christ.

10 And then the 8 filthers shall stand upon it, and from Eng-geli euen unto 2 Eng-elaim, they shall spread out their nets: for their fish shalbe according to their kinds, as the fish of the maine sea, exceeding many.

11 But in the mirie places thereof, and the residue thereof shall not be whole fishes, they shalbe made salt pits.

12 And by this river upon the brinke thereof, on this side, and on that side shall grow all i fruit-full trees, whose lease shall not fade, neither shall the fruite thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shalbe meate, and the lease thereof shall be for medicine.

13 ¶ Thus saith the Lord God, This shalbe the border, whereby ye shall inherit the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

14 And ye shall inherit it, one as another: * concerning which I lift vp mine hand to give it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border ^k of the land toward the North side, from the maine sea toward Hechlon, as men go to Zedalah:

16 Hamath, Brothah, Sibraim, which is betweene the border of Damafcus, and the border of Hamath, and Hazzar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazir, Enan, and the border of Damafcus, and the residue of the Northward, and the border of Hamath: so shalbe the North part.

18 But the East side shall ye measure from Hauran, and from Damafcus, and from Glead, and from the land of Israel by Iorden, and from the border vnto the East sea, and so shalbe the East part.

19 And the South side shall be toward Teman, from Tamar to the waters of Moriboth in Kadeib, and the river to the maine sea: so shalbe the South part toward Teman.

20 The West part also shalbe the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye give him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lot of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the cities, and of the Prince according to f.

NOW these are the names of the tribes. From the North side, to the coast toward Hechlon, as one goeth to Hamath, Hazar, Enan, and the border of Damafcus Northward the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East

side vnto the West side, a portion for Ather.

3 And by the border of Ather from the East part euen vnto the West part, a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shalbe the offering which they shall offer of five and twenty thousand reedes broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shalbe in the mids of it.

9 The oblation that ye shall offer vnto the Lord, shalbe of five and twenty thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shalbe this holy oblation, toward the North five and twenty thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South five and twenty thousand long, and the Sanctuary of the Lord shalbe in the mids thereof.

11 It shalbe for the Priests that are sanctified of the sonnes of * Zalok, which haue kept my charge, which were not alway, when the children of Israel went alway, as the Levites went alway.

12 Therefore this oblation of the land that is offered shalbe theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests the Levites shall haue five and twenty thousand long, and ten thousand broad: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not fill of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breake ouer against the five and twenty thousand, shalbe a prophane place for the cities, for house, and for suburbs, and the cities shall be in the mids thereof.

16 And these shalbe the measures thereof, the North part five hundredth and four thousand, and the South part five hundredth and four thousand, and the East part five hundredth and four thousand, and the West part five hundredth and four thousand.

17 And the suburbs of the cities shalbe toward the North two hundredth and fifty, and toward the South two hundredth and fifty, and toward the East two hundredth and fifty, and toward the West two hundredth and fifty.

18 And the residue in length ouer against the oblation of the holy portion shalbe ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the city.

19 And they that serue in the city, shall be of all the tribes of Israel that shall lue therein

b That is, the portion of the ground which they shall separate and appoint to the Lord, which shalbe diuided into three parts, for the Priests, for the Prince, and for the city.

* Chap. 45. 5.

c Meaning, that is should be square.

^a Every way is that
of a holy and
sanctuary

20 All the *o-l-l-a-t-i-o-n* *T-h-a-l-l-b-e* five and twelve thousand with ^a *h-a-c* and twenty thousand; you shall offer this obligation *t-o-w-a-r-d* the *S-a-n-ct-u-a-r-y*, and for the possession of the city.

21 And the residue *s-h-a-l-l-b-e* for the prince on the one side and on the other side of the obligation of the *S-a-n-ct-u-a-r-y*, and of the possession of the city, over against the five and twenty thousand of the obligation toward the East border, and Westward over against the five and twenty thousand toward the West border, over against *s-h-a-l-b-e* for the portion of the prince: this shall be the holy obligation, and the house of the Sanctuary *s-h-a-l-b-e* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, that which is in the midst shall be the princes: between the border of Judah, and between the border of Benjamin shall be the princes.

23 And the rest of the tribes *s-h-a-l-b-e* thus: from the East part unto the West part, Benjamin *s-h-a-l-b-e* a portion.

24 And by the border of Benjamin, from the East side to the West side, Simeon a portion.

25 And by the border of Simeon from the East part unto the West part, Issachar a portion.

26 And by the border of Issachar, from the East side unto the West, Zebulun a portion.

27 And by the border of Zebulun, from the

East part unto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward ^a *T-e-m-a-h*, the border shall be even from ^a *T-a-m-a-r*, unto the waters of Meribath in Kadesh, and to the ^a *h-r* river, that runneth into the maine sea.

29 This is the land, which yee shall distribute unto the tribes of Israel for habitation; and these are their portions, saith the Lord God.

30 And these are the boundes of the cities, on the North side five hundredth, and four thousand measures.

31 And the gates of the city *s-h-a-l-b-e* after the names of the tribes of Israel, the gates Northward, one gate of Ruben, one gate of Judah, and one gate of Levi.

32 And at the East side five hundredth and four thousand, and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredth and four thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundredth and four thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteen thousand measures, and the name of the city from that day *s-h-a-l-b-e*, ^a The Lord is there.

^a which is here
taken for Idumea,
g which was Je-
rico the cite of
palme trees.
^b Meaning, Nilos
that runneth into
the Sea, called
Mediterraneum.

^a So that to *s-h*
was on the North-
side of the Princes
and Levites por-
tions, and Benjamin
on the Southside.

D A N I E L.

THE ARGUMENT.

TH E great providence of God, and his singular mercie toward his Church are most lively here set forth, who never leaved his destitute, but now in their greatest miserie and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel above all other had most speciall revelations of such things as should come to the Church, seen from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the four Monarchies and Empires of all the world, to wit, of the Babilonians, Persians, Grecians and Romanes. Also of the certaine number of the times euen unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christ's office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning God euer exercised his people under the crosse, so hee teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church, untill the dead rise againe, and Christ gather his into his Kingdome in the heavens.

C H A P. I.

^a The captivity of Iehoiakim King of Iudah. 4 The King which certain young men of the Jewes to learne his law. 5 They have the Kings ordinary appointed, but they dissent from it.

^a Reade a King 24;
b, and Jer. 22, 1-6.
c Which was a
plaine by Babylon,
where was the
Temple of their
great god, and his
here taken for Ba-
bylon.
d Who was 23
master of the
vessels.
e He calleth them
Eunuchs whom
the King nourished,
and brought up to
be rulers of other
countries after-
ward.



IN the third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel unto Jerusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand with part of the vessels of the house of God, which he carried into the land of ^a Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the King spake vnto ^a Ashpenaz the master of his ^d Eunuchs, that hee should bring certaine of the children of Israel, of the Kings feede, and of the princes:

^a His purpose was to keepe them as hostages, and that hee might flex himselfe victorious, and also to put their good nature, and learning of his religion, that they might flourish rather him than the Jewes, and so to be able to serve him as governors in their land: moreover by this manner the Jewes might be better kept in subjection, fearing other wile to procure hurt to their noble men.

4 Children in whom was no blemish, but well favoured, and instructed in all wisdom, and well fenced in knowledge, and able to exee knowledge, and such as were able to stand in the Kings palace, and whom they might teach the learning, and tongue of the Chaldeans.

5 And the King appointed them provision euerly day of a ^a portion of the kings meate, and of the wine, which he dranke, for nourishing them three yeere, that at the end thereof, they might stand ^a before the King.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

praye, that hee learned learning, and knew that it was a necessary meane to gouerne by. ^a That they might forget their owne religion and countrey fashion, to learne him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: so all points he refused the shule of things and superstition, inasmuch that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things. ^b That by their good entertainment they might learne to forget the mediocrity of their owne people. ^c To the intent that in this time they might better learne the manners of the Chaldeans, and also their tongue. ^d As well to learne at the table, as in other offices.

^a The King requi-
red three things,
that they should
be of noble birth,
that they should
be witty and lea-
rned, and that they
should be of a
strong and comely
nature, that they
might doe him
better service:
this hee did for his
owne commodity,
therefore it is not
to praise his libe-
ralitie yet in this
hee is worthy

1 That they might altogether forget their religion: for the fewer gauge their children names, which might euer put them in remembrance of some point of religion: therefore this was a great temptation and a tryall of feruour, which they were not able to resist.

7 Vnto whom the chiefe of the Eunuches gave other names: for hee called Daniel, Michael, and Hananiah, Shadrach, and Mishtael, Melchah, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart that hee would not defile himselfe with the portion of the kings meat, nor with the wine which hee dranke: therefore hee required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches.)

10 And the chiefe of the Eunuches said vnto Daniel, I feare my lord the King, who hath appointed your meat and your drinke: therefore if he see your faces were like fasting, then the other children which are of your sort, then shall you make me lose a line head vnto the King.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Michael, and Azariah.

12 Prouee thy seruants, I beseech thee, ten dayes, and let them giue vs pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and prouced them ten dayes.

15 And at the end of ten dayes, their countenances appeared fairer, and in better liking then all the childrens, which did eate the portion of the Kings meate.

16 Thus Melzarooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning, and wisdom: also he gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the King had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchadnezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Michael, and Azariah: therefore stood they before the King.

20 And in all matters of wisdom, and vnderstanding that the King enquired of them, hee found them ten times better then all his inchanters and astrologians that were in all his realme.

21 And Daniel was vnto the first yeere of King Cyrus.

¶ This beate feeding and that also of Moses, when he fled from the court of Egypt, declaring that we must liue in such sobriety as vs God doeth call vs vnto, being he will make it more profitable vnto vs, then all daunces: for as he saith, only Iustice. ¶ The first part of the meaning, in the libell of science, and natural knowledge, and not to the magicall artes which are forbidden, Deut. 18. 11. ¶ So that hee was only a Prophet and none of the other: for I ydemes and visions God appointed to his Prophet. Num. 12. 6. Of these three yett shoue mentioned, ver. 5. ¶ That is, he was esteemed in Babylon as a Prophet so looke as that common-welch stood.

CHAP. II.

1 The dreame of Nebuchadnezzar. 13 The king commeth all the wife men of Babylon to be slain, because they could not interpret his dreame. 16 Daniel requirith time to giue the question. 24 Daniel is brought vnto

the King, and sheweth him his dreame, and the interpretation thereof. 45 Of the everlasting Kingdome of Christ.

AND in the second yeere of the reigne of Nabuchadnezzar, Nebuchadnezzar dreamed b dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the King commanded to call the inchanters, and the astrologians, and the forcers, and the Caldeans for to shew the King his dreames: so they came and stood before the King.

3 And the King sayd vnto them, I haue dreamed a dreame, and my spirit is troubled to know the dreame.

4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shew thy seruants thy dreame, and wee shall shew the interpretation.

5 And the King answered and sayd to the Caldeans, The thing is gone from mee. If ye will not make mee vnderstand the dreame with the interpretation thereof, yee shall be drawen in pieces, and your houses shall be made iakes.

6 But if yee declare the dreame and the interpretation thereof, yee shall receive of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shew his seruants the dreame, and we will declare the interpretation thereof.

8 Then the King answered and sayd, I know certainly that yee will gaue the time, because yee see the thing is gone from mee.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before mee till the time be changed: therefore tell me the dreame, that I may know if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and sayd, There is no man vpon earth that can declare the Kings matter: yea, there is neither King, nor Prince, nor Lord that asked such things at an inchanter, or astrologian, or Caldean.

11 For it is a rare thing that the King requirith, and there is none other that can declare it before the King, except the gods whole dwelling is not with flesh.

12 For this cause the King was angry and in great furie, and commanded to destroy all the wife men of Babel.

13 ¶ And when sentence was giuen, the wife men were slaine: and they sought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsell and wisdom to Arioch the Kings chiefeward, which was gone forth to put to death the wife men of Babel.

15 ¶ Tra, he answered and sayd vnto Arioch the kings captaine, Why is the sentence so hastes from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leisure, and that hee would shew the king the interpretation thereof.

in the company of these forcers and astrologers, whose error was to be slain: and therefore he ought to die, though the King did it vpon a yage and no cause. ¶ O the captaine of the guards,

a The father and the soue were both called by this name, so that this is meant of the soue when he reigned alone: for he reigned alone as a fort with his father. b Not that he had many dreames, but because many instances were contained in this dreame. c Because it was so rare and strange a dreame: that he had not had the like.

d He was so heavy with slepe, that he began to sleepe againe. Some read, and his slepe was broken from him. e For all the Astrologers and forcers called themselves by this name of uocifer, as though all the world should know the counrey depended vpon them, and that all other countreys were voice of the same.

f That is, in the Syrian tongue, which differed from the Caldeans, it seemed to be more eloquent, and therefore the learned vnto speake it, as the Hebrews doe to this day. g This is a iust reward of their arrogancy (which vanto of themselves that they had the knowledge of all things) that they should be proued to be foolish, and that to their perpetual shame and confusion. h Herein appeared their ignorance, that notwithstanding they were so called, they were not able to tell the dreame, as they could them into the matter, and therefore they would perierd knowledge where they had but mere ignorance, and so as leaders of the people, they were worthy to die.

i The king desired the same. ¶ Which declareth that God would not cause his seruants inuoyd.

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¶ The king desired the same. ¶ Which declareth that God would not cause his seruants inuoyd.

17 ¶ Then Daniel went to his house, and showed the matter to Hananiah, Mithael, and Azariah his companions.

18 That they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret revealed vnto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20 And Daniel answered and said,* The Name of God be praised for ever and ever for wisdom and strength are his.

21 And hee changed the times and seasons: hee take away kings: hee set up kings: hee giueth wisdom vnto the wise, and vnderstanding to the simple that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the darknes, and the light dwelleth with him.

23 I thank thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and I haue shewed me now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the King had ordeined to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not the wise men of Babel, but bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and said vnto Daniel, whose name was Belshazzar, Art thou able to shew mee the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the enchanters, nor the loud flayers declare vnto the King.

28 But there is a God in heauen that revealeth secrets, and sheweth the King Nebuchadnezzar what shalbe in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this:

29 O King, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that revealeth secrets, telleth thee what shall come.

30 As for me, this secret is not shewed mee for any wisdom that I haue more then any other living, but onely to shew the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and beheld, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast, and his armes of silver, his belly and his thighes of braile.

33 His legs of iron, and his feet were part of iron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, & brake the image vpon his feet, that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brasle, the silver and the gold broken all together, and became like the chaffe of the summer floures, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength and glory.

38 And in all places where the children of men dwell, the beastes of the field, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler over them all: thou art this head of gold.

39 And after thee shall rise another kingdome inferior to thee, of silver, and another third kingdome of braile, which shall beare rule over all the earth.

40 And the fourth kingdome shall be strong as iron: for as iron breaketh in pieces, and subdueth all things, and as iron bruileth all these things, so shall it breake in pieces, and bruile all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdome shall be divided, but there shall be in it of the strength of the iron, as thou sawest the iron mixed with the clay, and earth.

42 And as the toes of the feet were part of iron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with clay, and earth, they shall mingle themselves with the seede of men: but they shall not ioyne one with another, as iron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set up a kingdome, which shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, and destroy all these kingdomes, and it shall stand for ever.

45 Whereas thou sawest, that the stone was cut off the mountaine without hands, and that it brake in pieces the iron, the brasle, the clay, the silver, and the gold: so the great God hath shewed the King, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is true.

46 ¶ Then the King Nebuchadnezzar fell vpon his face, and bowed himselfe vnto Daniel, and commanded that they should ordeine meate offerings, and sweet odours vnto him.

47 ¶ As the King answered vnto Daniel, and

¶ Daniel leaueh out the kingdome of the Assyrians, which was before vs because it was not a Monarchy and generally Empire, and also because he would declare the things that were to come, to the coming of Christ, at the comm of the elect among these wonderful attractions and he calleth the Babylonian kingdome the golden reade, because in respect of the other three, it was the best, and yet it was of it selfe wicked and cruel.

¶ Meaning, the Babylonian which was more inferior in dignity, power, and riches, but were worse touching ambition, cruelty, and all kind of vice, shewing that the world should grow worse and worse, till it was restored by Christ.

¶ That is, of the Macedonians like of braile, but also of the Romans thereof, but to the violence in respect of silver.

¶ That is, the Roman empire shall subdue all these other forenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

¶ They shall haue sweet wars and continual discords among themselves.

¶ They shall by marriages and affinities thinke to make themselves strong: yet shall they neuer be ioyed that.

¶ It purposeth to shew that all the kingdomes of the world are transitory, and that the kingdome of Christ shall endure for ever.

¶ A Meaning, Christ, who was ten of God, and not set up by man, whose kingdome should be fast & without beauty to mans judgement, but should as leegin grow and fill the whole earth, which he calleth a great mountaine, as vsed 33. And this kingdome, which is not onely referred to the person of Christ, but also the whole body of his Church, and to every member thereof, it is eternal. For the fourth is the life eternal, Rom. 8. 10. ¶ Though this bombing of the king seemed to denote commendation, yet because he toyed Gods booke with the Prophets, it is to be reprobate, & Daniel berieced either if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

sayd,

¶ Psal. 113. 4. and 115. 3. he sheweth that man hath neither wisdom nor knowledge, but very dulle understanding and ignorance of himselfe: for it cometh onely of God, that man vnderstandeth any thing.

¶ To whom thou promise, and who is in thy feare: whereby he excludeth all other gods in meaning, power to interpret.

¶ Whereby as preachers that many were flane, as well as Dauid, and as the rest: is a offer were preachers in condition: that Daniel knoweth a little wicked profession, but that he had respect to equity, because the King proceeded according to his wicked affection, and not considering if their sentence were lawfull or no.

¶ He affirmeth that man by reason and art is not able to arrive to the cause of Gods secrets, but they are discerned onely thereof must come of God: whereby he faueth the King with a certain hope and reverence of God, that he might be the more apt to receive the his mysteries, that should be revealed.

¶ Because he had said that God could not reueale the significati- on of this dreame, the King might haue asked, why I should enterpise to interpret it, and therefore he be flexible that was but Gods minister, and had no gifts, but as God had giuen him to see Gods glory.

¶ The gold, silver, brasle, and iron, are meant the Chaldean, Persian, Macedonian and Roman kingdome, which should be finally ruled all the world till Christ (which is here called the living stone) should breake and destroy the last: & this was to signify the secret, that when all these kingdomes should be of the empire of the Christian, such a they should patiently abide the coming of Messiah, which should be at the end of the fourth Monarchy.

e. This confession was but a iudgmentation, as it was alfoin Pharaoh. Exo 9 8 but hee was not touched, as appeared for his ward. d No for the pharisees was definition of guilt or honour, but because by this means he might releue his people be breake,

faid, I know of a truth that your God is a God of gods, and the Lord of kings, and the reuealer of secrets, seeing thou confeldest on this first.

43 So the king made Daniel a great man, and gaue him many, and great gifts. Hee made him gouernour ouer the whole prouince of Babil, and chiefe of the rulers, and aboue all the wife men of Babel.

49 Then Daniel made request to the King, and he let Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel fate in the castle of the king.

Which were grievously oppressed in their captivity, and also hee received them, least he should ouer the whole Church which willingly gaue them, he did not for their private profit, but that the whole Church which was then there in affliction might haue some releafe and ease by this benefit. f Meaning, that either he was a iuge, or that hee had the whole authority, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 The king fetcheth vp golden image. 2 Certaine are accused because they defiled the kings commanment, and are put into a burning oven. 3 B. believ in God they are deliuered from fire. 4 Nebuchad-nezzar confesse the power of God after the fight of the miracle.

Nebuchad-nezzar the king made an image of gold, whose height was three score cubits, and the breadth thereof five cubits: he set it vp in the plaine of Dara in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the counsellors, the officers, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image, which Nebuchad-nezzar the King had set vp.

3 So the nobles, princes, and dukes, the iudges, the counsellors, the officers, and all the gouernours of the prouinces were assembled: to the dedicating of the image that Nebuchad-nezzar the King had set vp, and they stood before the image which Nebuchad-nezzar had set vp.

4 Then an herald cried aloud, Be it knowne to you, O people, of nations and languages,

5 That when ye heare the found of the cornet, trumpet, harpe, fackbut, plaiery, dulcimer, and all instruments of musike, ye fall downe, and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe, and worshippeth, shall the same houre be cast into the mids of an hote fiery furnace.

7 Therefore as soone as all the people heard the found of the cornet, trumpet, harpe, fackbut, plaiery, dulcimer, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Chaldeans, and grievously acculed the Iewes.

9 For they spake and sayd to the king Nebuchad-nezzar, O King liue for euer.

10 Thou, O King hast made a decree, that euery man that shall here be the found of the cornet, trumpet, harpe, fackbut, plaiery, and dulcimer,

a Under pretence of religion, and humilitie in making an image to his idole hee fought his ouer ambition and vainglory: and this declaration that he was not touched without our feare of God better, but that hee could him on a sudden motion as the wicked, when they are overcome with the greatnesse of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dream, and as say appaere, the king feared hee the Iewes by their religion, should haue altered the state of his common wealth, and therefore hee meant to bring all to one kinde of religion, and so to raise his fame by his own quietnesse then Gods glory. b Shewing that the idole is not knowne for as idole so long as hee is with the workmen, but when the ceremonies and duties are recited and vsed, and the content of the people is changed, then of a blocke they say hee is made a god. c This was sufficient with the wicked at all times to approue their religion, if the kings authority were alledged for the establishment thereof, not considering in the meane season what Gods word did permit. d These are the two dangerous weapons, where with Satan vsed to fight against the children of God, the content of the multitude, and the content of the punishment: though some feared God, yet the multitude which confounded him, hee wickedly, strook them and beere the King required not an inward confession, but an outward gesture, that the Iewes might, by little and little learne to forget their true religion.

and all instruments of musike, shall fall downe, and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the mids of an hote fiery furnace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: three men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the king.

14 And Nebuchad-nezzar spake and said vnto them, What disorde? will not you, Shadrach, Meshach, and Abednego, serue my god, nor worship the golden image that I haue set vp?

15 ¶ Now therefore are ye ready when ye heare the found of the cornet, trumpet, harpe, fackbut, plaiery, and dulcimer, and all instruments of musike, to fall downe, and worship the image which I haue made: for if ye worship it not, ye shall be cast immediatly into the mids of an hote fiery furnace: for who is that God, that can deliuer you out of mine hand?

16 Shadrach, Meshach, and Abednego answered and sayde to the King, O Nebuchad-nezzar, wee are not careful to answer thee in this matter.

17 Behold, our God whom we serue, is able to deliuer vs from the hote fiery furnace, and he will deliuer vs out of thine hand, O King.

18 But it is not he knowne vnto thee, O king, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the furnace at once fouen times more then it was wont to be heate.

20 And hee charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fiery furnace.

21 So these men were bound in their coats, their holens, and their cicles, with their other garments, and cast into the middles of the hote fiery furnace.

22 Therefore, because the kings commandement was straite, that the furnace should be exceeding hote, the flame of the fire flew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fiery furnace.

24 ¶ Then Nebuchad-nezzar the king was astonished, & rose vp in haste, and spake, & said vnto his counsellors, Did not we cast three men bound into the mids of the fire? Who answered, and said vnto him, It is true, O king.

25 And he answered and said, Lo, I see foure men loose, walking in the middles of the fire, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery furnace, and spake and said, Shadrach, Meshach, and Abednego,

e It seemeth that they were not deceiued, because he was greatly in the kings fauour, then king if these three had beene deliueyed, they might haue had better occasion to accuse Daniel, and thus declare that this policy of seeking this image was intended by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude. f Signifying that he would receive them to grace if they were now as the leghubly hee decreed. g For they should haue done injury to God, if they had haue doubted in this holy cause, and therefore they say, that they are referred to one for Gods cause. h They ground on two points, first on the power and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and in this open confession, that they will not forsake an outwardly cause to idolatry. i This declareth that the more that tyrants rage, and the more wily they be, inuenting themselves and cruel punishments, the more is God glorified by his seruants to whom hee giueth patience and constancy to abide the trialty of their punishment, for either he deliueyth them from death, or else for this life giueth them a better.

k For the Angels were called the seruants of God, because of their excellency: therefore the king called them Angels whom hee saw to comfort his heart in great torment, the issue of God.

1 This commendeth their obedience unto God, that they would see for any fear depart out of this furnace, till the time appointed of An Noab remained in the ark, till the Lord called him forth.

2 He was moved by the greatness of the miracle to praise God, but his heart was not contented. And here we see that miracles are not sufficient to convert men to God, but that do line most chiefly be aduised, without the which there can be no faith.

3 If this hearken him moved by God's spirit would see for his plenty punished, but made a law, and for a punishment to seek to be free, such more ought all they that profess their religion, take order that such punishment be not so light according as their knowledge and charge is given, so their dominion extended.

the seruants of the his God, goe forth and come hither: so Shadrach, Meshach, and Abednego came forth of the mids of the fire.

17 Then the nobles, princes, and dukes, and the kings counsellors came together to see these men, because the fire had no power over their bodies: for not a haire of their head was burnt, neither were their coats changed, nor any small of them ypon them.

18 Wherefore Nebuchad-nezzar spake and sayd, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his seruants, that put their trust in him, and haue changed the kings commandment, & yielded their bodies rather then they would serue or worship any god, save their owne God.

19 Therefore I make a decree that euery people, nation, and language, which speake any blasphemy against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

20 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

21 Nebuchad-nezzar king vnto all people, nations & languages, that dwell in all the world, Peace be multiplied vnto you:

22 I thought it good to declare the signes and wonders, that the nie God hath wrought toward mee.

23 How great are his signes, and how mighty are his wonders! P his kingdome is an euertlasting kingdome, and his dominion is from generation to generation.

24 For they suffer double punishment. o Meaning, so far as to their dominion extended.

CHAP. IV.

1 Another dreame of Nebuchad-nezzar, which Daniel declared. 24 The Prophet declared vnto a proud king, he should become as a beast. 25 After he confessed the power of God, and is restored to his former dignitie.

1 Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Saw a dreame, which made me afraid, and the thought vpon my bedde, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanter, the astrologians, the Chaldeans and the soothsayers, to whom I told the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name was Belteshazzar, according to the name of my god, which is the spirit of the holy Gods in him) and beseide him I tolde the dreame, saying,

6 O Belteshazzar, I charge thee the enchanter, because I know, that the spirit of the holy gods is in thee, and so thou shalt tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of my head in my bed, and behold, I saw a tree in the mids of the

earth, and the height thereof was great.

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meat for all: it made a shadow vnder it for the beasts of the field, & the foules of the heauen dwelt in the boughes thereof, and all beasts fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a watchman and an holy one came downe from heauen,

11 And cried aloud and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruit, that the beasts may flee from vnder it, and the foules from his branches.

12 Neuertheless, leaue the stump of his rootes in the earth, and with a band of yron and brasse binde it among the graffe of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts among the graffe of the field.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let seven times be pulled out him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoever he will, and appointeth ouer it the most abiekt among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzar) held his space by the space of one honre, and his thoughts troubled him, and the King spake & said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whole height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, and the fruit thereof much, and in it was meat for all, vnder which the beasts of the field dwelt, and vpon whose branches the foules of the heauen did fly,

19 It is thou, O King, that art great and mighty: for thy greatness is grown, and reacheth vnto heauen, and thy dominion to the enes of the earth.

20 Whereas the King sawe a watchman, and an holy one that came downe from heauen, and sayd, Hew downe the tree, and destroy it, yet leaue the stump of the rootes thereof in the earth, and with a band of yron and brasse binde it among the graffe of the helde, and let it be wet with the dew of heauen, and let his portion be with the beasts of the field, till seven times passe ouer him,

21 This is the interpretation O King, and it is the decree of the most High, which is come vpon my lord the king,

g Meaning the Angel of God, which hath reached vnto heauen, but is not in-fected with mans corruption, but is true holy and in that he becometh made to cut downe this tree, he knoweth that it should not be cut downe by man, but by God

h Hereby he meaneth that Nebuchadnezzar should not only for a time lose his kingdome, but like a beast, God hath decreed this iudgement and the whole army of heauen base as it were subiect vnto it, like as also they desire the execution of his decree against all those that liue vpon themselves against God.

k He was troubled for the great iudgement of God, which he saw ordered against the king, and for the Prophecie vnto the new pers to denounce Gods iudgements for the scale they bore in his glory, a d on the other part to haue compassion vpon him, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pity.

l Whereby he meaneth a lo to passe, as seven years, 3. the interpreter seuen months and others seuen weeks but it seemeth be meant of years.

deliuerance, but all
confesseth his fault
that God may ene
haue the glory, and
man the shame, and
that he may be exal
ted and man cast
downe.

33 At the same time was mine vnderstanding
restored vnto me, and I returned to the honour
of my kingdome: my glory and my beauty was
restored vnto me, and my counsellors and
my princes sought vnto me, and I was establi-
shed in my kingdome, and my glory was augmented towar-
de me.

CHAPTER V.

14 Now I have heard of thee, that k the spi
of the holy gods is in thee , and that light and v

did not violate
vile practices, but

cause hee was not among them when all were called. k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the Spirit of prophecy and understanding came of them,

derstanding, and excellent wisdoms found in thee.

15 Now therefore, wife men and Astrologians have beene brought before me, that they should reade this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolve doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and give thy gifts to another: yet I will reade the writing vnto thee, and shew him the interpretation.

18 O king, heare thou, The most high God gaue vnto Nebuchadnezzar thy father a kingdome, and maiesty and honour, and glory.

19 And for the maiesty that he gaue him, all people, nations and languages trembled, & feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his mind hardened in pride, he was depouled from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with graile like oxen, and his body was wet with the dewe of heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointed ouer it, whom he wille please.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things.

23 But hast lift thy selfe vp against the Lord of heauen, and they have brought in the veils of his House before thee, and thou and thy princes, thy wives and thy concubines have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy waies, him hast thou not glorified.

24 Then was the palme of the hand sent from him, and hath witten this writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL VPHAR-SIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdome, and hath finished it.

27 TEKEL, thou art weighed in the balance, and art found too light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chaine of gold about his neck, and made proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Chaldeans slaine.

31 And Darius of the Medes tooke the kingdome, being threetye and two yeeres old.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An alle-gation Daniel. 16 He is put into a denne of lions by the commandment of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

It pleased Darius to set ouer the kingdome an hundredth and twenty gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accomps vnto them, and the king should haue no damage.

3 Now this Daniel was preferred aboue the rulers, and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and all the gouernours went together to the king, and said thus vnto him, King Darius, thus saith we.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors & sokes have conspired together to make a decree for thy king, and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie daies faue of thee, O king, he shall be cast into the den of lions.

8 Now, O king, continue the decree, and make the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees thrice a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king concerning the kings decree, that he had sealed the decree that every man that shall make request to any god or man within thirtie daies, faue to thee, O king, shall be cast into the denne of lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captivity of Iudah, regardeth not thee, O king, nor the decree that thou hast sealed, but maketh his petition thrice times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the King, Vnderstand, O King, that the law of the Medes and Persians is, that no decree nor statute which the king confirmeth,

a Reade Elter, Chap. 1.

b Or, as be trinita.

b This beatein king preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others. *c* Thus the wicked cannot abide the graces of God in others, but feele by all occasions to deuise them: therefore against such assaults there is no better remedy then to walke vpright in the feare of God and to take a good conscience.

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wicked lawes be approved for the maintenance of the same. *e* Because he would not by his licence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: to shew that he was vpright with the remembrance of Gods promises to his people, when they should pray toward that Temple, and also that others might see that he would neither consent in heart nor deed for these new daies to any thing that was contrary to Gods law.

i Before he read the writing, he declared to the king his great ingratitude toward God, who could not be moved to giue him the glory, considering his wonderful wickedness toward his grandfather, and to shew that he doeth out of ignorance, but of malice.

m After that God had long time deferred his anger, and patiently waited for some amendment, in this word is shewed that the certainty of the thing: sheweth that God had most fully counted: signifying also that God had appointed a terme for allking tynes, and that a miserable end shall come on all that raise themselves against him. *l* Or, waiting. *n* Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

^h appeared toward the four winds of the heate.

⁹ And out of one of them came forth a little borne, which waxed very great toward the South, and toward the East, and toward the pleasant land.

¹⁰ Year it grew vp vnto he hofe of heauen, and it cast downe some of the hostes, and of the flarkes to the ground, and trode vpon them.

¹¹ And extolled his selfe against the prince of the hoste, from whom the daily sacrifice was taken away, and the place of his Sanctuary was cast downe.

¹² And at time shall be giuen him ouer the daily sacrifice for the iniquitie: and it shall cast downe the truth to the ground, and thus shall it doe, and possesse.

¹³ Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the defilement to tread both the Sanctuary and the ycarie vnder foote?

¹⁴ And he answered me, vnto the evening and the morning, two thousand and three hundred, then shall the Sanctuary be cleansed.

¹⁵ ¶ Now when I Daniel had seen the vision, and sought for the meaning, behold, the flood before me like the fimmurde of a man.

¹⁶ And I heard a mans voyce betweene the bankes of Vlti, which called, and said, Gabriel, make this man to vnderstand the vision.

¹⁷ So he came where I stood, and when hee came, I was afraid, and fell vpon my face: but he said vnto me, Vnderstand, the vision of a man: for in the last time shall be the vision.

¹⁸ Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, and set me vp in my place.

¹⁹ And he said, Behold, I will shew thee what shall be in the last tyme: for in the end of the time appointed it shall come.

²⁰ The rames which thou sawest hauing two hornes, are the Kings of the Medes and Persians.

²¹ And the goat is the King of Grecia, and the great borne that is betweene his eyes, is the fifth king.

²² And that that is broken, and foure flood vp for it, are foure kingdomes, which shall stand vp of that nation, but not in his strength.

²³ And in the end of their kingdomes, when the rebellious shall be consumed, a King of herce countenance, and vnderstanding darke sentences, shall stand vp.

²⁴ And his power shall be mighty, but not in his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

²⁵ This borne shall stand for a time the true doctrine, and to corrupt Gods seruice. ^a Meaning, that he heard one of the Angels asking this question of Cariti, whom he had called a certain one, or a secret one, or a marvellous one. ^x That is, the lawes of Moses, which were cause of his destruction. ^y That is, which suppresseth Gods religion, and his people. ^z Cariti answered one for the comfort of the Church, vntill for many years after that which made 6 years 3 months, and an halfe: for so long vnder Antiochus was the Temple profaned.

^h Which was Cariti vnto in this vision declared himselfe to be the father, how he would be God himselfe in flesh. ^c That power to command the Angel, declared that he was God. ^d That is, of his vision shall not yet appear, but a long time after. ^e Meaning, that great rage which Antiochus had shew against the Church. ^f That is, out of Grecia. ^g They shall not have his power against Alexander.

^h Meaning, that this Antiochus was impudent and cruel, and also could not be destroyed. ⁱ That is, not like Alexander's strength. ^k Both the Gentiles that dwelt about him, and also the Iewes.

²⁵ And through his policie also he shall cause craft to prosper in his hand, and hee shall extoll himselfe in his heart, and with peace shall destroy many: hee shall also stand vp against the prince of princes, but he shall be broken downe without hand.

²⁶ And the vision of the evening and the morning, which is declared, is true: therefore seals thou vp the vision, for it shall be after many days.

²⁷ And I Daniel was stricken and sicked nine certaine dayes: but when I rose vp, I did the kings buttolme, and I was astonied at the vision, but none vnderstood it.

CHAP. IX.

³ Daniel describeth his haire that performed, if God, which hee had promised, concerning the returne of the people from their captivity in Babilon. ^a And the conf. ^b ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

b Meaning, Cambray, who regned in his father's absence, and did not only for this cause hinder the building of the Temple, but would have latter raged, if God had not sent him to reprove him, and therefore he hath stayed for the profits of the Church.

c Though God could by one Angel destroy all the world, yet to assure his children of his love, he sendeth fourth double portents, even Michael, that is, Christ, the head of Angels.

d For though the Prophet Daniel should end at this case, yet his doctrine should continue till the coming of Christ for the comfort of his Church.

e This was the same Angel that spake with him before in the similitude of a man.

f I was overcome with fear and astonishment, when I saw the vision.

g He declarer hereby that God would be merciful to the people of Israel.

h Which declareth that when God smiteth down his children, he doth not immediately lift them up at once (as when the Angel had touched him twice) but by little and little. i Meaning, that hee did not only humble him by the rage of Cambray, but also the rage of Nebuchadnezzar, Alexander the King of Macedon, and by this Angel was appointed for the defence of the Church under Christ, who is the head of the conf.

C H A P. XI.

A prophesie of the Kingdome, which shall be enemies to the Church of God, as of Persia, y of Greece, y of Egypt, as of Syria, y of the Indians.

Allo In the first yeere of Darius of the Medes, even I a flood to incourage, and to strengthen him.

2 And now will I shew thee the truth: Behold, there shall stand up yet three kings in Persia, and the fourth shall be far better then they all: and by his strength, and by his riches hee shall thire up all againe the realme of Grecia.

3 But a mighty King shall stand up, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand up, his Kingdome shall be broken, and hee shall be divided toward the four partes of the earth: and not to his posterity, nor according to his dominion, which he ruled: for I a king shall be able to pluck up even to be for others besides his thole.

a The Angel aduertise Daniel that God hath given him power to performe these things, seeing hee appointed him to be after Darius when hee came to the throne of the Caldeas.

b Whereof Cambray is the first, the second Smerdes, the third Darius the sonne of Hystaspes, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.

c For hee said up all the East countries to fight against the Grecia, and I albert hee had in his army one hundred thousand men, yet in foure battles hee was defeated, and hee was with him. d That is, Alexander the great. e For when his war was made, hee was himselfe wounded like a Lion, hee did take a stroke by a spear in his shoulder. f For his owne chief princes hee caused to be put to death, his children. g After this his monarchy was divided into foure parts, Seleucus a Syria, Antigonus a Macedonia, and Ptolemeus a Egypt. h That God rewarded Alexander with such cruelty in punishing his posterity to be punished, partly for the wickedness of his father, and partly one of another.

i None of these four shall be able to come to the power of Alexander, k That is, his posterity shall be no part thereof.

5 And the King of the South shall be mighty, and one of his princes, and shall prevaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeeres they shall be ioyned together: for the kings y daughter of the South shall come to the King of the North to make an agreement, but hee shall not retain the power of the arme, neither shall hee continue, yet his arme: but hee shall be delivered to death, and they that brought her, and hee that begate her, and hee that comforted her, in their times.

7 But out of the bud of her y roots shall one stand up in his land, i which shall come with an army, and shall enter into the fortresse of the King of the North, and doe with them as hee list, and shall prevaile.

8 And shall also carry captives into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and hee shall continue more y yeeres then the King of the North.

9 So the King of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his King shall be thire up, and shall assemble a mighty great army, and one shall come, and overflow and pake it rough: then shall hee returne, and be thire up at his fortresse.

11 And the King of the South shall be angry, and shall come forth and fight with him, even with the King of the North: for hee shall lift forth a great multitude, and the multitude shall be given into his hand.

12 Then the multitude shall be proud, and their heart shall be lifted up: for hee shall cast downe downsides: but hee shall not stur prevaile.

13 For the King of the North shall come, and shall lift forth a greater multitude then hee do, and shall come forth (after certaine yeeres) with a mighty army, and great riches.

14 And at the same time there shall be many stand up against the King of the South: and the rebellious children of thy y people shall exalt themselves to establish the vision, but they shall fail.

15 So the King of the North shall come, and shall up a court, and take a great city, and the armies of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But when that shall come, shall doe unto him as hee list, and hee shall stand against him: and hee shall stand in a great pleasant land, which by his hand shall be consumed.

17 Against the y shall hee face to enter with the power of a whole Kingdome, and I will confederate with him: thus shall hee do, hee shall give him the daughter of women to destroy them, but

l To wit, Ptolemeus King of Egypt.

m That is, Antiochus the King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

n That is, Berenice the daughter of Ptolemeus, which shee had in marriage to Antiochus. These, thinking by this prophecy that Syria and Egypt should be a common peace together.

o That is, Antiochus, which hee thought should continue: for hee should have beene King of Syria and Egypt.

p Some say, that hee should be dead.

q Some say, that hee should be a captive of Seleucus King of the East, the last wife of Antiochus, but hee was for his own sake.

r Neither Ptolemeus nor Antiochus.

s Some say, hee shall be meaning, the shall be great to Berenice.

t Some say, the shall be great, and hee shall be a captive of Seleucus King of the East, the last wife of Antiochus, but hee was for his own sake.

u Some say, that hee should be dead.

v Meaning, that Ptolemeus King of Syria should be a captive of Seleucus King of the East, the last wife of Antiochus, but hee was for his own sake.

w Meaning, that Ptolemeus King of Syria should be a captive of Seleucus King of the East, the last wife of Antiochus, but hee was for his own sake.

x Meaning, Seleucus King of Syria and Antiochia.

y To wit, Ptolemeus King of Egypt.

z That is, Antiochus the King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

the great, the King of Caldea shall make warre against Ptolemeus Philopater the son of Thabithaph. y But hee shall not be able to stand, and hee shall be taken while hee is in the way. z That is, Ptolemeus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

a That is, Antiochus the King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

b For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

c For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

d For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

e For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

f For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

g For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

h For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

i For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

k For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

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z For hee was Antiochus King of Syria, and one of Alexander's captives that hee made mighty: for hee should have beene King of Syria and Antiochia.

1. The king shall not stand on his side, neither be for him.
 13. After this shall he returne the face vpon his
 14. eyes, & shall see him, but a prince shall cause
 his time to fight vpon him, & he shall see his
 15. cause his owne shame to turne vpon himselfe.
 16. For he shall turne his face toward the fortres
 of his owne land: but he shall be ouerthrowen
 and fall, and be no more friend.
 17. Then shall he stand vp in his place in the
 glory of the kingdome, one that shall raise him
 up: but after few dayes he shall be destroyed, neither
 in wrath, nor in battell.
 18. And in his place shall stand vp a vile per-
 son, to whom they shall not giue the honour of
 the kingdome: but hee shall come in peaceably,
 and obtaine the kingdome by flatteries.
 19. And the king shall be ouerthrowen with
 a flood before him, and shall be broken: and also
 the prince of the counten.
 20. And the league made with him, hee
 shall wike deadly: for he shall come vp, and
 overcome with a v. shall people.
 21. He shall enter into the quiet and plentiful
 prouince, and he shall doe that which his fathers
 haue not done, nor his fathers fathers: hee shall
 diuide among them the pray and the spoyle, and
 the substance, yea, and he shall foretell his desires
 against the strong holds, euen for a time.
 22. Also hee shall stirre vp his power, and his
 courage: against the King of the South, with
 a great army, and the King of the South shall be
 raised vp to battell with a very great and mighty ar-
 mie: but he shall not stand: for they shall foretell
 and practise against him.
 23. Yea, they that feed of the portion of his
 meate, shall destroy him: and his army shall
 overthrow: and many shall fall, and be diuine.
 24. And both these Kings hearts shall be to doe
 mischief, and they shall talke of deceit at one
 table: but it shall not anize: for yet the end shall
 be at the time appointed.
 25. Then shall hee returne into his land with
 great substance: for his heart shall be against the
 holy counten: so shall he doe and returne to his
 owne land.
 26. At the time appointed he shall returne, and
 come toward the South: but the last fall shall not
 be the first.
 27. For the slippes of Chittim shall come a-
 gainst him: therefore hee shall fight and returne,
 and fight against the holy counten: so shall hee doe,
 he shall euen returne: and haue intelligence with
 them that forsake the holy counten.
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31. And armes shall stand on his part, and
 they shall place the Sanctuary of strength, and
 shall take away the daily sacrifice, and they shall
 set up the abominable defolation.
 32. And thus as wickedly he breake the cove-
 nant, shall hee cause to sinne by flattery: but the
 people that doe know their God, shall preuaile and
 prosper.
 33. And they that understand among the people,
 shall instruct many: yet they shall fall by
 sword, and by flame, by captiuitie, and by spoyle
 many daies.
 34. Now when they shall fall, they shall be hol-
 pen with a little helpe: but many shall cleaue
 vnto them & finally.
 35. And some of them vnderstanding shall fall
 to try them, and to purge, and to make them white,
 till the time be: for there is a time appointed.
 36. And the King shall doe what him list: he
 shall exalt himselfe, and magnifie himselfe against
 all that is God, and shall speake marvellous things
 against the God of gods, and shall prosper, till the
 wrath be accomplished: for the determination
 is made.
 37. Neither shall he regard the God of his fa-
 thers, nor the desire of women, nor care for any
 God: for he shall magnifie himselfe above all.
 38. But in his place shall he honour the god
 Maazim, and the god whom his fathers knew not,
 shall he honour with gold and with silver, and
 with precious stones, and pleasant things.
 39. Thus shall hee doe in the holdes of Maaz-
 zim with a strange god whom hee shall acknow-
 ledge: he shall increase his glory, and shall cause
 them to rule ouer many, and shall diuide the land
 for gaine.
 40. And at the end of time shall the king of the
 South put at him, and the king of the North shall
 come against him like a wild leuind with chariots,
 and with horsemen, and with many ships, and hee
 shall enter into the countreies, and shall ouerflow
 and passe through.
 41. He shall enter also into the pleasant land,
 and many countreies shall be ouerflowen: but these
 shall escape out of his hand, euen Edom and Mo-
 ab, and the chiefs of the children of Ammon.
 42. He shall stretch forth his hands also vpon the
 countreies, and the land of Egypt shall not escape.
 43. But he shall haue power ouer the treasures of
 gold and of silver, and ouer all the precious things
 of Egypt, and of the Libyans, and of the blacke
 Mores where hee shall pale.

A great faction
 of the wicked
 shall be
 lowes shall
 be
 Ammoch.
 So shall be
 the power of
 God was
 nothing mis-
 tified, al-
 though ty-
 rant set vp
 in the Tem-
 ple the
 image of Iu-
 piter
 Olympus, and
 to
 begin to cor-
 rupt the
 pure feruor
 of God.
 In Meaning, such
 as bare the name
 of Iewes, but to
 dead were
 nothing left,
 for they sold
 their lawes
 and betrayed
 their brethren
 for gaine.
 They there-
 fore con-
 traint among
 the people
 shall teach
 others by
 their example,
 and many in
 the true reli-
 gion.
 Where, yea, he
 exhorteth the
 godly to con-
 stancy, al-
 though they should
 see the abomin-
 able and though
 they miste-
 riously re-
 ceive to be
 long.
 As God will not
 issue his Church
 destitute, yet will
 he not deliuer it
 all at once, but to
 be sure they may
 still see to be
 ware the worse,
 as he do in the
 time of the Macc-
 abees, whereof
 hee here spea-
 keth.
 In this, there
 shall be seen of
 his small number
 many hypocrites.
 To wit, of them
 that feare God
 and will lose their
 life for the defence
 of true religion, sig-
 nifying also that
 the Church must
 continually be tryed
 and purged, and
 ought to looke for
 one persecution after
 another, for God
 hath appointed the
 time: therefore one
 must obey.
 Because the Angel purpose is to shew the whole course of the per-
 secutions of the Iewes vpon the coming of Christ: hee speaketh of the Monar-
 chy of the Romans which be north by the name of a King, who were without
 religion and conuene the true God. So long the Iewes shall preuaile as
 God hath appointed to punish his people but hee shall be the first that it is but for a time.
 The Romans shall oblige no creature some of them shall be as others nam'd, but
 shall change their gods at their pleasures yea, conuene them to themselves
 themselves to their gods. Signifying that they should be without all himing
 the love of women is taken for singular or great love. As sin 1. 26. y. That is,
 the god of power and riches, they shall esteeme their own power above all their
 gods and worship it. Under presence of worshipping their gods, they shall
 enthrone their city with the most precious of all the world, because that
 they shall not haue therein admiration for their power and riches. Al-
 though it may be they be ignorant, yet they shall know the gods,
 and worship them in their temples, yea, they shall be despised as
 Atheists, but this is to increase their fame and riches: and when they are any
 country, they for make obsequies the rulers thereof, that the people euen came to the
 Romans. But this is both the Egyptians & the Syrians fall at length fighting against
 the Romans, yet they shall be overcome. The Angel foretelleth the Iewes
 that they shall be the Romans invade them, and that the wicked should
 escape their hands, but then they should not thinke but that this was done by
 Gods providence, for as much as he warned them of it so long after, and therefore
 he would still preserve them.

d Hearing that
Cradion was slain,
and Antonia
discouried.
e For Angustus
overcame the Par-
thians, and re-
covered that which An-
tonius had lost.
f The Romans after
this reigned quietly throughout all countreys, and from
sea to sea, and in Iudæa: but at length for their cruelty God shall destroy them.

C H A P. XII.

1 *Of the deliverance of the Church by Christ.*

And at that a time shall Michael stand up, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there began to be a nation vnto that same time: and at that time thy people shall be delivered, every one that shall be found written in the booke.

2 And many ^b of them that sleepe in the dust of the earth, shall awake, some to everlasting life, and some to shame and perpetual contempt.

3 And they that be ^c wise, shall shine as the brightnes of the firmament: and they that a turne many to righteousness, shall shine as the starrs, for ever and ever.

4 But thou, O Daniel, shut vp the words, and seale the booke ^d till the end of ^e y^e time: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there

flood other two, the one on this side of the brinke of the ^f river, and the other on that side of the brinke of the river.

6 And one said vnto the man cloatheth in linen, which was vpon the waters of the river, When shall be the end of these wonders?

7 And I heard the man cloatheth in linen which was vpon the waters of the river, when he held vp his ^g right hand and his left hand vnto heauen, and swore by him that lieth for euer, that it shall tary for a time, two times and an halfe: and when he shall haue accomplished ^h to scatter the power of the holy people, all these things shall be finished.

8 Thē I heard it, but I understood it not: then I said, O my Lord, what shall be the end of these things?

6 And he said, Go thy way Daniel: for y^e words are closed vp, and sealed till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the ⁱ daily sacrifice shall be taken away, and the abominable desolation set vp, there shall be a thousand two hundred and ninety dayes.

12 Blessed is he that waiteth & cometh to the thousand, three hundred and ^j thre & thirty dayes.

13 But goe thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

to appoint the time of Christs coming, but that they are abiding that patiently abide his appearing. 7 The angel waueth the Protest, patiently to abide, till the time appointed. 8 The angel saith, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

g Whē he said
Tygers.
h He said was it
were a double vnto
and did the more
confinde the thing.
i Meaning a long
time, a longer
time, and at length
a short time light-
ning that shew
troubles that shal
haue an end.
j When the Church
shall be scattered and
dissolved in such
sort as shall seeme
to haue no power.
k From the time
that Christ by his
sacrifice shall take
away the sacrifice
and ceremonies of
the law.
l Signifying that
the time shall be
long of Christs
second coming,
and yet the children
of God ought not
to be discouraged,
though it be de-
ferred.
m In this number
he addeth a myne
and an halfe to the
former number,
signifying that it
is not in mans
power.

H O S E A.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his word, worshipping him a corne to their own fantasies and traditions of men; giving themselves to most vile idollry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew carelesse, & worse and still abused Gods benefits. Therefore now when their prosperity was at the height, vnder Ieroboam, the sonne of Ioseph, God sent Hosea and Amos to the Israelites (as he did at the same time Ishaiah and Micah to them of Iudah) to cōdemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children of adultry: and therefore sheweth them that God would take away their kingdom, and give them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seventy years, though they remained still in their vices and wickednesse, and derided the Prophets, and continued in Gods iudgements. And because they should neither be discouraged with threatening only, nor yet flatter themselves by the sweetnes of Gods promises, he setteth before them the two principal parts of the Law, which are the promises of saluation, & the doctrine of life: for the first part he directeth the faithfull to Mesias, by whom only they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked manners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be goodly, or else by threatnings of his iudgements to feare them from vice; and albeit that the whole Law containe these two parts, yet the Prophets more curetly note particularly both the time of Gods iudgements and the manner.

C H A P. I.

1 The time wherein Hosea prophesied. 2 The idollry of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.

He word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah, kings of Iudah, and in the dayes of Ieroboam the sonne of Iobaal king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife of fornications, and children of for-

nications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, & tooke ^a Gomer the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name ^b Jezreel: for yet a little, and I will visite the blood of Izrael vpon the house of ^c Iehu, and will cause to cease the kingdom of the house of Izrael.

more called Israelites of the which name they had, because Israel did pre-
sent a word with God: but that they were as bastards, and therefore should be called
Israelites, that is, scattered people, alluding to Iezreel, which was the chiefe city
of the ten tribes vnder Abah where Iehu flit so much blood, 1 Kings 18. 11. I will
beuenge vpon Iehu for the blood that he shed in Iezreel, for I will execute his
sin vpon him, yet he did them for his future authority, & not for the glory of God at the end declared: for he built vp that idollry which he
had destroyed.

d Gomer significeth
a corruption or
concupiscence, and
Diblaim clusters of
figs, declaring that
they were all cor-
rupt: the vnten figs
e Meaning, that
they should be no
more.

a The Angel here
saith two things:
first that the Church
shall be in great af-
fliction and trouble
at Christs coming,
and next that God
will sent his Angel
to deliuer it, whom
here he calleth
Michael, meaning
Christ, which is
published by the
preaching of the
Gospel.
b Meaning, all shall
rise at the general
resurrection, which
thing he here nameth
because the faithfull
should haue eu-
er rest to that, for
to the earth there
shall be no time
of comfort.
c Who haue kept the true feare of God and his religion, & Hechely
meaneth the ministers of Gods word, and next all the faithfull which in-
flict the ignorant, and bring them to the true knowledge of God.
d Though
the most part despise this prophesy, yet keepeth it sure and esteeme it as a trea-
sure.
e Till the time that God hath appointed for the full reuelation of these
things: and then many shall turne to and fro, & search the knowledge of these
writings, which things they obtaine now by the light of the Gospel.

a Called also Aza-
ria, who bring a
leper was depose
from his kingdom.
b So that it may
be gaubed by
the reigne of these
four kings, that he
preached about
thre score yeeres.
c That is, one that
of long time hath
accustomed to play
the harlot: not that
the Prophet did this
thing in effect, but he
saw this in a vision,
or else was com-
manded by God to
set forth vnder this
parable or figure,
the idollry of the



That is, they should neither have policy nor religion, and their idoles also wherein they put their confidence, should be destroyed.
c This is meant of Canaan's kingdom, which was promised

many daies without a king & without a prince, and without an offspring, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel convert and seeke the Lord their God, and G David their king, and shall feare the Lord and his goodnesse in the latter daies.

vato David to be eternall, Psal. 72. 17.

CHAP. III.

A complaint against the people and the priests of Israel.

Hear: the word of the Lord, ye children of Israel: for the Lord hath a controversie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing and lying and killing, and flealing, and who iniquity, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and censure one that dwelleth therein shall be cut off, with the beasts of the field, and with the fowls of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shall thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee: that thou shalt be no Priest to me: and fasting thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were more cruel, so they sinned against me: therefore will I charge their glory into shame.

8 They ease up the finnes of my people, and lift up their mindes in their iniquity.

9 And there shall be like people like a Priest: for I will visit their wayes upon them, and reward them for their deeads.

10 For they shall eat, and not haue enough, they shall commit adultery, and shall not increase, because they have let out to take heed to the Lord.

11 Where olme, and vine, and new wine take away their heart.

12 My people aske counsell at their flockes, & their fassher teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountaines, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elms, because the shadow thereof is good: therefore your daughters shall be for harlots, and your spouses shall be whores.

14 I will not visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not understand, shall fall.

15 Though thou Israel, play the harlot, yet let not Iudah sinne: come not ye vnto Gilgal, neither goe ye vp to Beth-aen, nor swear at the Lord lieth.

16 For Israel is rebellious as an vntuly heifer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is joined to idoles: let him alone. 18 Their drunkennesse increaseth: they haue committed whoredome: their rulers loue to say with flauour, & Bring ye.

19 The wind hath v bound them vp in her wings, and they shall be ashamed of their sacrifices.

20 The house of iniquity, because of their abominations seeke ye, signifying that no place is holy, where God is not purely worshipped. 21 God will disperse them, that they shall not remaine in any certain place. 22 They are so inuolued in reueling buttes, that they will command men to bring them vnto them, y^e to carry them suddenly away.

CHAP. V.

Against the Priests and rulers of Israel. 13 The helpe of iniquity is vain.

O Ye priests, heare this, and hearken ye, O house of Israel, and giue ye eare, O house of the King: for Iudgement is toward you, because you haue bene as a snare on Mizpah, and a net spread vpon Taabor.

2 Yet they were profound to decline to blood slaughter, though I haue bene as a rebuker of them all.

3 I know d Ephraim, and Israel is not hid from me: for now O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not give their minds to turne vnto their God: for the spirit of fornication is in the midst of them, & they haue not known the Lord.

5 And the spirit of Israel doeth tell thee to his face: therefore shall Israel & Ephraim fall in their iniquity: Iudah also shall fall with them.

6 They shall go with their sleepe, and with their bullockes, to seeke the Lord: but they shall not finde him: for he hath withdrawn himselfe from them.

7 They haue transgressed against the Lord, for they haue begotten strange children: now shall a mouth discurse them with their portents.

8 Blow ye the trumpet in Gibeon, and the flanne in Ramah: cry out at Beth-aen, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the truth.

10 The princes of Iudah were like them that kerouee the bound: therefore will I power out my wrath vpon them like war.

11 Ephraim is oppressed and broken in Iudgement, because hee willingly walked after the commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottenneffe.

13 When Ephraim saw his sickenes, and Iudah his wound, then went Ephraim vnto Ashtar, and sent vnto king d Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelp, to the house of Iudah: I, even I will spoyle and goe away: I will take away, and none shall rescue it.

15 I will go, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction, they will seeke me diligently.

God. m In Read of seking for remedy at Gods hand, the Assyrians.

God complained that Iudah infected, and willett them to leave. y^e their example to turne to time. For as much as the Lord had honoured this place in time past by his presence, y^e because it was sanctified by their idolatry, he would not that his people should forget this.

He calleth Beth-el, that is, the house of God, Beth-aen, that is, the house of iniquity, because of their abominations seeke ye, signifying that no place is holy, where God is not purely worshipped.

God will disperse them, that they shall not remaine in any certain place. They are so inuolued in reueling buttes, that they will command men to bring them vnto them, y^e to carry them suddenly away.

The Priests and princes caused the people to sinne, as the fowls do the birds, in these two high mountaines.

Notwithstanding they seemed to be giuen altogether to the Lord, yet they were so facinorous, which hee calleth slaughter in contempt.

Though I had admonished them continually by my Prophets.

They blasphemed themselves not once, y^e not like them, but as I have said, because their king had caused them to sinne.

They were so inuolued in their courtesies of all seductions.

That is, their children are degenerate, so that they are to hope in nothing.

Their destruction is not far off.

That is, all Israel comprehended vnder this part, signifying, that the Lords plague should come vnto them.

They haue turned vnto idoles, as till they were sanctified.

By the sacrifice they shall know that I haue fully determined.

They haue turned vnto idoles, as till they were sanctified.

They haue turned vnto idoles, as till they were sanctified.

They haue turned vnto idoles, as till they were sanctified.

CHAP. VI.

1 Affliction reacheth a man to righteousness. 2 The wickedness of the Priests.

Come, and let vs returne to the Lord: for he hath p^{ro}phesied, and he will heale vs: he hath wounded vs, and he will bind vs vp.

2 After two daies will he reuiew vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and endeavour our selues to know the Lord: his go: g forth is prepared as the morning, and he shall come vnto vs as the raine, & as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee: for your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I set downe by the Prophets: I haue slaine them by the words of my mouth, and thy sin: gements were as the light that goeth forth.

6 For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings.

7 But they s like men haue transgressed the covenante: there haue they trespassed against mee.

8 Gilead is a city of sin: thence that worke iniquity, and is polluted with blood,

9 And as theyeues wait for a man, so the company of Priests murder in the way by consent: for they worke in his hide.

10 I haue scene villeny in the house of Israel: there is the whoredome of Ephraim, Israel is defiled.

11 Yea, Iudah hath set a plant for thee, whiles I would restore the captivity of my people.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 2 Of their impietie.

When I would haue healed Israel, then the iniquity of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt falsly: and the sacrifice cometh in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inventions haue bene their about: they are in my sight.

3 They make the king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, and as a very o: uen heated by the b: k: r, which ceased from raising vp, and from kneading the dough vntill it be leauened.

5 This is the day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hands to corners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue denoured their iudges: all the iudges are fallen: there is none among them that calleth vnto mee.

8 Ephraim hath mixt his leise among the people: Ephraim is as a cake on the hearth not turned,

9 Strangers haue denoured his strength, and he knoweth it not: yea, his gray haies are here, & there vpon him, yet he knoweth not.

10 And the pride of Israel restifieth in his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceived without heare: they call to Egypt: they go to Asshur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chaſtise them as their Congregation had heard.

13 Woe vnto them: for they haue fled away from mee, destruction shall be vnto them, because they haue transgressed against me: though I haue released them, yet they haue spoken lies against mee.

14 And they haue not cried vnto me with their hearts, when they howled vpon their beds: they assemeble themselves for corne and wine, and they rebell against mee.

15 Though I haue bound and strengthened their arme, yet doe they imagine mischief against mee.

16 They returne, but not to the most hie: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatry.

Set the trumpet to thy mouth, he shall come as an eagle against the House of the Lord, because they haue transgressed my covenant, and trespassed against my Law.

2 Israel shall cry vnto mee, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They haue set vp a king, but not by mee: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idols: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without innocency!

6 For it came euen from Israel, the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue sowne the wind, and they shall reape the whirlwind: it hath no stalk: the bud shall bring forth no male: if so be it bring forth, the strangers shall deuoure it.

8 Israel is decoured, now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a wilde ale alone by himselfe: Ephraim hath hid louers.

10 Yet though they haue hired among the nations, now will I gather them and they shall sorrow a little for the burden of the king and the princes.

11 Because Ephraim hath made many altars to sinne, his altar shall be sinne.

12 I haue written to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now will he remember their iniquity, and visite their sinnes: they shall returne to Egypt.

g Which are a token of his manifold afflictions.

h That is, without all iudgement, as they that cannot tell whether it is better to cleave only to God, or to secke the helpe of man.

i According to the curse made to the whole Congregation of Israel.

k That is, diuine times redeemed them, and deliuered them from death.

l When they were in affliction, & cried out for paine, they sought not vnto me for helpe.

m They only seeke their owne commoditie and wealth, and passe not forme their God.

n Because they bowne of their ownne strength, and selle not what they speake against mee and my seruants, Psal 73.

o Meaning that they thought not vnto me for helpe.

p They only seeke their owne commoditie and wealth, and passe not forme their God.

q Because they bowne of their ownne strength, and selle not what they speake against mee and my seruants, Psal 73.

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w Because they bowne of their ownne strength, and selle not what they speake against mee and my seruants, Psal 73.

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al Because they bowne of their ownne strength, and selle not what they speake against mee and my seruants, Psal 73.

am Meaning that they thought not vnto me for helpe.

an They only seeke their owne commoditie and wealth, and passe not forme their God.

ao Because they bowne of their ownne strength, and selle not what they speake against mee and my seruants, Psal 73.

ap Meaning that they thought not vnto me for helpe.

a Meaning, that there was no one kind of vice among them, but that they were subiect to all wickednes, both before and open.

b They esteeme their wicked king Ieroboam about God, and secke his bow, and bow, and bow, and bow.

c He comprizeh the rage of the people to a burning care which the baker heareth. Psal 119.

d That is, they fed all riot and excess in their feasts and solemnities, whereby their king was overcome with lust, and was brought into dissension, and deliueyed in distress.

e By their occasions God hath depriued them of all good rules.

f That is, he counterfeited the religion of the Gentiles, yet is but as a cake baked in a chafe side, a raw on the other, that is, neither thorough hote, nor thorough cold, but partly a Jew, and partly a Gentile.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

C H A P. IX.

Of the hunger and captivity of Israel.

REioyce not, O Israel for ioy as other people: for thou hast gone a whoring from thy God: thou hast loured ^a a reward vpon euery come floore.

^b 2 The floore, and the wine presse shall not feed them, and the new wine shall faile in her.

^c 3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Ashur.

^d 4 They shall not offer a wine to the Lord, neither shall their sacrifices be pleasant vnto him: ^e but *thy* shall be vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread^f for their soules shall not come into the house of the Lord.

^g 5 What will ye doe then in the solemne day, and in the day of the feast of the Lord?

^h 6 For loe, they are gone from destruction: but *Egypt* shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

ⁱ 7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: ^j a the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquity: therefore the hated is great.

^k 8 The watchman of Ephraim ^l should be with my God: but the Prophet is the snare of a fouler in all his waies, and hared in the house of his God.

^m 9 They ⁿ are deeply left: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquity, he will visit their finnes.

^o 10 I found Israel like ^p grapes in the wilderness: I saw your fathers as the flitt ripe in the figge tree at their first time: but they went to Baal-Peor, and separated their selues vnto that shame, and their abominations were according to ^q their louers.

^r 11 Ephraim their glory shall flee away like a bird: from the birth, and from the wombe, and from the conception.

^s 12 Though they bring vp their children, yet I will perijure them from being men: yea, woe to them when I depart from them.

^t 13 Ephraim, as I saw, ^u is as a tree in Tyus planted in a conge: but Ephraim shall bring forth his children to the butcherer.

^v 14 O Lord, giue them: what wilt thou giue them? giue them a p barren wombe, and drie breasts.

^w 15 All their wickednesse is in a Gilgal: for there doe I hate them, for the wickednesse of their inuents: I will cast them out of mine House: I will loue them no more: all their princes are rebels.

^x 16 Ephraim is forforn, their roote is dried vp:

they can bring no suite: yea, though they bring forth, ye will I day euen the dearest of their body.

^y 17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

C H A P. X.

Against Israel and his idoles. 14 His destruction for the same.

ISAEL is an ^a empty vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the goodnesse of their land they haue made faire images.

^b 2 Their heart is diuided: now shall they be found faulty: he shall breake downe their altars, he shall destroy their images.

^c 3 For now they shall say, We haue no King because we feared not the Lord: and what should a King doe to vs?

^d 4 They haue spoken words, swearing falsly in making a covenant: thus iudgement groweth as waxe wood in the furrowes of the feld.

^e 5 The inhabitants of Samaria shall feare because of the calfe of Beth-aen: for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

^f 6 It shall be also brought to Ashur, for a present vnto king Israhel: Ephraim shall recouie shame, and Israel shall be ashamed of his owne counsell.

^g 7 Of Samaria, the king thereof is destroyed, as the forme vpon the water.

^h 8 The high places aliof Auen shall be destroyed, euen the snare of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the troumptines, ⁱ * Cuier vs, and to the hills, Fall vpon vs.

^j 9 O Israel, thou hast sinned from the dayes of Gibeah: there thy food: the battell in Gibeah against the children of iniquitie did not touch them.

^k 10 It is my desire that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two furrowes.

^l 11 And Ephraim ^m as an heifer vsed to delight in threshing: but I will passe by her faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall breake his cleeds.

ⁿ 12 Sows to your selues in righteousness: reape after the measure of mercy: breake vp your fallow ground: for a time to seeke the Lord, till be come and raine righteousness vpon you.

^o 13 But you haue plowed wickednes: ye haue reaped iniquity: you haue eaten the fruit of filis: because thou didst trust in thine owne waies, and in the multitude of thy strong men.

^p 14 Therefore shall a tume arise among thy people, and all thy munitions shall be destroyed, as ^q a Shalman destroyed Beth-el in the day

a whereof though the grapes were gathered, yetter it gathered new strength increased, for that the corruption which should haue brought them to obedienc, did but vnto their stubbornnes.

b As they were rich and had abundance, so they were brought to obedienc, did but vnto their stubbornnes.

c As they were rich and had abundance, so they were brought to obedienc, did but vnto their stubbornnes.

d The day shall come that God shall take away their king, and then they shall see the fruit of their iniquities, and how they trusted in him in vain.

e King 6. 7. e I promiss to be faithful toward God.

f The truth integrity and fidelity which they pretended, was nothing but bitterness and griefe.

g When the calfe shall be cast down, it shall be cast down.

h Certaine idolaters priests, which did weare blacke apparell in their sacrifices, and

i King 13. 5. i The hearkening in contempt of Gods cleeds.

j Jer. 4. 10. Jer. 4. 10. Jer. 4. 10.

k In those dayes when thou wast with the Gileadites, there partly declared, for thy zeale could not be good in executing Gods iudgements.

l To wit, to fight of the Israelites remyed in that stubbornnes from their time.

m The Israelites were moved by their examples to cease from their finnes.

n Because they are to deliuer, I will delight to deliuer thee, a Tenth, when they haue gathered all their strength together, as a treme in a pine, as in plowing in labour and paine.

o I will say my voice, or as the voice of Reade Ier. 4. 4. i That is, Shalmanassar in the destruction of his cause spared neither hand nor age.

of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el doe unto you, because of your malicious wickedness: in a morning shall the king of Irael be destroyed.

CHAP. XI.

The benefits of the Lord toward Irael. 1 Their ingratitude against him.

When Irael ^a was a child, then I loved him, and called my sonne out of Egypt.

2 They called them, ^b but they went thus from them: they sacrificed unto Baalim, and burnt incense to images.

3 I led Ephraim also, ^c as one should beare them in his armes: but they knew not that I healed them.

4 I ledde them with cords ^d of a man, even with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layde the meat unto them.

5 He hath no more returne into the land of Egypt: but Ashur shall be his ^e King, because they refused to convert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsell.

7 And my people are bent to rebellion against me: though they called them to the mouth, yet none at all would exalt ^f him.

8 How shall I grieve thee vp, Ephraim? how shall I deliver thee, Irael? how shall I make thee, aske Adina? how shall I set thee, as Zebulun? mine heart is turned within mee: ^g my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not enter into the city.

10 They shall walke after the Lord: he shall roare like a lion: when hee shall roare, then the children of the West shall feare.

11 They shall feare as a sparow out of Egypt, and as a dove out of the land of Ashur, and I will place them in their houses, sayth the Lord.

12 Ephraim compasseth mee about with lies, and the house of Irael with deceit: but Iudah yet ruleth with I God, and is faithfull with the Saints.

13 The Egyptians and the Assyrians shall be afraid when I goereth out their face according to Gods word, and doeth not degenerate.

CHAP. XII.

See aimes forth by Isaaks example to trust in God, and not in man.

Ephraim is fed ^a with the wind, and followed after the East winde: he increaseth dayly lies and destruction, and they doe make a covenant with Ashur, and by le is caried into Egypt.

2 The Lord hath also a controuersie with Iudah, and will visit Iacob, according to his wayes: according to his workes, will be recompense him.

3 Hee tooke his brother by the heele in the woube, and by his strength he had I power with God.

4 And had ^b power over the Angel, and preuailed; he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

^a Whiles the sacrifices were in Egypt, and did not preclude it vnto by their maice and ingratitude, b They resented and went contrary way when the Prophets called them to repentance. c That is, friendly: d Not as, friends: e That is, of Iacob: f To wit, the Prophets.

g God comforteth vs with himselfe, and that with a certain griefe, not to punish them, g Which were two of the cities that were destroyed of vs in Sodom, Deut. 29. 43.

h Meaning, that his loue where-with hee loveth them, make him betweene doubt and defiance what to do, and hereo appeareth his Fatherly affection, that his mercy to ward his shall overcome his rage: i mean as he declares in the next verse.

k To consume thee, but will cause thee to yield, and to receive thee to mercy: and this is meant of the final number, who shall walke after the Lord, the Lord maintaineth his people, I goereth out their face according to Gods word, and doeth not degenerate.

l Hee tooke him by the heele in the woube, and by his strength he had I power with God.

m Hee tooke him by the heele in the woube, and by his strength he had I power with God.

n Hee tooke him by the heele in the woube, and by his strength he had I power with God.

o Hee tooke him by the heele in the woube, and by his strength he had I power with God.

p Hee tooke him by the heele in the woube, and by his strength he had I power with God.

q Hee tooke him by the heele in the woube, and by his strength he had I power with God.

r Hee tooke him by the heele in the woube, and by his strength he had I power with God.

5 Yea the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope fill in thy God. 7 Hee is ^a Canaan: the balances of deceit are in his hand; hee loveth to oppress.

8 And Ephraim sayd, Notwithstanding I am rich, I have found mee out riches in all my labours: they shall had none iniquitie in me, ^b that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the dayes of the solemne feast.

10 I have also spoken by the Prophets, and I have multiplied visions, and vied humiliaties by the ministry of the Prophets.

11 Is there ^c iniquitie in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal, and their altars are as heapes in the furrowes of the field.

12 I and Iacob fled into the country of Aram, and Irael cawed for a wife, and for a wife he kept sleepe.

13 And by a ^d Prophet the Lord brought Irael out of Egypt, and by a Prophet was hee referred.

14 But Ephraim prouoked him with high places: therefore shall his blood be poured vpon him, and his reproach shall his Lord reward him.

15 If thou boast of thy riches and nobilitie, yet ferme to reproch yur father, who was a poore fugitive and seruant: in Meau, ^e Moses, whereby appeareth, that whatsoever they have, it cometh of Gods free goodnesse.

CHAP. XIII.

The abomination of Irael, and the cause of their destruction.

When Ephraim spake, there was ^a trembling: hee ^b exalted himselfe in Irael, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their silver, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they say one to another, whiles they sacrifice a ^c man, let them kille the calves.

3 Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a winde intoe out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God: from the land of Egypt, and thou shalt know no God but mee: for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lion, and as a leopard in the way of Ashur.

8 I will meete them, as a beare that is robbed of her whelps, and I will breake the kalf of their heart, and there will I deuoure them like a lion: the wilde beasts shall teare them.

9 O Irael, one hath destroyed thee, but in mee ^d thine helpe.

10 I am: where is thy king that should helpe thee in all thy cities, and thy iudges, of whom I haue said, Give me a king and princes?

11 I grieve thee a king in mine anger, and I vcke him away in my wrath.

^a As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Iacob.

^b Thus the wicked measure Gods fauour by outward prosperitie, and lye hypocrites cannot abide that any should reprove their doings.

^c Seeing thou wilt not acknowledge my people, I will bring thee againe to dwell in tents, as in the feasts of the Tabernacle, which thou dost now contemne.

^d The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanity.

^e Hee tooke him by the heele in the woube, and by his strength he had I power with God.

^f Hee tooke him by the heele in the woube, and by his strength he had I power with God.

^g Hee tooke him by the heele in the woube, and by his strength he had I power with God.

^h Hee tooke him by the heele in the woube, and by his strength he had I power with God.

ⁱ Hee tooke him by the heele in the woube, and by his strength he had I power with God.

^j Hee tooke him by the heele in the woube, and by his strength he had I power with God.

^k Hee tooke him by the heele in the woube, and by his strength he had I power with God.

^l Hee tooke him by the heele in the woube, and by his strength he had I power with God.

^m Hee tooke him by the heele in the woube, and by his strength he had I power with God.

ⁿ Hee tooke him by the heele in the woube, and by his strength he had I power with God.

^o Hee tooke him by the heele in the woube, and by his strength he had I power with God.

^p Hee tooke him by the heele in the woube, and by his strength he had I power with God.

b It is surely laid
vp vnto be punished,
at Jer. 17. 1.

i But would come
out of the wombe,
that is out of this
danger wherein he
is, and to start to be
stified.

k Meaning, that no
power shall resist
God when he will
deliuer his, but euen
in death he will gise
them life.

l Beside they will
not turne to me, I
will not change my
purpose.

12 The iniquity of Ephraim is bound vp: his
sinne is hid.

13 The sorrowes of a trasailing woman shall
come vpon him: he is a v. wife soune, elle would
be not stand still at the time, *when* at the breaking
foorth of the children.

14 I will redeme them from the power of the
grauis: I will deliuer them from death, O death,
I will be thy tean: O graue, I will be thy de-
struction. I reuerence is hid from mine eyes.

15 Though the growvp among his brethren, an
East wind shall come, *even* the wind of the Lord
shall come vp from the wilderness, and dry vp his
v.ue, and his fountaine shalbe dried vp: he shall
spoyle the treasure of all pleasant fields.

CHAP. XIV.

1 The destruction of Samaria. A He exhorteth Israel to
trust in God, who reuerenteth his people and thanks.
Samaritis shall be desolate: for the hath rebelled a-
gainst the Lord: they shall fall by the sword: their
iniquities shalbe clothed in pieces, and their women
with child shalbe ripe.

2 O Israel, a returne vnto the Lord thy God:
for thou hast fallen by thine iniquity.

3 Take vnto you words and turne to the Lord,
and say vnto him, Take away all iniquity, and

a He exhorteth them
to repentance to, a-
void all these pla-
gues, willing them
to declare by words
their obedience and
repentance
b He sheweth them
how easy maye to
confesse their sinnes.

receiue vs graciously, so will we render the values
of our clips.

4 As shur shall not save vs, neither will we ride
vpon horses, neither will we say any more to the
worke of our hands, *Ye are our gods:* for in thee
the fatherlesse findeth mercy.

5 I will heale their rebellion: I will loue them
freely: for mine anger is turned away from him.

6 I will be as the dew vnto Israel: he shall
grow as the lily and fasten his rootes, as the tree
of Lebanon.

7 His branches shall spread, and his beauty shalbe
as the oliue tree, and his smell as Lebanon.

8 They that dwell vnder his shadow, shall re-
turne: they shall reuiue as the corne, and flourish
as the vine: the fount thereof shalbe as the wine of
Lebanon.

9 Ephraim shall say, What haue I to doe
among with idoles: I haue heard him, and looked
vpon him: I am like a greene firre tree: vpon me
is thy fruit found.

10 Who is his wife, and he shall vnderstand these
things? and prudent, and he shall know thee: for
the wayes of the Lord are righteous, and the
iust shall walke in them: but the wicked shall fall
therein.

c Declaring, that
this is the true fac-
tious: that is, such
can offer, euen
thanks and praise,
Hob. 13. 15.

d We will leave off
all vaine confidence
and pride.
e He declareth how
readily God is to
receiue them that do
repent.

f Whofoeuer ioyne
themselves to this
people, shalbe blef-
sed.

g God sheweth how
prompt he is to heare
his, when they re-
pent, and to offer
himselfe, as a pro-
tection and safeguarde
vnto them as a small
fruit of their fruit and
pride.

b Signifying, that
the true wisdom and
knowledge comes
from this eueg
to tell vpon God.

I O E L.

THE ARGUMENT.

The Prophet Iael first rebuketh them of Iu-
lah, that being now punished with a great plague of famine,
remaine still obstinate. Secondly, he breatheth greater plagues, because they grew daily to a more hard-
nesse of heart, and rebellion against God notwithstanding his punisment. Thirdly, he exhorteth them to
repentance, showing that it may be earnest and proceed from the heart, because they had grievously offend-
ed God. And so doing he promisseth that God will be mercifull, and not forget his covenant that he made
with their fathers, but will send his Christ, who shall gather the scattered sheepe, and restore them to life
and liberty, though they seemed to be dead.

CHAP. I.

1 A prophecy against the Iewes. A He exhorteth the people
to prayer and fasting for the misery that was at hand.

The word of the Lord that came
to Iael the sonne of Pethuel.

2 Heare ye this, O Elders,
and hearken ye all inhabitants of
the land, whether b. f. such a thing
hath beene in your daies, or yet
in the daies of your fathers.

3 Telly your children of it, and let your
children hear of their children, and their children
to another generation.

4 That which is left of the palmer worme,
hath the grasshopper eaten, and the residue of
the grasshopper hath the canker worme eaten, and the
residue of the canker worme hath the cater-
pillar eaten.

5 Awake ye c. drunkards, & weepe, and howle
all ye drinkers of wine, because of the new wine,
for it shalbe pulled from your mouth.

6 Yea, a nation cometh vpon my land,
mighty, and without number, whose teeth are like
the teeth of a lion, and he hath the lawes of a great
lion.

7 He maketh my vine waste, and pilleteth
off the barke of my figtree: he maketh it bare,
and casteth it downe: the branches thereof are
made white.

8 Mourne like a virgin girded with sackcloth,
for the husband offerer your youth.

9 The meat offering, and the drinke offering is
cut off from the house of the Lord: the Priests

the Lords ministers mourne.

10 The field is wasted: the land mourneth: for
the corne is destroyed: the new wine is dried vp,
and the oyle is decayed.

11 Be ye affliamed, O husbandmen: howle, O
ye vine dressers for the wheate and for the barley,
because the harvest of the field is perished.

12 The vine is dried vp, and the figtree is de-
cayed: the pomegranate tree and the palme tree,
and the apple tree, *even* all the trees of the field
are withered, surely the ioy is withered away
from the Iowes of men.

13 b. Gird your selues and lament, ye Priests:
howle ye ministers of the altar: come, and lie all
night in sackcloth, ye ministers of my God: for
the meat offering and the drinke offering is taken
away from the house of your God.

14 Sanctify you a fast; call a slemme asseably:
gather the Elders, and all the inhabitants of the
land into the house of the Lord your God, and
citty vnto the Lord.

15 Alas; for the day, for the day of the Lord
is at hand, and it cometh as a destruction from
the Almighty.

16 Is not the meat cut off before our eyes? and
joy and gladnes from the house of our God?

17 The feede is rotten vnder their cloes: the
garneis are destroyed; the barnes are broken downe,
for the corne is withered.

18 How did the beasts mourne! the hearde of
cattell pine away, because they have no pasture: and
the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry; for the fire hath
devoured

g All comfort and
subsistence for huge
multitudes is taken
away.

h He sheweth that
the onely means to
auoid Gods wrath,
and obuiate all things
restored, is vniuersall
repentance.

i We see by these
great plagues that
vnto destruction is at
hand.



a Signifying the
Pardners, the Priests,
and the gouernours,
b He calleth the
Iewes to the conside-
ration of Gods iud-
gement, who haue
not played the
fruits of the ground
for the space of foure
yeere, which was
for their sinnes, and
to call them to
repentance.

c Meaning, that the
excess and drunken-
nes was taken away.
d This was not their
plague where with
God had punished
them, when he in-
ited vp the Assyrians
against them.
e Exhorting grieuosity,
as a woman which
hath lost her husband
to whom the nuptials
bene married in her
youth.

f The tokens of
Gods wrath did ap-
peare in his Temple,
inasmuch as Gods
seruice was left off.

1 That which the
eoy my gate for the
fale of my people, be
betwixt you
harlots and dunks,
d He taketh the
eufe of his Church
in hand againft the
enemy, as though
that injury were
done to himfelfe,
e Have I done you
wrong, that ye will
couder me the like?

and have given the child e for the harlot, and fold
the glife for wine, that they might drinke.

4 Ye, and e what have you to do with me, O
Tyfus and Zidon, and all the coasts of Paleftina?
will ye render me e recompence? and if ye re-
compence me, fwifly and fpeedily will I render
you a recompence vpon your head.

5 For ye have taken my filver and my gold, and
have caried into your temples my goodly and
pleafant things.

6 The children alfo of Iudah and the children of
Jerufalem have you fold unto the Grecians, that
ye might fend them farre from their border.

7 Behold, I will raife them out of the place where
ye have fold them, and will render your reward
vpon your owne head.

8 And I will fell your fonnes and your daughters
into the hand of the children of Iudah, and they
fhall fend them to the Sabaeans, to a people farre
off, for the Lord hath fpoken it.

9 Publifh this among the Gentiles: prepare
warre, wake up the mighty men: let all the men of
warre draw mere and come up v:

10 e Breake your plowshares into fwords, and
your fiftes into fpeares: let the weake fay, I am
ftrong.

11 Afsemble your felues, and come all ye heathen,
and gather your felues together round about there:
fhall the Lord aift downe thy mighty men.

12 Let the heathen be wakened, and come up to
the valley of Iofephath: for there will I fit to
iudge all the heathen round about.

13 Put in your b fiftes, for the harneft is ripe:
come, get you downe, for the winepreffe is full:
yea, the winepreffe is runne ouer, for their wicked-
neffe is great.

14 O multitude, O multitude, come into the val-
ley of threfhing: for the day of the Lord e neere
in the valley of threfhing.

15 The funne and moone fhall be darkened, &
the ftarres fhall withdraw their light.

16 The Lord alfo fhall roare out of Zion, and
utter his voyce from Ierufalem, and the heauens
and the earth fhall shake, but the Lord will be the
hope of his people, and the ftrength of his child-
ren of Ifrael.

17 So fhall ye know that I am the Lord your
God dwelling in Zion, mine holy Mountain: neither
fhall Ieufalem be eoly, and there fhall no fran-
gers goe forth out of her any more.

18 And in that day fhall the mountains drop
downe new wine, and the hills e fhall flow with
milke, and all the rivers of Iudah fhall runne with
waters, and a fountain fhall come forth of the
houfe of the Lord, and fhall water the valley of
Sittim.

19 e Egypt fhall be wafte, and Edom fhall be
desolate wilemes, for the iniquities of the children
of Iudah, becaufe they have fhed innocent blood
in their land.

20 But Iudah fhall dwell for ever, and Ierufalem
from generation to generation.

21 For I will e cleanse their blood, that I have
not cleaned, and the Lord will dwell in Zion.

b That he fhall en-
courage the enemies
when their wicked-
neffe is full ripe, to
deftey one another,
which be calleth the
valley of Gods
iudgement.

i God affureth him
againft all trouble,
that when he de-
ftruyeth his enemies,
his children fhall be
delivered.

k The ftarres fhall
no more deftey him.
Church, which if
they doe, it is their
people, which by
their finnes make the
breach for the enemy.

l He promiffeth in his
Church abundance
of graces, to wit:
Ezek 47, which
fhould water and
comfort the molt
barren places, Amos
9, 13.

m The malicious e-
nemies fhall have a
pace of this grace.
n He had fattered his
Church hitherto to
be in their finne, but
now he promiffeth
to cleanse them, and
to make them pure
unto him.

o The malicious e-
nemies fhall have a
pace of this grace.
n He had fattered his
Church hitherto to
be in their finne, but
now he promiffeth
to cleanse them, and
to make them pure
unto him.

A M O S.

THE ARGUMENT.

*A*mong many other Prophets that God raifed up to admonifh the Ifraelites of his plagues for their wickednes and idolatry, he ftried up Amos, who was an hearfman or fhepherd of a fmall towne, and gave him both knowledge and confancy to reprove all eftates and degrees, and to denounce Gods horrible iudgements againft them, except they did in time repent: fhewing them, that if God fpared not the other nations about them, who had lived as it were in ignorance of God in refpect of them, but for their finnes will punifh them, that they could looke for nothing, but an horrible deftrution, except they turned to the Lord by unfained repentance. And finally, he comforteth the godly with hope of the coming of the Mefiah, by whom they fhould have perfect deliverance and falvation.

CHAP. I.

1 The time of the prophecy of Amos: 3 The word of the Lord againft Damafcus: 6 The Philiftines Tyfus, Idu-
men, and Ammon.



He words of Amos, who was a-
mong the hearfmen at Tecoa,
which he faw vpon Ifrael, in the
daies of Vziahs king of Iudah,
and in the daies of Jeroboam
the fonne of Ioabh king of If-
rael, two yeres before the earthquake.

2 And he faid The Lord fhall roare from Zion,
and utter his voyce from Ierufalem, and the dwel-
ling places of the heathen e fhall perifh, and the
top of Carmell fhall wither.

3 Thus faith the Lord, For e three trans-
greffions of Damafcus, and for foure, I will not
turne to it, becaufe they have threfhed Gilead
thereof.

4 He threfeth fien that all the people round about fhould be deftroyed for their
ma: it is his word, which he meaneth by fien, a whore, which make fien, becaufe
that he is a fouldier more treafly chieftie: Gods iudgement toward them,
e In the fenns fhall no be fpared for com: mitting this crime ty againft one city
thre e: fien, as Ifrael fhould efcape punishment which hath committed fo
many and grievous fignes againft God and man.

with threfhing inftruments of yron.

4 Therefore will I fend a fire into the houfe
of Hazel, and it fhall deuoure the e palaces of
Ben-badad.

5 I will breake alfo the barres of Damafcus, and
cut off the inhabitant of Bikedath-zen: and him that
holdeth the fcepper out of Beth-eden, and the peo-
ple of Aram fhall goe into captivity vnto e Kir,
faith the Lord.

6 Thus faith the Lord, For three transgreffions of
Azzah, and for foure, I will not turne to it, becaufe
they e caried away prifoners the whole captivity
to fhut them vp in Edom.

7 Therefore will I fend a fire vpon the walles
of Azzah, and it fhall deuoure the palaces
thereof.

8 And I will cut off the inhabitant from Aftlod,
and him that holdeth the fcepper from Aftlod,
and turne mine hand to Ekron, and the remnant
of the Philiftines fhall perifh, faith the Lord
God.

9 e Thus faith the Lord, For three transgreffions
of Tyfus, and for foure, I will not turne to
it.

g The antiquity of
their buildings fhall
not avoyle any
iudgement, reade
Ier. 49, 17.

b Tighsh Pilefee
led the Adrians
captiue and brought
it into Cyrene,
which he calleth
here Kir.

c They were them-
felues, who the Edom-
ites thefe permitted,
which caried them
away captiues.

it, because they shut the whole captivity in Edom, and have not remembered the brotherly covenant.

10 Therefore will I send a fire upon the walls of Tyrus, and it shall devour the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for four, I will not turn to it, because he did pursue his brother with the sword, and did cast off all pity, and his anger spoiled him evermore, and his wrath watched him all day.

12 Therefore will I send a fire upon Teman, and it shall devour the places of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for four, I will not turn to it, because they have ripped up the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of rattell, and with a tempest in the day of the whirl-wind.

15 And their king shall go into captivity, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Judah and Israel.

Thus saith the Lord, For three transgressions of Moab, and for four, I will not turn to it, because it burnt the bones of the king of Edom in to lime.

2 Therefore will I send a fire upon Moab, and it shall devour the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the found of a trumpet.

3 And I will cut off the judge out of the mids thereof, and I will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Judah, and for four, I will not turn to it, because they have cast away the Law of the Lord, and have not kept his commandments, and their lies caused them to erre after the which their fathers have walked.

5 Therefore will I send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn to it, because they told the righteous for silver, and the poore for shoes.

7 They gave over the head of the poore, in the dust of the earth, and pervert the wayes of the meeke: and a man and his father will goe in to a maid, to dishonour my holy Name.

8 And they lye downe upon clothes laid to pledge by every altar: and they drinke the wine of the condemned in the House of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from above, and his roote from beneath.

10 Also I brought you up from the land of Egypt, and led you forty yeeres thorow the wilderness to possesse the land of the Amorite.

11 And I raised up of your finnes for Pro-

phets, and of your young men for Nazaries. Is it not even thus, O ye children of Israel, saith the Lord?

12 But ye gave the Nazaries wine to drinke, & commanded the Prophets, saying, Prophecy not.

13 Behold, I am pressed under you as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty save his life.

15 Nor he that handled the bow shall stand, & he that is swift of foot, shall not escape, neither shall he that rideth the horse, save his life.

16 And he that is of a mighty courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Here renewed the house of Israel of ingratitude. 11 For the which God will punish them.

Here saith the Lord, that the Lord pronounceth against you, O children of Israel, even against the whole family which I brought up from the land of Egypt, saying,

2 You are only have I known of all the families of the earth: therefore will I visit you for all your iniquities.

3 Can two walk together except they be agreed?

4 Will a Lyon roare in the forest, when he hath no pray? or will a lions whelp cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no fowler is? or will he take up the snare from the earth, and have taken nothing at all?

6 Or shall a trumpet be blown in the city, & the people be not afraid? shall there be a euill in a city, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he reuealeth his secret to his seruants the Prophets.

8 The Lyon hath roared: who will not be afraid? the Lord God hath spoken, who can but prophesy?

9 Proclaime in the palaces at Aftod, and in the palaces in the land of Egypt, and say, Assembled your liues upon the mountains of Samaria: behold the great tumults in the mids thereof, and the opprell in the mids thereof.

10 For they know not to doe right, saith the Lord: they stole vp violence, and robbery in their palaces.

11 Therefore thus saith the Lord God, An adversary shall come euil round about the country, & shall bring downe thy life: thou shalt see, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed: and in Damascus as in a couch.

13 Heare, and testify in the house of Iakob, saith the Lord God, the God of hostes.

For their cruelty and oppression. 1 The fruit of their cruelty is that they appear by their great riches, which they have in their houses. 2 When the lion hath satiate his hunger, the shepherd findeth a ledge or a tippe of an eare, to shew that the sheepe haue bene worried, 3 Wherby they thought to haue had a sure hold, and to haue bene in safety.

1 Ye contemned my benefits, and abused my graces, and craftily went about to scape the mouths of my Prophets. 2 You haue worried me with your finnes, Isa. 5. 14. 3 None shall be delivered by any means.

1 I haue only chosen you to be more among all other people, and yet you haue forsaken me. 2 Henceby the Prophet signifieth that he freeth him out of himselfe, but at Gods guidance & moueth him, which is called the agreement betweene God and his Prophets.

3 Will God threaten by his Prophet, except there be some great occasion.

4 Can any thing come without Gods providence?

5 Shall his threatening come to naught?

6 Shall the Prophets threaten God, and force him to be the people vnto God?

7 Do any athering come without Gods appointment? Isa. 45. 7.

8 Gods reuelation is not with the liues as he doeth with the people: for he euen warneth them before of his plagues by his Prophets.

9 Because the people are murmured against the Prophets, he reueleth that Gods Spirit moued them to speake as they did.

10 He colleth the sheperds as the Philistines and Egyptians, to be the enemies of Gods iudgements against the Israelites for

14 Surely in the day that I shall visit the transgressions of Israel vpon him, I will also visit the altars of Beth-el, and the founes of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of youtie shall perishe, and the great houses shall be consumed, saith the Lord.

CHAP. IV.

Against the governors of Samaria.

HEare this word, yee ^a kings of Bathan that are in the mountaine of Samaria, which oppress the poore, and destroy the needie, and they say to their makers, ^b Bring, and let vs drinke.

2 The Lord God hath sworn by his holines, that los, the dayes shall come vpon you, that hee will take you away with ^c thornes, and your posterity with hih-bookes.

3 And ye shall goe out at the breaches every ^d home forward: and ye shall call your felues out of the palace, saith the Lord.

4 Come to ^e Beth-el, and transgresse: to Gilgal, and multiple transgression, and bring your sacrifices in the morning, and your tithes after three yeeres.

5 And offer a thanksgiving of oxen, publickly and proclaim the free offerings: for this is liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you ^f cleanness of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there ^g were yet three I monthes to the haruest, and I caused it to raine vpon another city: one piece was rained vpon, and the piece wherevpon it rained not, withered.

8 So two or three cities dwelt vnto one citie to drinke water, but they were ^h not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue finiten you with blasting and mildew: your great gardens and your vineyards, and your figtrees, and your oluetrees did the palmers worne denoure; yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the manner of Egypt: your young men haue I slaine with the sword, and haue taken away your horses: and I haue made the thinke of your tents to come vp vpon you to your nostrils, yet haue ye not returned vnto me, saith the Lord.

11 I haue overthrowen you, as God overthrowed Sodom and Gomorrah, and ye were as a ⁱ fir brand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I doe vnto thee, O Israel: because I will doe vnto thee, prepar to ^j meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the high places of the earth, the Lord God of hosties is his Name.

CHAP. V.

A lamentation for the captiues of Israel.

HEare ye this word, which I lift vp vnto you, euen a lamentation of the house of Israel.

2 The virginie Israel is fallen, and shall no more rise; this is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The city which went out by a troumpan, shall leaue ^k an hundred: and that which went forth by an hundred, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye ^l me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and do not to Beer-sheba: for Gilgal shall go into captivity, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, leaue hee breake our like here in the house of Ioseph, and denoure it, and there be none to quere it, in Beth-el.

7 They tume iudgement to wormewood, and leaue off righteoulines in the earth.

8 Hee ^m maketh Heleades, and Olion, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the lea, and pouerth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the defence against the mighty, and the destroyer shall come against the fortelle.

10 They haue hated him, which rebuked in the gate; and they abhorred him that speake th vpholdy.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleatun vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty sinnes: they esch the iudg, they take rewards, and they oppress the poore in the gate.

13 Therefore ⁿ the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill: that ye may liue; and the Lord God of hosties shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hosties will be mercifull vnto the remnant of Ioseph.

16 Therefore saith the Lord God of hosties, the Lord saith thus, Mourning shall be in all streets: and they shall say in all the high wayes, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourne, to mourne.

17 And in all the vines shall be lamentation: for I will plae through thee, saith the Lord.

18 Woe vnto you, that desire the day of the Lord: what haue you to doe with it? the day of the Lord is darkenesse and not light.

19 As if a man did flee from a Lyon, and a beare met him: or went into the house, and leant his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkenesse, and not light, euen darkenesse and no light in it?

21 There and abhorre you your fast dayes, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy violas).

24 And let iudgement runne downe as ^o waters, and righteoulines as a mighty river.

25 Haue ye offered vnto me sacrifices and offerings in the wilderness foure yeeres, O house of Israel.

^b Meaning that the tenth part of the old family be leaues.

^c In these places they dwelt, being new cities, and also some remnant of the house of Israel, therefore he saith that they shall not faile them, that is, hee will not destroy them, and hee will not requite their executione, and hee will not requite their power of God, Ieh. 9.

^d They have the Prophets which reprove them in the open assemblies. ^e Ye take both his money and his food, where with he should liue.

^f God will so plague them that they shall not suffer the goodly creature, their mouths will admonish them of their faults.

^g So that all degrees shall haue matters of lamentation for the great plague. ^h Thus he speaketh, because hee would aduise by examples that they were content to be Gods iudgements, and not to be angry, whereas the goodly men be and heare, Ier. 39.

ⁱ Because ye haue cut off a true service, and remane obtinate in your vice, Ier. 1. 11. ^j Ier. 6. 10.

^k Do your duty to God, and to your neighbour, and so ye shall liue. ^l If ye flow your abundant affections according to Gods word.

^a Thus be called the princes and governors, which being overruled with the great abundance of God brethren, forgot God, and therefore be called them by the name of beasts and not of men.

^b They encourage such as haue authority to reuolt the people to pouerth them, so that they may haue profit by it.

^c He alludeth to filters, which catch fish by hookes and snares.

^d He speaketh in contempt of them which referred to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.

^e Read Deut. 14. 25. ^f As Leuit. 7. 13.

^g You once delight in these outward ceremonies, and haue none other respect.

^h That is, lacke of bread and meat.

ⁱ I layed the raine in the fruit of the earth, which were destroyed with drought, and yet you would not consider it to be mine to me by repentance.

^j They could not fast a year enough, where they had heard say it had rained.

^k As I plagued the Egyptians, Exod. 9. 10.

^l You were almost all consumed, and a few of you wonderfully preferred, Ier. 24. 16.

^m Turne to him by repentance.

ⁿ He so calleth them, because they are hoisted of their felues, or because they were giuen to war with, and daunted.

n That idole which you esteemed as your king, and carried about as you did Chub, in which images you thought that there was a certain deity.

26 But you have burne a Siccuth your king, and Chub your images, and the flarre of your gods, which you made to your felices.

27 Therefore will I cause you to go into captiuitie beyond Damafcus, faith the Lord, whose Name is the God of hoaths.

CHAP. VI.

Against the princes of Israel living in pleasure.

W O to them that are at ease in Zion, and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the boules of Israel came to them.

2 Goe you vnto Calneh, and see; and from thence goe you to Hamath the great: then goe downe to Gath of the Philistines: be c they better then these kingdoms: or the border of their land greater then your border,

3 Yee that put farre away the euill day, and approach to the feate of iniquity?

4 They lie vpon beds of yuorie, and stretch themselves vpon their beds, and eate the lambes of the flocke, and the calves out of the stall.

5 They sing to the found of the viole: they inuent to themselves instruments of musick like Dauid.

6 They drinke wine in bowles, and annoint themselves with the chiefe oymntes, but no man is forie for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and s the sorow of them that stretched themselves, is at hand.

8 O The Lord God hath sworn by himselfe, faith the Lord God of hoaths, I abhorre the excellencie of Iakob, and hate his palaces: therefore will I deliuer vp the ciue with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle shall take him vp and burne him, to cary out the bones out of the house, and shall say vnto him, that is by the sides of the house, Is there yet any with thee? And hee shall say, None. Then shall he say, Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefis.

12 Shall hoies r runne vpon the rocketor will one plowe there with oxen? for yee haue turned iudgement into gall, and the fruit of righteousness into wormewood.

13 Yee reioyce in a thing of nought: yee say, Haue not we gotten vs p homes by our owne strength?

14 But behold, I will raise vp against you a nation, O boule of Israel, faith the Lord God of hoaths: and they shall afflict you from the entering in of Hamath vnto the riuier of the wilderness.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah, 22 His craftie counsell.

THIS hath the Lord God shewed vnto mee, and behold, hee formed a grasshoppr in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth after the Kings mowing.

2 And when they had made an end of eating the grade of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iakob; for he is small.

3 So the Lord repented for this. It shall not be, faith the Lord.

4 Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire, and it deuoured the great deepe, and did eate vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iakob; for he is small.

6 So the Lord repented for this. This also shall not be, faith the Lord God.

7 Thus againe he shewed me, and behold, the Lord stood vpon a wall made by line: with a line in his hand.

8 And the Lord said vnto mee, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will put a line in the middes of my people Israel, and will passe by them no more.

9 And the high places of Izhak shall be desolate, and the temples of Israel shall be destroyed; and I will life against the house of Ieroboam with the sword.

10 If I Then Amaziah the Priest of Beth-el sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also Amaziah said vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eat thy bread, and prophetic the king.

13 But prophetic no more at Beth-el, for it is the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no Prophet, neither was I a Prophets sonne, but I was an herdman, and a gatherer of wilde hgs.

15 And the Lordooke mee as I followed the flocke, and the Lord said vnto me, Goe prophetic vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophetic not against Israel, and speake nothing against the house of Izhak.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the ciue, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be deuied by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie forth of his land.

as this day he doeth as that persecute the ministe of his Gospel.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth.

11 The famine of the word of God. T Hus hath the Lord God shewed vnto mee, and behold, a basket of sommer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of sommer fruit. Then said the Lord vnto mee, The end is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, faith the Lord God: many dead bodies

a To deuoure the land: and hee alledeth to the inuading of the enemies.

b After the people like commandement for mowing was given: or as some reade, when the kings there were floure.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubbornesse of this people.

e Signifying that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

f That is, when Amos had prophetic that the king should be destroyed for the wicked Priest more for haue beene to

g Prophet, then for loue toward the king, thought this accusation sufficient to condemn him, whereas none other could take place.

h When this instrument of Sargan was not able to compass his purpose by the king, hee stayed by another practise, that was, to feare the king.

i That is, he might depart, and not reprove their idolatry these openly, and so binde his profit.

k Thus he sheweth by his extraordinary vision, that God had giuen him a charge, which he must needs secure.

l Thus God vied to approve the authority of his Prophet, by his plagues and iudgements against them, which were malicious enemies, Jer. 28. 12, and 29. 21. 22.

m Which signified the ripenice of their finnes, and the readinesse of Gods iudgements.

b. There shall be none left to mourn for them, c. By staying the sale of food, and necessaries things which you have gotten into your own hands, and to cause the poore to spend quickly that little that they have, and at length for necessity to become your slaves.

d. When the dearth was once some they were so greedy of gain, that they thought the holy day to be an hindrance vnto them.

e. That is, the measure small, and the price great.

f. That is, the inhabitants of the land shall be drowned, as Nilus downeth many when it overfloweth.

g. In the midst of their prosperity, I will feed great affliction.

h. Whereby he sheweth that they shall not only perish in body, but also in soule for lacke of Gods word, which is the food thereof.

i. For the idolaters did vie to worship by their idoles, which here be called their fume, as be Papists yet doe by theirs.

h. That is, the common manner of worshipping, and the service or religion these vied.

bodies shall be in every place: they shall cast them forth with silence.

4 Hearc this, O yee that swallow vp the poore, that yee may make the needy of the land to faile,

5 Saying, When will the new moneth be gone, that we may sell come? and the Sabbath, that we may feed forth wheat, and make the Ephraim small and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for filer, and the needy for shooes: yea, and sell the refuse of the wheat.

7 The Lord hath sworn by the excellencie of Iakob, Surely, I will neuer forget any of their works,

8 Shall not the land tremble for this, and euerie one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and drowned, as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the Sonne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your seafarres into mourning: and all your longes into lamentation: and I will bring sackcloth vpon all loynes, and baldnes vpon euerie head: and I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East they runne to and fro to seeke the word of the Lord, and shall finde it.

13 In that day shall the faire virgins and the young men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, liueth, and the manner of Beerseba liueth, euen they shall fall, and neuer rise vp againe.

CHAP. IX.

Threatnings against the Temple, a. And against Israel.
11 The relieving of the Church.

I saw the Lord standing vpon the Altar, and he said, Smite the liord of the doore, that the posts may shake; and cut them in pieces, euen the heads of them all; and I will slay the laik of them with the sword: he that heeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will ferme eyes vpon them for euill, and not for good.

5 And the Lord God of hostis shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, and hath laide the foundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians? vnto me, O children of Israel, saith the Lord? have not I brought vp Israel out of the land of Egypt? and the Philistines from Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the fulling kingdom, and I will destroy it cleane out of the earth. Neuertheless I will vterly destroy the boule of Iakob, I saith the Lord.

9 For loe, I will command and I will sift the house of Israel among all nations, like as corn is sified in a sieve: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the Tabernacle of David, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it, as in the dayes of old.

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that toweth feed: and the mountaine shall drop sweet wine, and all the hills shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land which I haue given them, saith the Lord thy God.

c. He sheweth that God will declare his miserie euen vnto them in all places, and that his elements and creatures shall be conuerted to delectation.

d. He declareth the wonderful power of God, by the making of the braues and elements, that is, a new world to man to escape his vntowardnes.

e. And I more bound you then to the Ethiopians, or to Aram, or to Kir.

f. Ye haue I brought vnto you greater breache.

g. Reader let 47. 48. g. Though be denieth the religious multitude, yet he will euen restore the remnant his Church to call vpon his Name.

h. Meaning, that none out of the world shall be permitted to worship.

i. I will send the Mefiah promised, and restore by him the spiritual Israel.

Acts. 1. 16. k. Meaning, that the very enemies as were the Edomites and others, should be conuerted.

l. With the lewes in one fouretie, and by whereof Christ should be the head.

m. Signifying, that there shall be great worke of all things, so that when one kinde of fruite is ripe, another should follow, and euerie one in course.

Leuit. 26. 12. n. Reader let 13. 14.

o. The accomplishment thereof is vnto Christ.

p. As hee they are planted in one Church, out of the which hee can neuer be pulled.

q. After they are once gathered therein.

O B A D I A H.

THE ARGUMENT.

The Idumeans, which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iakob, and therefore did not only vex them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now at their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much as God had now determined to destroy their adversaries, which did so fore vex them, and to send them such as should deliuer them, and set up the kingdom of Messiah, which he had promised.



a God both certainly revealed to his Prophets that he would raise up the heathen to destroy the Edomites, whereof the manner is now published, Job 40.14.

b Thus the heathen encourage themselves to rise up against Edom.

c Which despised all others in respect of his selfe, and yet art but an handful in comparison of others, and art thus up among the hills as separate from the rest of the world.

d God will so destroy them that he will leave none, as though there were any when they come, like but all they have enough, and they that gather grapes, ever leave some behind them, Jer. 49.9.

e They in whom thou diddest trust for to have help and friendship of them, shall be thine enemies and destroy thee.

f That is thy familiar friends and guests have by secret practices destroyed thee.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church,

whom he now comforteth by punishing their enemies.

h When Nebuchadnezzar came against Jerusalem, thou joydest with him, & hadst part of the spoils, and so diddest rejoyce when my people, that is, thy brother were afflicted,

whereas thou shouldst have pined and helped thy brother.

He vision of Obadiah. Thus saith the Lord God against Edom, We have heard a rumor from the Lord, and an ambassador is sent among the heathen: aife, and blest vs isle vp against her to battell.

2 Beholde, I have made thee small among the heathen: thou art utterly despised.

3 The pride of thine heart hath deceived thee: thou that dwellest in the cliffs of the rocks, whose habitation is high, that faith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and make thy nest among the flames, thence will I bring thee down, saith the Lord.

5 Come theeues to thee or robbers by night: how wast thou brought to silence? would they not have stolen till they had enough? if the grape gatherers came to thee, would they not leave some grapes?

6 How are the things of Esau sought up, and his treasures searched?

7 All the men of thy confidence have drunken thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed against thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him.

8 Shall not I in that day, saith the Lord, even destroy the wisemen out of Edom, and understanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because every one of the mount of Esau shall be cut off by slaughter.

10 For thy cruelty against thy brother Iacob, flame shall cover thee, and thou shalt be cut off for ever.

11 When thou stoodest on the other side, in the day that the strangers carried away his substance, and strangers entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have beheld the day of thy brother, in the day that hee was made a stranger, neither shouldst thou have rejoyced over the children of Iudah, in the day of their destruction: thou shouldst not have spoken proudly in the day of affliction.

13 Thou shouldst not have entered into the gate of my people in the day of their destruction, neither shouldst thou have once looked on their affliction in the day of their destruction, nor have laid hands on their substance in the day of their destruction.

14 Neither shouldst thou have stood in the crosse ways to cut off them, that should escape, neither shouldst thou have shut up the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, upon all the heathen: as men halt down, it shall be done to thee: thy reward shall returne upon thine head.

16 For as yet I have drunk upon mine holy Mountain, so shall all the heathen drinke continually: yea, they shall drinke and swallow up, and they shall be as though they had not bene.

17 But upon mount Zion it shall be deliverance, and it shall be holy, and the house of Iacob shall possess their possessions.

18 And the house of Iacob shall be as a fire, and the house of Joseph a flame, and the house of Esau as stubble, and they shall kinde in them and devour them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possess the South side of the mount of Esau, and the plaine of the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall have Gilead.

20 And the captivites of this host of the children of Israel, which were among the Canaanites, shall possess unto Zarephath, and the captivite of Jerusalem, which is in Sepharad, shall possess the cities of the South.

21 And they that shall save, shall come up to mount Zion to rule the mount of Esau, and the kingdom shall be the Lords.

der Messiah, whom the Prophet calleth here, the Lord and King of Iudah and of Jerusalem.

i When the Lord destroyed them of their former dignity, and gave them to be carried into captivity.

k When he will summe up all the heathen, and send them to destroy thee.

l That is, rejoyced and triumphed.

m The Edomites shall be utterly destroyed, and yet in despite of all the enemies he will restore his Church and restore it.

n God attributeth this power, to consume his enemies, to his Church, which power is originally proper to himselfe, as Isa. 40.

o He describeth how the Church shall be enlarged and have great profits, but this chiefly is accomplished under Christ, when as the faithful are made brethren and lords of a living by him which is their life.

p By the Canaanites, hee severeth neere the Dutchmen, and by Zarephath, France, and by Sepharad, Spain.

q Meaning that God will raise up in his Church such as shall rule and govern for the defence of the same, and destruction of his enemies.

r That is, the Lord and King of Iudah and of Jerusalem.

s That is, the Lord and King of Iudah and of Jerusalem.

I O N A H.

THE ARGUMENT.

When Iona had long prophesied in Israel and had little profited, God gave him express charge to go and denounce his judgements against Nineveh, the chiefe cities of the Assyrians, because hee had appointed, that they which were of the heathen, should convert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had provoked Gods wrath, which for the space of so many years, had not converted unto the Lord, for so many Prophets and so diligent preaching. He prophesied unto Iona, and Ieroboam, as 2. King. 14.25.

CHAP. I.

3 Iona fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

He word of the Lord came a also unto Iona the sonne of Amittai, saying,

2 Arise, and goe to Nineveh, that a great citie, and drie against

b For seeing the great oblation of the Israelites, he sent his Prophet to the Gentiles, that in thy shipwrecke thou representest, or at least make them inexcusable: for Nineveh was the chiefe citie of the Assyrians. For as many years, it continued in sin, about eight and threescore years, and had a thousand and five hundred towers, and at the time there were an hundredth and twentieth thousand children therein, Chap. 9.14.

it: for their wickedness is come up before me.

3 But Iona rose up to flee into Tarshish, from the presence of the Lord, and went down to Tapho: and he found a shippe going to Tarshish, he paid the fare thereof, and went downe into it, that hee might goe with them unto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great wind into

d whereby he declared his wrath, that he would not promptly follow the Lord, calling but gave place to his owne

e That is, hee was cast downe into the sea.

f That is, hee was cast downe into the sea.

the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast the wares that were in the ship, unto the sea, to lighten it of them: but Jonah was gone downe into the sides of the ship, and he lay downe, and was fast asleep.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O deeper? Art thou call vpon thy God, if so be that God will: inke vpon vs, that we perish not.

7 And they call every one to his fellow, Come, and let vs cast lots, that we may know for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Iohah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? and whence comest thou? which is thy country? and of what people art thou?

9 And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceeding afraid, and said vnto him, Why hast thou done this? (for we men knewe that he fled from the presence of the Lord, because he had told them.)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was troublous.)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuerthelesse the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it is pleased thee.

15 So they tocke vp Iohah, and cast him into the sea, and he ascended from her raging.

16 Then the men feared the Lord exceedingly, and offered sacrifice vnto the Lord, and made vows.

17 Now the Lord had prepared a great fish to swallow vp Iohah: and Iohah was in the belly of the fish three dayes and three nights.

CHAP. II.

1 Iohah is in the fishes belly. 2 His prayer. 3 He is delivered.

Then Iohah prayed vnto the Lord his God out of the fishes belly,

2 And said, I cried in mine affliction vnto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice.

3 For thou hast cast me into the bottoime in the midst of the sea, and the floods compassed me about: all thy furies, and all thy waies paind ouer me.

4 Then I said, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head,

6 And Gods iudgements for the same: but yet in the end faith gate the victory,

6 I went downe to the bottoime of the mountaines: the earth with her haire was about mee for euer, yet thou thoughtest vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercy.

9 But I will sacrifice vnto thee with the voice of thanksgiving, and will pay that thou hast vowed: saluation is of the Lord.

10 And the Lord Ispoke vnto the fish, and it cast out Iohah vpon the dry land.

CHAP. III.

1 Iohah is sent againe to Nineueh. 2 The repentance of the King of Nineueh.

A Nd the word of the Lord came vnto Iohah the second time, saying,

2 Arise, go vnto Nineueh that great city, and preach vnto it: the preaching which I bid thee.

3 So Iohah arose, and went to Nineueh according to the word of the Lord: now Nineueh was a great and excellent city of three daies iourney.

4 And Iohah began to enter into the city a daies iourney, and he cryed, and said, Yet fourty daies, and Nineueh shall be overthrowen.

5 So the people of Nineueh beleued God, & proclaimed a fast, and put on sackcloth, from the greatest of them, euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and he laid his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed, and said thus, O Nineueh, (by the counsell of the King and his nobles) saying, Let neither man, nor beast, bulke, nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, and cry mightily vnto God: yea, let every man turne from his euill way, and from the wickednesse that is in their hands.

9 e Who can tell if his wrath will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their works that they turned from their euill waies: and God repented of the euill that he had said that he would doe vnto them, and he did it not.

did proceede of faith, which God had planned by the ministry of his Prophets, 1 Reade Ierem 18, 3.

CHAP. IIII.

The great goodness of God toward his creatures.

Therefore it displeased Iohah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I reuerented it to thee vnto Babilon: for I knew, that thou wast a gracious God, and mercifull, slow to anger, and of great kindness, and repentest thee of the euill.

3 Therefore now, O Lord, take I beseech thee, my life from me: for it is better for me to dye then to liue.

4 Therefore now, O Lord, take I beseech thee, my life from me: for it is better for me to dye then to liue.

footh to denounce his iudgements in waies;

4 Thea

4 Thou hast deliuered me from the belly of the fish, and all these dangers, as it were saving me from death to life. e They that depend vpon any thing but on God alone, f They refuse their owne felicity, and that of others, which they should receiue of Gods

1 This is great declaration of Gods mercy, that he reuerendeth him againe, and feareth him forth as his Father.

2 Which is to be feared for great liberality.

3 Reade Chap. 1, 2. e He went forth one day in the city, and preached, and to be continued till the city was destroyed.

4 Not declared that he was a Prophet sent to them from God to denounce his iudgements against them.

5 Not declared that he was a Prophet sent to them from God to denounce his iudgements against them.

6 He willid that the men should earnestly call vnto God for mercy.

7 For partly by the reasoning of the Prophet, and partly by the motion of his owne conscience, he desired a better God would flow mercy.

8 That is, the fruits of their repentance, which

9 Because hereby he should be taken as a false prophet, and to the Name of God, which he preached should be

10 Reade Chap. 1, 2. e Thus he prayed of griefe, fearing that Gods Name by this forsake him might be blasphemed, as though he sought his Prophe

11 Shall I suffice the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof are full of cruelty, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in fmiting thee, and in making thee desolate, because of thy finnes.

14 Thou shalt eate and not be satisfied, and thy casting downe shall be in the middes of thee, and thou shalt take hold, but shalt not deliuer, and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sow, but thou shalt not reape: Thou shalt treade the olives, but thou shalt not anoynt thee with oyle, and make sweet wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, and all the manner of the house of Ahab, and ye walke in their counsels, that I should make thee walke: and the inhabitants thereof an hissing: therefore yee shall beare the reproch of my people.

as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly. Luke. 4. 47.

CHAP. VII.

1 A complaint for the small number of the righteous. 2 The wickedness of these times. 3 The prosperitie of the Church. 4 We are mee, for I am as the summer gathring, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruitis.

2 The good man is perished out of the earth, and there is none righteous among men: b they all lie in wait for blood: euery man hunteth his brother with a net.

3 To make god for the euill of their hands, the prince asked, and the iudge iudgeth for a reward: therefore they get as man he spiereth out the corruption of his soule: for they wrap it vp.

4 The cell of their trust is abysme, and the most righteous of them, as a harper, when a thorne hedge: the day of thy watch, and thy visitation cometh; then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor; keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the stone will teile the false, the daughter will teile vp against her mother, the daughter in law against her mother in law, and a mans enemies are the euen of his owne house.

7 Therefore I will looke vnto the Lord: and confite with one consent to God. e They are of most estimation and are counted most honour among them, as bartholmes and biers to piers. f Meaning of the Prophets and gouernours. g The Pro. bet. with that the only iusticiars for the godly in desolate euils, is to see vnto God for succour.

I will waite for God my Saviour: my God will heare me.

8 Reioyce not against mee, o mine enemies: though I fall, I shall arise: when I shall sit in darkness, the Lord shall bring a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: when hee will bring mee forth to the light, and I shall see his righteousnesse.

10 Then shew that is mine enemy, shall looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? Mine eyes shall beholde him: now shall he be troden downe as the myre of the streets.

11 This is the day that thy walke shall be built: this day shall thine farr away be the decree.

12 In this day also they shall come vnto thee from Ashtur, and from the strong cities, and from the strong holdes euen vnto the riuier, and from Sea to Sea, and from mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that dwell therein, and for the fruits of their inventions.

14 Feed thy people with thy rod, the flocke of mine heritage (which dwell solitarie in the wood) as in the milke of Carmel: let them feed in Baithan and Gilead, as in old time.

15 According to the dayes of thy comming out of the land of Egypt, will I shew vnto him marvellous things.

16 The nations shall see, and be confounded for all their power: they shall play their hand vpon their mouth: their eares shall be deafe.

17 They shall like the dust like a serpent: they shall moue out of their holes like worms: they shall be afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and putteth by the transgression of the remnant of his heritage? Hee retaineth not his wrath for euer, because mercie pleadeth him.

19 He will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all their finnes into the bottom of the sea.

20 Thou wilt performe thy promise to Iakob, and mercy to Abraham, as thou hast twome vt to our fathers in old time.

as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly. Luke. 4. 47.

N A H V M.

THE ARGUMENT.

As they of Ninueh shewed themselves prompt & ready to receive the word of God, at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and provoked Gods iudgement against them, in afflicting his people. Therefore their citie Ninueh was destroyed, and Merach-baladan king of Babel (or as some thinke Nebuchad-nezzar) enjoyed the empire of the Assyrians. But because God hath a continuall care of his Church, hee stirreth up his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasse his sonne, as the Iewes write.

CHAP.

CHAP. I.
Of the destruction of the Assyrians, and of the deliverance of Israel.



HE ^aburden of Nineveh. ^bThe booke of the vision of Nahum the ^cEkklesiast.

² God is ^d jealous, and the Lord reuengeth: the Lord reuengeth: euen the Lord ^e of anger, the Lord will take vengeance on a lecheraries, and he reuengeth ^fwrath for his enemies.

³ The Lord is slow to anger, but he is great in power, and will not surely cleare the wicked: the Lord ^hhath his way in the wide world, and in the thorne, and the cloudes are the dust of his feete.

⁴ He rebuketh the sea, and drieth it, and hee drieth vp all the riuers: Babylon is watted, and Carmel, and the floure of Lebanon is wasted.

⁵ The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

⁶ Who can stand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powered out like fire, and the rockes are broken by hit.

⁷ The Lord is good ^h and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

⁸ But passing over as with a flood, he will utterly destroy the place thereof, and da keneth shall put to his enemies.

⁹ What doe yee imagine against the Lord? he will make an yter destruction: affliction shall not rise vpon the second time.

¹⁰ For he shall come as vnto thornes folden one in another, and as vnto drunkards in their drunkennes: they shall be deuoured as stubble fully dried.

¹¹ There commeth one out of thee that imagineth euill against the Lord, ^h euen a wicked counsellor.

¹² Thus sayth the Lord, Though they be quiet, and also many, yet thus shall they be cut off: when hee shall passe by: though I haue afflicted thee, I willa flit thee no more.

¹³ For now I will brake his yoke from thee, and I will burst thy bonds in sunder.

¹⁴ And the Lord hath giuen a commandment concerning thee, that no more of thy name be ^h down: out of the house of thy gods will I cut off the grauen, and the molten image: I will make it thy gaile for thee, for thou art vile.

¹⁵ Behold vpon the mountaines the feete of him that declarer, and publisheth peace: O Iudah, keep thy solemn feasts, performe thy vowes, for the wicked shall no more passe through thee: he is vnterly cut off.

THE destroyer is come before thy face: keep the munition: looke to the way: make thy loynes strong: increase thy strength mightily.

² For the Lord ^h turned away the glory of Iakob, as the glory of Israel: for the emptiers haue emptied them out, and ^h marred their vine branches.

³ The shield of his mightie men is made red, ^h the valiant men are in feuket: the charres shall be as in the fire and flames in the day of his preparation, and the three trees shall tremble.

⁴ The charres shall rege in the treeets: they shall runne to and fro in the high wayes: they shall feeme like lampes: they shall shoot like the lighting.

⁵ Hee shall remember his strong men: they shall stumble as they goe: they shall make baite to the walles thereof, and the defence shall be prepared.

⁶ The gates of the riuier shall be opened, and the palace shall melt.

⁷ And Hozab the ^h Queene shall be led away captive, and her maides shall lead her as with the voyce of dones, limping vpon their breasts.

⁸ But Nineveh is ^h of old like a pool of water: yet they shall flie away, stand, stand, shall they cry: but none shall looke backe.

⁹ Spoyle ye the filer, spoyle the golde: for there is none end of the flore and glory of all the pleasant vessels.

¹⁰ Shee is emptye and voided and wite, and the heart melteth, and the knees thin together, and sorrow is in all loines, and the faces of them all gather blackeneth.

¹¹ Where is the dwelling of the lions, and the pasture of the lions whelpes: where the lion and the lyoness waked, and the lions whelps, and none made them afraid.

¹² The lion did teare in pieces enough for his whelps, and worried for his lyoness, and filled his holes with pray, and his denues with spoyls.

¹³ Behold, I come vnto thee, flit the Lord of hosts, and I will burne her charres in the smoke, and the sword shall deuoure the yong lions, and I will cut off thy spoyles from the earth, and the voyce of thy messengers shall no more be heard.

¹⁴ I that is, Nineveh, and the men there of shall be after this sort: ^a Reade ioh. 2. 6. I Meaning Nineveh, whose inhabitants were cruell like the Lions, and giuen to all opprobrium, and feared no violence: I am come to punish for their wickedness, and children. In this, I asseigne as my wrath beginneth to kindle. ^b Signifying the beards, which were accustomed to proclame warre. Some seale, of thy game teeth wherewith Nineveh was wont to builde the bones of the poore.

CHAP. III.

¹ Of the fall of Nineveh. ² No power can escape the hand of God.

BLOODY city, it is all full of lyes and robbery: as the play departeth not.

² The noyse of a whip, and the noyse of the mooring of the wheelles, and the beating of the horses, in the leaping of the charers.

³ The horsemen fish vp both the bright sword, and the glittering speare, and a multitude is flaine, and the dead bodies are many: there is none end of their corpes: they stumbe vpon their coples,

⁴ Because of the multitude of the fornications of the harlot that is beautiful, and is a mistress of witchcraft, and fliteth people through:

^a That is, Nebuchadnezzar is in a readinesse to destroy the Assyrians, and the Phoenicians, and the Syrians, and the Egyptians, which were prepared to resist him.

^b Strong God: hath punished his owne people Iudah and Israel, who will now punish the enemies of y whom he scourged them, reade ioh. 2. 6.

^c Signifying, that the Malices were utterly destroyed. ^d Born to teare the enemy, and also that they themselves should not to loose eite blood one of another to discourage them.

^e Meaning, their fearers should like and trust together. ^f Then the Assyrians shall feele by all meases to gather their power, but all things shall fade then.

^g The Assyrians will flatter themselves and say, that Nineveh is so valiant that it can neuer perill, and it is a silly dole, vaine words, they that walke on the banks cannot touch: but they shall be scattered, and shall not looke backe though men would kill them.

^h God commeth to the enemies to spoyle Nineveh, and punisheth them in their riches and treasures.

ⁱ That is, Nineveh, and the men there of shall be after this sort: ^a Reade ioh. 2. 6. I Meaning Nineveh, whose inhabitants were cruell like the Lions, and giuen to all opprobrium, and feared no violence: I am come to punish for their wickedness, and children. In this, I asseigne as my wrath beginneth to kindle.

^b Signifying the beards, which were accustomed to proclame warre. Some seale, of thy game teeth wherewith Nineveh was wont to builde the bones of the poore.

^c I neuer cease to spoyle and robbe. ^d Hee flourisheth how the Chaldees shall hate, and how courageous their horses shall be in braying the ground when they come against the Assyrians.

^e Hee compareth Nineveh to an harlot, which by her beauty and subtiltie enuoyed many men: and thus their destruction.

CHAP. II.

Here describes the victories of the Chaldeans against the Assyrians.

^a Reade ioh. 2. 6. ^b The vision of Nineveh which God commanded Nahum to write concerning the Ninevites. ^c That is, borne in a poore village, and the city of Sin. ^d Meaning of his good. ^e With his he is as easy for a man, but his anger is as a rage toward the reprobate, enough for a much defense. ^f Though the wicked would make Gods mercy an occasion to sinne, but the Prophecy will not be so concluder his force and justice. ^g If all creatures be bad: Gods commendation, and none is able to stand before his wrath, shall make flatter himselfe, and flatter by any means to escape, when hee proclaime his God to anger? ^h Hee that the faultfull should be discouraged by being the power of God, hee that them that are in their appetites vnto them and that hee care over them. ⁱ Signifying, that God will utterly destroy Nineveh, and the Assyrians, in such sort as they shall be in perpetuall destruction, and neuer recover their strength againe. ^j Hee that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would destroy them at once, that he should need to returne the second time. ^k Though the Assyrians think themselves sure, that they picke on all sides, yet the Lord will sit on them, and as dust on men are notable to stand against any force, so they shall be nothing able to resist him. ^l Which may be understood either of Sennacherib, or of the whole body of the people of Nineveh. ^m Though they think themselves in all safety, and of greatest strength, yet when God shall passe by, hee will destroy them, encompassing he comforted his Church, and promised he would destroy them, and of punishing them by the Assyrians. ⁿ Meant ^o Sennacherib, who should haue no more children, but hee flaine in the bowels of gods, a King 19. 36. 37. ^p Iha 25. 7. Rom. 10. 15. ^q Which peace the leues should enjoy by the death of Sennacherib.

her whoredome; and the nations through her witchcrafts.

5 Behold, I come vpon thee, saith the Lord of hostes, and will discover thy skirts vpon my face, and will shew the nations thy filthinesse, and the Kingdome thy shame.

6 And I will cast filth vpon thee, and make thee vile, and will set thee as a gazing stocke.

7 And it shall come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who will haue pity vpon her? where shall I seeke comforters for thee?

8 Art thou better than No, a which was full of people? that lay in the rivers, and had the waters round about it? whose ditch was the sea, and her wall was iron the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was shee carried away, and went into captiuitie: her yong children also were dashed in pieces at the head of all the streets: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seeke help because of the enemy.

12 All thy strong cities shall be like figtrees with

the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, and the fire shall deuoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the mortar: make strong bricke.

15 There shall the first deuoure thee: the second shall cut thee off: it shall eate thee vp like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied thy marchants about the flares of heauen: the locusts spoileth and flyeth away.

17 Thy princes are as the grasshoppers, and thy captiues as the great grasshoppers which remaine in the hedge in the cold day; but when the sunne ariseth, they flee away, & their place is not knowne where they are.

18 Thy shepherds do sleepe, O king of Assur: thy strong men lye downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous: all that heare the bruite of thee, shall clappe the hands ouer thee: for vpon whom hath not thy malice passed continually?

Signifying, that Gods vengeance should fully destroy the Assyrians, as these verses import, which raise a change of weather.

Thy princes and counteliers.

Meaning, that it was no people, to whom the Assyrians had not done hurt.

H A B A K K U K.

THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, who endure all kinde of affliction and crueltie; and yet can see none end. Therefore hee hath this reuelation shewed him of vick, that the Caldeans should come and take them away captiues, so that they could looke for none end of their trouble: as yet, because of their stubbornnesse and rebellion against the Lord. And least the godly should despair, seeing this horrible confusion, hee comforteth them by this, that God will punish the Caldeans their enemies, when their pride and cruelty shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a people of prayer, to whom they should comfort themselves.

CHAP. I.

A Complaint against the wicked that persecute the iust.



Hearken, which Habakkuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not heare? euen cry out vnto thee for violence, and thou wilt not hepe!

3 Why dost thou shew me iniquitie, and cause me to behold sorow? for spoyling and violence are before me: and there are that raise vp strife and contention.

4 Therefore the Law is dissolved, and iudgement doth neuer go forth: for the wicked doeth without compassiōe about the righteous, therefore wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, and marueile: for I will worke a worke in your dayes: & yee will not beleue it, though it be told you.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the breadth of the land to possesse the dwelling places that are not theirs.

7 They are terrible & fearefull: their iudgment, and their dignitie shall proceed of themselves,

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the evening: and their horsemen are many, and their horsemen shall come from faire: they shall flee as the eagle hasting to reate.

9 They come all to spoyle: for their faces shall be as East winde, and they shall gather the captiuitie as the land.

10 And they shall mocke the Kings, and the princes shall as a scorne vnto them: they shall deride euerie strong hold: for they shall gather a dust, and take it.

11 Then shall they take a courage, and transgresse & doe wickedly, impiuing this their power vnto their god.

12 Art not thou of old, O Lord my God, mine holy One? we shall not die: O Lord, thou hast ordained them for iudgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euill: thou canst not be old wickednesse. wherefore dost thou take vpon the traitors, and beholdst thy tongue, when the wicked denoureth the man, that is more righteous then he?

14 And maket men as the filbes of the sea, and as the creeping things, that haue no ruler ouer them?

15 They hath appointed, and so that the sinners required such a curse, that the good denoureth the filth, and the Caldeans destroy all the world.

For the Jews mist feared this word, because it destroyed their King.

They shall be many in number.

They shall cast a shout against it.

The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall, while this victory, and become proud and insolent attributing the praise to their idols.

He affirmeth the truth of Gods protection, saying that the enemies can do no more then God.

I So that

15 They

Meaning, Alexandria, which was to league with many nations, and yet was now destroyed.

Or, thine,

The Prophet complaineth vnto God, and bewaileth that among the fewes it is felt more equitie and brotherly love: but in heathen hereof reigneth cruelty, theft, contention and strife.

To suppose him if any should show himself zealous of Gods cause.

Because the iudges which should relieve this people, are as wilful as the sea.

As in times past you would not beleue Gods word,

so shall ye now not beleue the strange plagues which are at hand. They shall see that they are in this case, and none shall haue answere out of them to counsell them.

17 They take vp all with the angle: they catch it in their net, and gather it in their yanne, whereof they reioyce and are glai.

16 Therefore they sacrifice vnto their m net, and burne incense vnto their yanne, because by their portion it is fat, and their meat plenteous.
17 Shall they therefore brech out their net, and not spare continually to slay ^a the nations?

CHAP. II.

^a A vision. ^b A sinne pride, conceit, selfe, drunkenness, and idleness.

^c Will stand vpon my watch, and set mee vpon the towre, and will looke and see what he would say vnto mee, and what I shall answer to him that rebuketh mee.

2 And the Lord answered me, and sayd, Write the vision, and make it plaine vpon tables, that he may tunc ^b it and readeth it.

3 For the vision is yet for an appointed time, but for the ^c last it shall speake, and not lie: though it tary, waite: for it shall surely come, and shall not flay.

4 Beholde, ^d hee that lifteth vp himselfe, his mind is not vpright in him, but the iust shall liue by his faith.

5 Yea, indeede the proud man is ^e as hee that transeggeeth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapech vnto him all people.

6 Shall not all these take vnto a parable againt him, and a taunting proverb againt him, and say, Ho, hee that increaseth that which is not his? how long? and hee that laboureth himselfe with thicke clay?

7 Shall s hee not rise vp suddenly, that shall bite thee? and awake, that shall bite thee? and thou shalt be their prey?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoyلة thee, because of mens blood, and for the wrong ^f done in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that counteth an euill countenewesse to his house, that he may let his nest on high, to escape from the power of euill.

10 Thou ^g halt consulted thine house to thine owne house, by destroying many people, and hast sinned againt thine owne house.

11 For the stone shall cry out of the wall, and the beame out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a city by iniquitie.

13 Behold, it is not of the ^h Lord of hostes, that the people shall labour in the very fire? the people shall euen weare themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighⁱbour to drinke; thou ioyest thine heart, &c. and maketh him

drunken also, that thou mayest see their priorities.

16 Thou art filled with shame: for glory; drinke thou also, and be made naked, the cup of the Lords right hand shall be turned vnto thee, and tharof thou shalt drinke.

17 For the crueltye of Lebanon shall couer thee; for shall the spoyle of the beastes, which made them afraid, because of mens blood, and for the wrong ^j done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the ^k image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, sitteth therein, when he maketh durable idoles.

19 Woe vnto him that sayth to the wood, Awake, and to the dumbe stone, Rise vp: it shall reach thee; behold, it is layed ouer with gold and silver, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

^a A prayer for the faithfull.

^b A Prayer of Habakkuk the Prophet for the ignorances.

2 O Lord, I haue heard thy voice, and was afraid; O Lord, reuile thy worke in the midst of the people, in the middes of the years: make it known, in wrath remember mercy.

3 God cometh from Teman, and the holy One from mount Paran, Selah. His glory couereth the heavens, and the earth is full of his prayle.

4 And his brightnesse was as the light; and hee had hornes ^c issuing out of his hands, and there was the hiding of his power.

5 Because him went the pefillence, and burning coales went forth before his feete.

6 Hee flood a and measured the earth; hee beheld and disloiled the nations, and the euertlasting mountaines were broken, and the ancient hills did bow; his wayes are euertlasting.

7 For his indignity I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry againt the ^d rivers? or was thine anger againt the floods? or wast thy wrath againt the sea, that thou diddest ride vpon thine horses? thy charres brought saluation.

9 Thy bowe was manifestly reuealed, and the ^e pathes of the tribes were a fire word, Selah: thou diddest cleare the earth with rivers.

10 The mountaines law thee, and they trembled; the frame of the water ^f patied by, the deepe made a noise, and lift vp his hand on high.

11 The ^g sunne and moone stood still in the habitation; at the light of thine arrows they went, and at the bright shining of thy speares.

12 Thou dost downe the laude in anger, full power when he would deliver his Church.

^h The inquiry of the king of Syria vexing thy people, was made manifest by thy iudgement to thy comfort of thy Church. ⁱ To the king of Midian, which destroyed benefactors, Iudge. ^j To the king of the sea, which was not angry with y waters, but that by this means hee destroyed y her enemies, and deliuer his Church. ^k To the king of the elements as an instrument for the destruction of thine enemies. ^l That is, thy power. ^m For hee had not only made a covenant with Abraham, but renewed it with his posterity. ⁿ Made Naab. ^o Hee healed to the red sea. ^p Iden was by his path passage to Gods people, and showed thine other obedience, and was by his path passage to Gods people. ^q Appeared, looke, ^r to the people, to the commitment, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward,

m Meaning, that the enemies flatter thine, and glory in their owne force, power and victory. n Meaning, that they should not,

a I will renounce mine owne iudgement, and only depend on that which is appointed: what I shall see, reue them about my preaching, and to be aimed againt all remissions. b Will stand in my feet, that he that runneth may read it. c Which contained the destruction of the enemy, and the comfort of the Church, which thing though God execute not according to mine say yaffaires, yet the issue of both is certaine at his time appointed. d To trust in himselfe, or to any worldly things, nearer to be quiet: for the only rest is to rely vpon God by faith. Rom. 12. Gal. 3. 1. Heb. 12. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e It compareth the proud and conceited man to a drunken, that is, without reason and sense, when God will punish and make him a laughing stocke to all the world, and this hee speaketh for the comfort of the godly, and againt the Galesians. f Signifying, that all the world shall with the destruction of tyrants, and thereby their oppression and cruelty, they beate but vpon themselves, because they are not acquainted: for the more they get, the more are they troubled. g That is, the Medes and Persians, that should destroy the Babylonians.

h Signifying, that the courteous man is like a house of straw, which is easily broken downe, as I opposition. i The stones of his house shall say, that they are built of blood, and the wood shall say, and were and say the cause of his life. k Meaning, that God will not delene his vengeance long, and will come and destroy all their labours, and with they were consumed with fire. l In the destruction of the Babylonians his glory shall appear, which they would. m Hee reprocheth such trusting of Babylon, who as he was drunken with wine, carousing and cruelty, hee, troubled others to the same, and afflicted them by his rage, and so in the end brought them to shame.

n Wherein thou thoughtest to haue glory of thee by thy doings, they shall turne to thy shame: for thou shalt aske of the same cup, with which thou hast made o to thy shame. o Because the Babylonians were cruel, not only againt other nations, but againt the people of God, which is meant by Lebanon and the cedars, because the Babylonians were like cruell beasts, which should be excused againt them. p Hee saith, that the Babylonians gods, could nothing do, for they were but like stones, rocks, and fountaines, Iere. 10. 8. q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

r The Prophet is troubled, because hee saw the people to pray vnto God, but only for their great hurt, but also for such as were committed to him. s Thus the people were afraid, when they heard Gods threatenings, and s ayed. t That is, the state of the Church, which is now ready to perish, before it come to haue a perfect age, which should be vnder Christ. u Teman and Paran were cities in Arabia, where the Law was giuen: whereby it is signified that his deliuerance was as perfect now as it was then.

v Whereby is meant a power, that was giuen with his brightnesse, which was bid to the left of the world, but was reuealed in mount Sinai to his people. w Psal. 31. 16. x Signifying, that Gods wrath would be manifest, and hee had a maiestie and inquiry of the king of Syria vexing thy people, was made manifest by thy iudgement to thy comfort of thy Church. y To the king of Midian, which destroyed benefactors, Iudge. z To the king of the sea, which was not angry with y waters, but that by this means hee destroyed y her enemies, and deliuer his Church. a To the king of the elements as an instrument for the destruction of thine enemies. b That is, thy power. c For hee had not only made a covenant with Abraham, but renewed it with his posterity. d Made Naab. e Hee healed to the red sea. f Iden was by his path passage to Gods people, and showed thine other obedience, and was by his path passage to Gods people. g Appeared, looke, h to the people, to the commitment, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward,

q Signifying, that there is no flourish, but by Christ.
r From the top to the toe thou hast destroyed the enemies.
s God destroyed his enemies both with their own sword and with their own weapon, though they were never so fierce against his Church.
t He returned to that which he spoke in the second verse, and sheweth how he was afraid of Gods judgements.

and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the salvation of thy people, even for salvation of thine. A Noyned: thou hast wounded the head of the house of the wicked, and discomfited the foundations vnto the necke, Selah.

14 Thou diddest strike thorow with his owne staves the heads of his villages: they came out as a whirlwind to scatter them: their reioycing was as to deuoure the poore feckely.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard my belly trembled: my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rett

verse, and sheweth how he was afraid of Gods judgements.

in the day of trouble, for when he cometh vt vnto the people, he shall destroy them

17 For this fig-tree shall not flourish, neither shall fruit be in the vines: the labour of te olue shall faile, and the heljs shall yeeld no meat: the sheep shall be cut off from the fold, and there shall be no ballocke in the stables.

18 But I will reioyce in the Lord: I will ioy in the God of my saluation

19 The Lord God is my strength: he will make my feete like hinds feete, and he will make me to walke vpon mine hie places, & To the chiefe finger on Neginothai.

ioy of the faithfull, though they see neuer so great afflictions prepared. & Tho chiefe finger vpon the instruments of mischie, shall haue occasion to praise God for this great deliuerance of his Church,

h He sheweth that the faithfull can neuer haue rest, except they feele before the weight of Gods iudgements.
x This is, the enemy, vt the golly shall be quiet, knowing that all things shall turne to good vnto them.
y He declareth wherein standeth the comfort and the consolation of his Church,

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing, that their country should be vtterly destroyed, and they carried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to find mercy by reason of the free promises of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings against Judah and Ierusalem, because of their idolatry.



He word of the Lord, which came vnto Zephaniah sonne of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the dayes of * Iosiah, the son of * Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the foules of the heauen, and the fishes of the sea, and raine sialbe to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the Chematims with the Priests,

5 And them that worship the hofte of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by Malcham.

6 And them that are turned backe from the Lord, and those that haue not fought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his gheshts.

8 And it shall be in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are clothed with strange apparell.

9 In the same day also will I visit all those that dance vpon the threshold so proudly, which fill their masters houses by cruelty and decet.

10 And in that day, saith the Lord, there shall be

a noise, and crie from the hillgate, and an howling from the second gate, and a great destruction from the hills.

11 Howle ye inhabitants of the lowe place: for the company of the merchants is destroyed; all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with lights, and visit the men that are frozen in their dregs, and lay in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoyled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is nere: it is nere, and hiteth greatly, euen the voyce of the day of the Lord: the strong man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and heauynesse, a day of destruction and desolation, a day of obscurity and darkenesse, a day of clouds and blackenesse,

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distress vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be poured out as dust, and their flesh as dung.

18 Neither their silver nor their gold shall be able to deliuer them in the day of the Lords wrath, but the whole land shall be deuoured by the fire of his ielouesse: for he shall make euen a speedy ridance of all them that dwell in the land.

CHAP. II.

He maneth to returne to God, & prophesying destruction against the Philistines, Moabites and others.

Gather ye your selues, euen gather you, O nation: not worthy to be loued,

2 Before the decree come forth, and ye be as into themselves and gather themselves, least they be scattered like chaffe.

f Signifying, that all the courses of the cite of Ierusalem should be full of trouble.
g This is meant of the rest of the place about, h so that nothing shall escape me.
i By their propensity they are hardened in their wickedness.
* Deut. 25. 30, amos 5. 11.

k They that trust in their owne strength and contemne the promise of God.
* Ier. 30. 7, ier. 4. 11, amos 5. 11.

* Ezek 7. 19, * Chap 3. 5.

h He exhorteth them to repentance, and willesh them to defende into themselves and gather themselves, least they be scattered like chaffe.

HAGGAI.

THE ARGUMENT.

When the time of the seuenie yeeres captiuitie prophesied by Ieremiah was expired, God raised up Haggai, Zechariah and Malachi, to comfort the Levites, and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were given to their owne pleasures and commodities, hee declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, whom he had deliuered them. Yet hee comforteth them, if they will returne to the Lord, who in the promise of great felicitie, forasmuch as the Lord will finish the works that he hath begun, and send Christ whom hee had promised, and by whom they should attaine to perfect ioy and glory.

CHAP. I.

The time of the Prophesie of Haggai. 8 An exhortation to build the Temple againe.



In the second yeere of king Darius, in the sixth month, the first day of the month, came the word of the Lord by the ministry of the Prophet Haggai vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come that the Lords house should be builded.

3 Then came the word of the Lord by the ministry of the Prophet Haggai, saying,

4 Is it time for you Ieues to dwell in your defiled houses, and this house be waste?

5 Now therefore thus saith the Lord of hosts, Consider your owne ways in your hearts.

6 Ye haue sown much, and bring in little: ye eat, but ye haue not enough: ye drinke, but ye are not filled; ye cloathe you, but ye be not warme; and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hosts, Consider your owne ways in your hearts.

8 Go I vp to the mountaine, and bring wood, and build this house, and I will be fauourable in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow vpon it. And why, saith the Lord of hosts? Because of mine house that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heaven ouer you stayed it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the come, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the spirit of Zerubbabel the sonne of Shealtiel, a Prince of Iu-

dah, and the spirit of Iehoshua the sonne of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hostes their God.

CHAP. II.

He sheweth that the glory of the second Temple shall exceede the first.

In the foure and twentieth day of the sixth month, in the second yeere of king Darius,

2 In the leaenth month, in the one and twentieth day of the month, came the worde of the Lord by the ministry of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, and to the residue of the people, saying,

4 Who is left among you that sawe this a house in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage. O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and doe it: for I am with you, saith the Lord of hosts.

6 According to the word that I couenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, saie ye not.

7 For thus saith the Lord of hosts, Ye at a little while, and I will shake the heavens and the earth, and the sea, and the dry land:

8 And I will ouercome all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.

9 The silver is mine, and the gold is mine, saith the Lord of hosts.

10 The glory of this last house shall be greater then the first, saith the Lord of hosts: and in this place will I giue peace, saith the Lord of hosts.

11 In the foure and twentieth day of the sixth month, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hosts, Aske now the Priests concerning the Law, and say,

13 If one beare a holy flesh in the skitt of his garment, and with his skitt doe touch the bread or the pottage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the

which of it selfe is good, cannot make another thing so, and therefore they ought but contrary to that which is vncleane and not pure of heart, doth corrupt those things and make them vncleane vnto God, which else are good and goodly.

a For the people according as Isa. 30. 11 and Eze. 41. 6 had prophesied, brought this Temple should haue beene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophet meant the spiritual Temple, the Church of Christ.

b That is, goe forward in building the Temple.

c He exhorteth them to patience though they see not as yet this Temple so glorious as the one Priests had declared: for this should be accomplished in Christ, by whom all things should be renewed.

d Meaning Christ, whom all ought to look for and desire: or by dede he may signifie all precious things, as riches, & such like.

e Therefore when his time cometh, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doth not stand in material things, neither can be built.

f Meaning, all spiritual blessings, and all felicitie purchased by Christ, Phil. 4. 7.

g That is the felicity of the facies, whereby he signifieth that thing, and therefore they ought but contrary to that which is vncleane and not pure of heart, doth corrupt those things and make them vncleane vnto God, which else are good and goodly.

a Who was the soueraine of Iudaea and the third king of the Persians, as some thinke,

b Because the building of the Temple began to cease, by reason that the people were discouraged by their enemies: and if these two notable men had needed to be stirred up and admonished of their duties, what shall we thinke of other gouernours, whose doings are either against God, or very ill to his cause?

c Nor that they condemned the building thereof, but they preferred pollicie and priuate profit to religion, & so connect with their beggerly minds.

d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.

e Consider the plagues of God vpon you for preferring your pollicies to his religion, as because ye seeke not him first of all.

f Meaning that they should leave off their owne commodities, and goe forward in the building of Gods Temple, and in the seeking forth of his religion.

g That is, I will beare your prayers according to my promise,

h King, 3. 11. 19. b King, 3. 11. 19. b King, 3. 11. 19.

i And so bring it to nothing. k This declareth that God was the author of the doctrine, and that he was both the minister, as King, 3. 11. 19. 20. ad. 17. 15. l Which declareth that men are vayne and dulle before the Lord, neither can they obey his word or his messengers, before God testifie their heart, and giue them good spirits, Iohn. 6. 44.

Priests answered and said, It shall be vengeance.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the works of their hands, and that which they offer here, is vengeance.

16 And now, I pray you, consider in your mindes: from this day and afore, even afore a stone was layd vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie measures, there were but ten, when one came to the winepress, for to draw our hilde *treffe* out of the press, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your mindes, from this day, and afore, from the fixe and twentieth day of the ninth month, even from the day that the foundation of the Lords Temple was layd:

consider it in your minds.

20 Is the seed yet in the barme as yet vine, and the figge tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I blesse you,

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the month, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth.

23 And I will ouerthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will ouerthrow the chaires, and those that ride in them, and the lords and the rulers shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

The exhorteth them to patience, and to abide till the bruite come, & then they should see Gods blessing. In I will make a change, and renew all things in Christ, of whom Zerubbabel be a figure. Hereby hee sheweth that there shall be no let or hindrance, when God will make his wonderful restitution of his Church. O Signifying, that his ygmme should be most excellent. A which thing was accomplished in Christ.

Z E C H A R I A H.

THE ARGUMENT.

Two moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had so sore punished their fathers: & yet comforteth them, if they will repent vnfeignedly, and not abuse this great benefit of Gods their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they remained still in their wickednesse, and coldnesse to see forth Gods glory, and were not yet made bitter by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, hee euer mixeth the promise of grace, that they might by this means be prepared to receive Christ, in whom all should be sanctified to the Lord.

CHAP. I.

a He exhorteth the people to returne to the Lord, and to shew the wickednesse of their fathers. vs the signet of the resurrection of Ierusalem and the Temple.

IN the eight moneth of the second yeele of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the son of Iddo the Prophet, saying,

2 The Lord hath bene so sore displeased with your fathers.

3 Therefore say thou vnto them, Thus saith the Lord of hostes, I came ye vnto me, saith the Lord of hostes, and I will turne you, saith the Lord of hostes.

4 Be ye not as your fathers, vnto whom the former Prophets haue cried, saying, Thus saith the Lord of hostes, Turne ye now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where are they? and doe the Prophets liue for euer?

6 But did I not my words and my statutes, which I commanded by my seruants the Prophets, take hold of your fathers? and yet they returned, and

saide, As the Lord of hostes hath determined to doe vnto vs according to our owne wayes, & according to our workes, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth Shebat, in the second yeele of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I saw by night, and behold, a man riding vpon a red horse, and he stood among the myrtle trees that were in a bottom, and behind him were three red horses speckled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what are the be.

10 And the man that stood among the myrtle trees, answered and said, These are they whom the Lord hath sent to go thorow the world.

11 And they answered the Angel of the Lord that stood among the myrtle trees, and said, Wee haue gone thorow the world: and behold, all the world lieth still and is at rest.

12 Then the Angel of the Lord answered and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threecore and ten yeres?

13 And the Lord answered the Angel that talked with mee, with good words and comfortable words.

14 So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus saith the Lord, That is, Christ the mediator prayd for the salvation of his Church, which was now troubled, because the people about the were at rest,

b Which contineth part of January and part of February.

c This vision signifieth the reuolution of the Church: but as yet it should not appeare to many eyes, which is here meant by the night, by the bottom, and by the myrtle trees which are blacke, and giue a double shadowe, yet hee compareth God to a King, who hath his poile, and messengers whom hee will walke in his person, and his girth his matters to pacifie. Who was the chiefe among the self of the hundred men.

d This signified the duety of faith of Gods Angels, which in Gods Ierusalem, punishment and Ierusalem comforted and brought forth his workes for the salvation of his Church, which was now troubled, because the people about the were at rest,

e Consider how God did plague you with famine afore you began to build the Temple.

f That is, before the building was begun.

g From the time they began to build the Temple, he promised the first fruit of the vine, and about as yet the fruit was not come forth, yet in the gathering they should haue plenty.

a Who was the Core of Hysaias. b This was not said Zechariah, whereof it mention, 2 Chron. 24. 20.

c He had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Iudah or Berechiah, and Iddo.

d Hee first rebuketh them to see them with Gods iudgements, that they should not proceed thus as their fathers had done, whom hee grieuously punished, & hee then comforteth them, that they should not be as their fathers, who did not heare, nor hearken vnto me, saith the Lord.

e Hee then comforteth them, that they should not be as their fathers, who did not heare, nor hearken vnto me, saith the Lord.

of the mountain shall remove toward the North, and halfe of the mountain toward the South.

5 And yett shall flee vnto the valley of the mountains: for the valley of the mountains shall reach vnto Azel: yea, ye shall flee like as ye fled from the earthquake, in the dayes of Vzziah king of Iudah: and the Lord & my God shall come, and all the Saints with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shall be a day (it is known to the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there be waters of life go out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the westermost sea, and shall be, both in summer and winter.

9 And the Lord shall be King ouer all the earth: in that day shall there be one Lord, and his name shall be one.

10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Ierusalem: and it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel vnto the kings winereffes.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall be fully inhabited.

12 And this shall be the plague wherewith the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feet, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 Thus is the fiftieth grace of God, which he should eue continue in most abundance, & all idolatry and superstition shall be abolished, and there shall be out God, one faith and one religion. I thus new Ierusalem shall be sene through all the world, and shall exceede the first in excellence, wealth and greatness.

13 But in that day in a great tumult of the Lord shall be among them, and euerie one shall take o the hand of his neighbour, and his hand shall life vp against the hand of his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall be gathered round about, with golde and silver, and great abundance of apparell.

15 Yett this shall be the plague of the horse, of the mule, of the camell and of the aile, and of all the beasts that be in these tents at this plague.

16 But it shall come to passe that euerie one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hosts, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hosts, euen vpon them shall come no raine.

18 And if the family of Egypt goe not vp, and come not, it shall not raine vpon them. Thus shall be the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the bridles of the horkes, The holiness vnto the Lord, and the spurs in the Lords house shall be like the hokes before the altar.

21 Yea, euerie pot in Ierusalem and Iudah shall be holy vnto the Lord of hosts, and all they that sacrifice, shall come and take of them, and see the thieria: and in that day there shall be no more the Canaanite in the house of the Lord of hosts,

God will not onely take vp waste with them, but sedition at home to rye them, to turne and oppress him.

For enemies are rich, and therefore shall not come for a prey but to destroy and shed blood. As the men should be destroyed, verse 12.

By the Egyptians, which were great enemies to true religion, he meaneth all the Gentiles. Signifying, that to what seruice they were put on (whether to labour, or to seruice in warre) they were bound, because the Lord had sanctified them.

As precisely the one as the other, because they shall be sanctified. But all shall be pure and cleare, and there shall not be hypocrite, nor any that shall corrupt the true seruice of God.

MALACHI.

THE ARGUMENT.

This Prophet was one of the three, which God raised up for the comfort of the Church after the captiuitie, & after him there was no more vntill Ioan Baptists was sent, which was either a token of Gods wrath, or an admonition that they should with more seruent desires looke for the coming of Messiah. Hee confirmeth the same doctrine, & at the two former doe chiefly bee reprouent the Priests for their conuiction, and for that they serued God after their owne fantasie, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many other, murmuring against God, impatience, and such like. Notwithstanding, for the comfort of the soules, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy to the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.



He burden of the worde of the Lord to Israel by the ministry of Malchiel.

2 I haue loued you, sayth the Lord yett ye say, Wherein hast thou loued vs? Was not Esau Iacobks brother, sayth the Lord yett I loved Iacobks.

3 And I herate Esau, and made his mountaines waste, and I heritage a wilderness for dragons.

4 Though Edom say, Wee are impouerished, but we will retarne and build the desolate places: yett sayth the Lord of hosts, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for euer.

5 And you eyes shall see it, and ye shall say, The Lord will be magnified vpon the border of Israel.

6 A Some honoureth his father, and a seruant his master: If then I be a father, where is mine honour: and if I be a master, where is my feare, sayth the Lord of hosts vnto you, O Priests that despise my Name? & ye say, Wherein haue wee defiled thy Name?

4 Though Edom say, Wee are impouerished, but we will retarne and build the desolate places: yett sayth the Lord of hosts, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for euer.

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6 A Some honoureth his father, and a seruant his master: If then I be a father, where is mine honour: and if I be a master, where is my feare, sayth the Lord of hosts vnto you, O Priests that despise my Name? & ye say, Wherein haue wee defiled thy Name?

He noteth their greffe benefice, which would loe see these fault, but multum euenly covered them as so were blind guides.

As the rest of the people be contented in the Priest, chiefly because they should haue reprooued, but as their hope was in the Priest, so they were against God. As he haue hardened them by their example to

Yea, receive all
 manner offerings for
 your own greediness,
 and do not examine
 whether they be according
 to your Law, or no.
 So that they
 may be able to say
 thing they
 declared to believe.
 Ye make me not
 fault: whereby he
 condemneth them,
 that think it sufficient
 to give God
 praise, and
 to commend
 themselves, and
 partly also to
 commend to the patronage
 of religion, which
 they require, and
 therefore to re-
 ceive the wealth
 of the world, as
 all men would
 not be content to
 be so treated.
 If ye deride the
 priests who bare
 the people in hand
 that they played
 for them, and
 that they were
 the occasion,
 that these evils
 came upon the
 people.
 If will God con-
 sider your office
 and state, seeing
 you are con-
 sidered as such,
 I beseech the
 Levites who kept
 the doors did not
 refuse whether the
 sacrifices that came
 in, were according
 to doctrine, then to re-
 spond, that they
 were not, here
 the capacity of the
 small service of God
 made to all the lev-
 ites, and the people
 offered for they
 that: but in the
 he required, and for
 the sake of the
 giving God, and pro-
 perty that which was
 that, is, hath ab-
 used him according

7 Ye offer & vncleane bread vpon mine altar,
and you say, Wherin haue we polluted thee? In
that ye say, The table of the Lord is not to be
regarded.

8 And if ye offer the blind for sacrifice, it is
not euill : and if ye offer the lame and sicke, it is
not euill : offer it now vnto thy prince : will he be
content with thee, or accept thy person, saith the
Lord of hostes ?

9 And now I pray you, i pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will hee regard k your perfons, sayth the Lord of hoastes?

10 Who is there euen among you, ¹ that would flur the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you. sayth the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the
going downe of the same, my Name is in great
among the Gentiles, and in euery place incense
shall be offered vnto my Name, and a pure offering;
for my Name is great among the heathen, sayth the
Lord of hostes.

12 But ye haue polluted it, in that ye say, " The table of the Lord is polluted, and the fruit thereof, *even* his meate is not to be regarded.

13 Ye said also, Behold, it is a wearinesse, and ye haue snuffed at it, saith the Lord of hostes, and ye offered that which was torne, and the lame, and the sicke: thus wee offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed be the deceiver, which hath in his focke a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.

[illegible]

CHAP. II.

Threatnings against the Priests, being seducers of the people.

And now, O ye a Priests, this commandment
is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glory vnto my Name, sayth the Lord of hostes, I will euen send a curse vpon you, and will curse your blessings: yea, I haue cursed them already, because yee doe not consider it in your heart.

3 Behold, I will corrupt your seede, and cast dung vpon your faces, *even* the dung of your solemne feasts, and you shall be like vnto it.

4 And yee shall know, that I haue sent this
commandment vnto you, that my couenant
which I made with Leui, might stand, sayth the

If the Friends objected against the Prophet that he could not be must speak against the Priesthood, and the office of a prophet, but see there is that the office is nothing slandered and doing are called by their own names.

Lord of hoasts.

5 My c^c covenant was with him of life and peace
and I^b gaue him feare, and hee feared me, and
was afraid before my Name.

6 The Law of truth was in his mouth, and there was no iniquity found in his lips: he walked with free in peace and equity, and did turne man away from iniquity.

7 For the Priesttes & lippes should preferu
knowledg, and they should seeke the Law at his
mouth: for hee is the m messenger of the Lord
boastes.

8 But yee are gone out of the way : ye have caused many to fall by the Law : yee have broken the covenant of Levi, sayeth the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.

10. Have we not all one father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of our fathers?

11. Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Israel hath defiled the holines of the Lord, which hee loued, and hath married the p daughter of strange god.

12 The Lord will cut off the man that doeth this: both the matter and the servant out of the Tabernacle of Iakob, and him that offereth a offering unto the Lord of hoatts.

13 And this haue ye done againe, and cou-
red the star of the Lord with teares, with we-
eping and with mourning: because the offering
no more regarded, neither receiued acceptably
your hands.

14 Yet yee say, (Wherein? Because the Lord hath bene witness between thee and the wife of thy youth, against whom thou hast transgressed: yet is shee thy companion, and the wife of thy covenant.

15 And did not ^x he make one? yet had he v:
abundance of spirit: and wherefore one? because he
fought a godly ^z feed: therefore keepe your selues
in your ^a spirit, and let none trespasse against the
wife of his youth.

16 If thou haest *her*, b put her away, saith the Lord God of Israel, yet he couereth the iniurie vnder his garment, sayth the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Yee haue ^d wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Euery one that doeth ^e euill, is good in the sight of the Lord, and he deliveth in them. Or where is the God of ^f iudgement?

[illegible]

g Hee the weth'
what were the two
conditious of the
covenant made
with the Lord
Lear on G's part,
hee would
give them long
life and felicitie,
and on their part,
that they should
faithfully serve
him according to
his word.
h I prescribed
for a certaine
Law to Ierome,
I He feared mee
and set foot on my
glory with all bu-
titude and sub-
mission.
k Hee sheweth
that the Presles
asph to baut
to kedge to the
and other in
the word of the
Lord.
I ere is as the

refuse house of
Gods word, and
ought to give to
every one accord-
ing to their need-
ellie, and not
to refuse it for
himselfe.
In Shewing that
whoever doth
not declare Gods
will, is not his
messenger, and
Priest.
In The Prophet
accuseth the in-
gratitude of the
Iewes to ward
God and man: for
seeing they were
full borne of one
father Abraham,
and God had
elected them to
be his holy peo-
ple, they ought
neither to offend
God or their
brethren.

o Whereby they
had bound them-
selves to God to
be an holy peo-
ple.
p They have joy-
ned themselves
in marriage with
the world that are of
another reli-
gion.

Q That is, the
Priest.
Yee cause the
people to lament,
because that God
doeth not regard

This is another fault
 of marriage. And
 we by a soleinne cou-
 God make in and
 d vertue hee coulde haue
 borne in lawfull and
 Containe your felicitie
 our affections. And he
 see the world, which is
 still, albeit hee take
 nature against God, be-
 g that God can vnder-
 stand. This is they blasphemie
 Iudged not according to

Q. 1. Whether or no any man shall be forgiven his sins, without Repentance.
A. 2. Whether or no he can lawfully Repent of his sins, before he is made sensible by the Word and Spirit of God, that he is guilty of his sins.

And then you propose or Enquire by
Q. 3. What Sins are they, that the Word and Spirit of
God hath convinced you (or them), that they have committed
in any other way, that they are now come into
Obedience to Repent of.

to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phrase or sense, haue bene so placed, that none without great labour could finde out the text alledged, I haue made these fixe seuerall figures or marks, * † ‡ § ¶, and haue set them aswell in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this first marke *: looke out the like marke in the margent, and there thou shalt finde *Luke 3, 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow unmarked, appertaine to the same. And if it fall out that there be more then fixe directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columnne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetike, as 1. 2. 3. 4. &c. thoro' our the Euangelists and Acts, declare the effect or summe of the doctrine contwene one of the sayd figures, and the next that followeth: as for example, figure 1. in the first line and first word of Matthew vnto the figure 2 in the 18 v. the same chapter, the doctrine there gathered is set downe in the margent in this sort: *1 Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like fort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, seruet to expound and lighten the darke words and phrases immediatly following them. As in the first line and second word, the letter *a*, being referred vnto *a*, directly against him in the margent sheweth that this word, Booke, signifieth *Archaisall as the Hebrewes vse to signify*, as Genes. 5, 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z*, and so beginning againe with *a*, if there be Notes that they doe exceede in number the letters of one Alphabet. This is fully done for thy commodity, reape thou the fruit, and giue the prayse to

Farewell,

Aaa 2

Bring forth a sonne, and
call his name I E S V S: for he shall

Though thou be
small towne, yet
thou shalt be
brought to
thy end, and
thy name shall
be great.

places mentioned in the four Euangelists, with their
 places about the sea coasts, wherein may be seen the wayes and iour-
 neyes of Christ and his Apostles in Iudea, Samaria, and Galilee. for into these three parts
 this Land is divided.



The places specified in the Mappe, with their situa-
 tion by the observation of the degrees concerning
 their length and breadth.

| | | | | |
|-------------|---|-------------|---|-------------|
| 65,24:31,32 | Corasim | 66,53:32,29 | Tor, the other Fountaine whence Ior-
dan springeth | 67,31:33,7 |
| 65,35:32 | Dan, one of the Fountaines
whence Iordan springeth | 67,15:33,8 | Magdalen, called also | 66,48:32,28 |
| 65,55:31,51 | Ennon | 66,40:32,18 | Naim | 66,35:32,33 |
| 66,31:58 | Emmans | 65,34:31,59 | Nazareth | 66,56:32,42 |
| 66,51:32,29 | Ephra | 66,8:32 | Ptolemais | 66,50:34,58 |
| 67,34:32,1 | Gadara or Garza | 66,48:32,29 | Samaria the city | 66,22:32,58 |
| 66,31:58 | Gaza | 65,10:31,40 | Sidon | 67,15:33,30 |
| 65,52:32,48 | Jericho | 66,10:32,1 | Silo | 66,27:32,19 |
| 66,53:32,39 | Ierulwem | 66,31:55 | Tyrus | 67,10 |
| 66,31:32,50 | Ioppe | 65,40:32,5 | Tiberias | 66,41 |
| 66,16:32,25 | | | | |
| 67,39:33,5 | | | | |

1 He speaketh of the judgement of God, and of the difference of figures, & that for evil he himself is in some of our judgements, which were then offered. 2 Of these judgements, which were then offered, who had the offering and dealing of money matters, and such other small causes.

3 By that judgement which flock of 23 Judges, who had the hearing and dealing of weighty affairs and matters of life and death; as the highest Judges of all, were in the number 7, which and the hearing of most weighty affairs, as the matter of a whole tribe, or of an high Priest, or of a false prophet.

4 In the text it is in Gehenna, which is an eleven word made of two, and is as much to say, as a valley of Hinann, which also the Hebrews called Gehenna, which is a place where the fire is made, were not met cruelly to sacrifice their children to false gods.

5 In the text it is taken for a place appointed to punish the reproaches in Jerem. 7. 19. The Jewes used some kindes of punishments, before their government was taken away by Herode, hanging, beheading, stoning, and burning; this is that Christ said, that he himself was crucified, and that he was crucified in pain.

6 In that be maketh mention of a judgement, a council, & a fire, he sheweth that some finnes are worse then other, but yet they are all such that we must give account for them, and shall be punished for them. 7 The covenant of 14. g. that God was appealed by the factious appointed in the Law, a which they themselves denoted. But Christ on the contrary he denieth that God accepteth any man offering, unless he maketh satisfaction to his brother whom he hath offended, and in so doing, that the life of the brethren, and therefore made in satisfaction to their brethren. 8 He appeareth all this with the state of his time, when as there was an altar standing in Hierusalem, and therefore they are very foolish, that gather themselves, that were built upon altars, and offer sacrifice, but they are more foolish, which drave that to purgatorie, which is for fear of doing making and atonement one with another. 9 Luke 12. 18. p. 20. off. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

22 But I say vnto you, whoeuer is angry with his brother vnadvisedly, shall be culpable & of iudgement. And whoeuer saith vnto his brother, Raca, shall be worthy to be punished by the 1 Council. And whoeuer shall say, Foole, shall be worthy to be punished with hell fire.

23 6 If then thou bring thy gift to the altar, & there rememberest that thy brother hath ought against thee.

24 Leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 4 P Agree with thine aduer. sarie quickly, whiles thou art in the way with him, least thine aduerfariie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 ¶ 7 Ye haue heard that it was said to them of old time, ¶ Thou shalt not commit adulterie.

28 But I say vnto you, that whoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 ¶ Wherefore if thy right eye cause thee to offend, plucke it out and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene said also, ¶ Whoeuer shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: & whoeuer shall marrie her that is diuorced, committeth adulterie.

33 ¶ Again ye haue heard that it was said to them of old time, ¶ Thou shalt not forswear thy selfe, but shalt performe thine oathes to the Lord.

34 But I say vnto you, Swear not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footstool: neither by Hierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, in that be maketh mention of a judgement, a council, & a fire, he sheweth that some finnes are worse then other, but yet they are all such that we must give account for them, and shall be punished for them. 7 The covenant of 14. g. that God was appealed by the factious appointed in the Law, a which they themselves denoted. But Christ on the contrary he denieth that God accepteth any man offering, unless he maketh satisfaction to his brother whom he hath offended, and in so doing, that the life of the brethren, and therefore made in satisfaction to their brethren. 8 He appeareth all this with the state of his time, when as there was an altar standing in Hierusalem, and therefore they are very foolish, that gather themselves, that were built upon altars, and offer sacrifice, but they are more foolish, which drave that to purgatorie, which is for fear of doing making and atonement one with another. 9 Luke 12. 18. p. 20. off. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

because thou canst not make one haire white or blacke.

37 4 But let your communication be, Yea, yea: Naynay. For whatsoeuer is more then these, commeth to euill.

38 ¶ 9 Ye haue heard that it hath bene said, An eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ¶ Resist not euill: but whoeuer shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him haue thy cloake also.

41 And whoeuer will compell thee to goe a mile, goe with him twaine.

42 8 Giue to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath bin said, ¶ Thou shalt thoue thy neighbour, and hate thine enemy.

44 But I say vnto you, ¶ Loue your enemies: that curse you: doe good to them that hate you, & pray for them which hurt you, and persecute you,

45 10 ¶ That ye may be the children of your father that is in heauen: for hee maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and vniuist.

46 For if ye loue them, which loue you, what reward shall you haue? Doe not the Publicanes, euen the same?

47 And if ye be friendly to your brethren only, what singular thing doe ye? doe not euen the Publicanes likewise?

48 Ye shall therefore be perfect, as your Father which is in heauen is perfect.

49 The other is taken of comparison, The children of God must be better, then the children of this world. 50 ¶ 11 ¶ 12 ¶ 13 ¶ 14 ¶ 15 ¶ 16 ¶ 17 ¶ 18 ¶ 19 ¶ 20 ¶ 21 ¶ 22 ¶ 23 ¶ 24 ¶ 25 ¶ 26 ¶ 27 ¶ 28 ¶ 29 ¶ 30 ¶ 31 ¶ 32 ¶ 33 ¶ 34 ¶ 35 ¶ 36 ¶ 37 ¶ 38 ¶ 39 ¶ 40 ¶ 41 ¶ 42 ¶ 43 ¶ 44 ¶ 45 ¶ 46 ¶ 47 ¶ 48 ¶ 49 ¶ 50 ¶ 51 ¶ 52 ¶ 53 ¶ 54 ¶ 55 ¶ 56 ¶ 57 ¶ 58 ¶ 59 ¶ 60 ¶ 61 ¶ 62 ¶ 63 ¶ 64 ¶ 65 ¶ 66 ¶ 67 ¶ 68 ¶ 69 ¶ 70 ¶ 71 ¶ 72 ¶ 73 ¶ 74 ¶ 75 ¶ 76 ¶ 77 ¶ 78 ¶ 79 ¶ 80 ¶ 81 ¶ 82 ¶ 83 ¶ 84 ¶ 85 ¶ 86 ¶ 87 ¶ 88 ¶ 89 ¶ 90 ¶ 91 ¶ 92 ¶ 93 ¶ 94 ¶ 95 ¶ 96 ¶ 97 ¶ 98 ¶ 99 ¶ 100.

CHAP. VI.

1 Almes, 5 Pray, 14 Engaging our brother, 16 Fasting, 19 Our treasure, 20 We must succour the poor, 24 G. d. anhelus, 25 Carefull seeking for meate and drinke, & apparel, 30 Iudith, 33 The kingdom of God and his righteinesse.

Take heed that ye giue not your almes before men, to be seene of them, or else ye shall haue no reward of your Father which is in heauen.

2 ¶ Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues and in the streetes, to be praised of men. Verely I say vnto you, they haue their reward.

3 But when thou dost thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 ¶ And when thou prayest, be not as the hypocrites: for they loue to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, & thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vse no vaine repetitions as the Heathen: for they thinke to be heard for their much babling.

8 Be ye not like them therefore: for your Father

1 Times 5. 12. 2 Whosoever you touch, touch it bare, and whatsoeuer you denie, denie it bare, without any more words. 3 From an euill conscience, as from this denie. 4 Hee theueth cleane contrary to the doctrine of the Scribes, that the summe of the second table must be understood, that we may in no wise render euill for euill, but rather euill, but be in iurie, and do euill to them that are our deadly enemies. 5 Exod 21. 26. 6 Levit. 24. 20. d. 19. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 A true summe
and forme of a l
Christian prayers.
4 Luke 11. 2.
d That, that is
meat for our
minne for our dei's
feed, or such as may
suffice our nature
and complexion.
5 Chap. 13. 12.
6 From the Devil,
or from all aduer-
sities.
7 Marke 11. 25.
8 They that forgive
wronge, to ob-
lignes are forgiven, but
revenge is
prepared for them
that reuenge.
9 Against such as
bunt after a name of
holinesse, by fasting.
10 They suffer not
this thing to be
done, that is to say,
they marre the
naturall colour of
their faces, that they
may seeme
leane and pale
faced.
11 Those men la-
bours are blessed to
be vaine which
passe not for the
adulterate of
euersuall life,
but spend their
lives in escaping
together faile and
vaine riches.
12 Luke 12. 33.
13 1. tim. 6. 19.
14 Luke 11. 34.
15 Men doe mis-
sionously and
wickedly put out
the little light of
nature that is in
them.
16 The iudgment
of the mind: that as
the body is with the
eyes, so our whole
life may be ruled
with right reason,
that is to say, with
the spirit of God
wherein we are
lightened.
17 Luke 16. 13.
18 God will be
worshipped of the
whole man.
19 Who be at
sarre together, for
if we agree, they
are one.
20 This word is a
Seyman word, and
signifieth all things
that beloe to money.
21 Luke 12. 22.
22 philip 4. 6.
23 1. tim. 6. 8.
24 1. Peter 5. 7.
25 Phil. 4. 13.
26 The forward
carking carelesse
for things of this
life is coeited in
the children of
God by an exor-
cising vpon the
pride of God.
27 Of the ayre, or that line in the ayre: for in all tongues
among this word Heauen is taken for the ayre. 1 He speaketh of one which
is rayned with thought of mind, and hath for the most part distrukt with
it, in his labour.

Father knoweth whereof ye haue need, before ye
aske of him.
3 After this manner therefore pray ye, & Our
father which is in heauen, hallowed be thy name.
10 Thy kingdome come. Thy will be done
euen in earth as it is in heauen.
11 Giue vs this day our dailie bread.
12 And forgive vs our debts, as we also forgive
our debtors.
13 And leade vs not into temptation, but deli-
uer vs from euill: for thine is the kingdome,
and the power, and the glory for euer. Amen.
14 * For if ye doe forgive men their trespasses,
your heauenlie Father will also forgive you.
15 But if ye doe not forgive men their tres-
passes, no more will your father forgive you your
trespasses.
16 * Moreover, when ye fast, looke not fowre
as the hypocrites: for they disfigure their faces,
that they might seeme vnto men to fast. Verely I
say vnto you that they haue their reward.
17 But when thou fastest, annoint thine head,
and wash thy face,
18 That thou seeme not vnto men to fast, but
vnto thy Father which is in secret: and thy Father
which seeth in secret, will reward thee openly.
19 * Lay not vp treasures for your selues vpon
the earth, where the mothe and canker corrupt, &
where theues digge through and Reale.
20 * But lay up treasures for your selues in
heauen, where neither the mothe nor canker cor-
rupteth, and where theues neither digge through
nor Reale.
21 For where your treasure is, there will your
heart be also.
22 * The light of the body is the eye: if then
thine eye be single, thy whole body shall be light.
23 But if thine eye be wicked, then all thy body
shall be darke. Wherefore if the light that is in thee,
be darkened, how great is that darknesse?
24 * No man can serue two masters: for either
he shall hate the one, and lone the other, or els he
shall lerne to the one, and despise the other. Ye
cannot serue God and riches.
25 * Therefore I say vnto you, be not care-
full for your life, what ye shall eat, or what ye shall
drinke: nor yet for your body, what ye shall put
on. Is not the life more worth than meat? and the
bodye then raiment?
26 Behold the fowles of the heauen: for they
sowe not, neither reape, nor carry into the barnes,
yet your heauenly Father feedeth them. Are ye
not much better than they?
27 Which of you by taking care is able to
add one cubite vnto his stature?
28 And why care ye for raiment? Learn how
the Lilies of the held doe growe: they are not
wearing, neither spin:
29 Yet I say vnto you, that euen Salomon in all
his glory was not arrayed like one of these.
30 Wherefore if God so cloathe the grasse of
the held which is to daie, and to morrow is cast in-
to the oven, shall he not doe much more vnto you,
O ye of little faith?
31 Therefore take no thought, saying, What
shall we eat? or what shall we drinke? or where-

with shall we be clothed?
32 (For after all these things seeke the Gen-
tiles) for your heauenlie Father knoweth that ye
haue need of all these things.
33 But seeke ye first the kingdome of God, and
his righteousnesse, and all these things shall be mi-
nistrd vnto you.
34 Care not then for the morrow, for the mor-
row shall care for itselfe: the day hath enough
with his owne griefe.
CHAP. VII.
1 We may not judgement of our neighbours. 6 Nor
cast that which is buy into a dagger. 13 The bread and
strait way. 15 Folly prophesied. 18 The tree at a fruit.
24 The house built on a rocke, 26 and on the sand.
1 Voe: not, that ye be not judged.
2 For with what iudgement ye iudge, ye shall
be iudged, and with what measure ye mete, it
shall be measured vnto you againe.
3 And why seekest thou the mote, that is in thy
brothers eye, and perceiuest not the beam that is
in thine owne eye?
4 Or how saiest thou to thy brother, Suffer me
to cast out the mote out of thine eye, and behold,
a beam is in thine owne eye?
5 Hypocrite, first cast out that beam out of
thine owne eye, and then shalt thou see clearely to
cast out the mote out of thy brothers eye.
6 * Giue ye not that which is holy to logges,
neither call ye your 3 pearls before swine, lest
they tread them vnder their feet, and turning a-
gaine shall reuente you.
7 * Aske, and it shall be giuen you: seeke,
and ye shall find: knocke, and it shall be opened
vnto you.
8 For whosoever asketh, receiueeth: and he that
seeketh, findeth: and to him that knocketh, it
will be opened.
9 For what man is there among you, which if
his sonne aske him bread, would giue him a stone?
10 Or if he aske fish, will he giue him a serpent?
11 If ye then, which are euill, can giue to your
children good gifts, how much more shall your
Father which is in heauen, giue good things to
them that aske him?
12 * Therefore whosoener ye would that
men should doe to you: euen so doe ye to them:
for this is the Law and the Prophets.
13 * Enter in at the strait gate: for it is the
wide gate and broad way that leadeth to destruction,
and many there be which goe in therat,
14 Because the gate is strait, and the way nar-
row that leadeth vnto life, and few there be that
finde it.
15 * Beware of false prophets, which come
to you in sheeps cloathing but inwardly they are
rauening wolves.
16 Ye shall know them by their fruits. * Doe
men gather grapes of thornes, or figs of thistles?
17 So euery good tree bringeth forth good
fruit, and a corrupt tree bringeth forth euill
fruit.
18 A good tree cannot bring forth euill fruit,
neither can a corrupt tree bring forth good fruit.
19 * Euery tree that bringeth not forth good
fruit, is therefore cut downe, and cast into the fire.
20 Therefore by their fruits ye shall know
them.

1 We ought to
find fault one with
another, but we
must beware wee
doe not without
cause, or so seeing
holies then they
or so haired of
them.
2 Luke 6. 37, 38.
3 1. cor. 4. 1.
4 Marke 4. 24.
5 Luke 6. 38.
6 The ditcher
and flubben
emies of the
Gospel are vnu-
able to haue
preached vnto
them.
7 A pearl hath
his name among the
Grecians, for the
orient brightnesse
that is in it: and a
pearle was in an
ancient time great
estimation among
the Lawes: for a
pearle that Cleopa-
tes had, was va-
lued at two hun-
dred and fiftie
thousand sennes,
and the word is
now knowen from
that, to signifye the
most precious
heavenly doctrine.
8 Chap. 11. 22.
9 Luke 11. 24.
10 Luke 9.
11 John 13. 12, and
16. 23. same 1. 5.
12 Prayers are
lure to selge to all
mises.
13 Luke 6. 37.
14 1. cor. 4. 6.
15 A seede fall of
the meaning of
the second table.
16 That is to say,
the deliuerie of the
Lawe and Pro-
phets.
17 Luke 13. 14.
18 Example of
life must not be
taken from a mul-
titude.
19 The way is
strait and narrow:
we must goe
through theough
way, and suffer and
endure, and de-
scend, and be taken
beaten be the
ch. 3. 12.

7 Euen the best
fishers are
not without
guile.
8 Rom 13, 9.
9 James 1, 12.
10 By Name here
means that mighty
working power of
God, which cur-
meth mensheith that
saith vpon him.
11 Properly power:
Now this ex-
cellent work
through are called
Power, by reason
of these things.
12 Which they bring to
paife, for by them
we understand,
how mighte the
power of God is.
13 Luke 13, 17.
14 Thats note of
his power, but because
he will cast them
away.
15 Of 6. S.
16 You that are
giuen to all kind
of wickednes, and
fearneth to be
of lawe.
17 True godli-
ness reith onely vpon
Christ, and there-
fore alwayes re-
maineth inuicible.
18 Luke 6, 47, 48.
19 Mat 9, 31.
20 Luke 4, 32.

21 ¶ 7 Not enterie one that faith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but hee that doeth my Fathers will which is in heauen.

22 ¶ Many will say to me in that day, Lord, Lord, haue we not by thy Name prophesied, and by thy name cast out deuils? and by thy name done many great workes?

23 And then will I professe to them, I neuer knewe you, depart from me ye that worke iniquitie.

24 ¶ 8 Whosoever then heareth of mee these wordes, and doth the same, I will liken him to a wife man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the winds blew, and beate vpon that house, and it fell not: for it was grounded on a rocke,

26 But whosoever heareth these my wordes, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the winds blew, and beate vpon that house, and it fell, and the fall thereof was great.

28 ¶ 9 And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For he taught them as one hauing authority, and not as the Scribes.

CHAP. VIII.

1 The Leper cleansed. 2 The Centurions faith. 3 The calling of the Gentiles, 4 And casting out of the lawes. 5 Peter-mission in lawe heald. 6 A Scribe deficius to follow Christ. 7 The tempest on the sea. 8 Two possessed with diuils cured. 9 The deuils gone into swine.

Now when he was come down from the mountaine, great multitudes followed him.

2 ¶ 1 And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will be thou cleane: and immediatly his leprosie was cleanted.

4 Then Iesus said vnto him, See thou tell no man, but goe, and shew thy selfe vnto the Priest, and offer the gift that Moses commanded, for a witness to them.

5 ¶ 2 When Iesus was entered into Capernaum, there came vnto him a Centurion, beseeching him.

6 And said, Master, my seruant lyeth sicke at home of the palsey, and is grievously pained.

7 And Iesus said vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come vnder my roofo: but speake the word onely, and my seruant shall be healed.

9 For I am a man vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Goe, and hee goeth: and to another, Come, and hee cometh: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard that, hee marvelled, and said to them that followed him, Verly I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Jacob, in the kingdome

of heauen.

12 And the children of the kingdome shall be cast out into bryter, and daikenesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ 3 And when Iesus came to Peters house, he saw his wifes mother laid downe, and sicke of a fever.

15 And he touched her hand, and the fever left her: so she arose, and ministered vnto them.

16 ¶ 4 When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, & healed all that were sicke,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying, Hee tooke out infirmities, and bare our sickneses.

18 ¶ 5 And when Iesus saw great multitudes of people about him, he commanded them to goe a ouer the water.

19 ¶ 6 Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoever thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes: but the Sonne of man hath not whereto rest his head.

21 ¶ 7 And another of his disciples said vnto him, Master, suffer mee first to goe, and burie my father.

22 But Iesus said vnto him, Follow me, and let the dead burie the dead.

23 ¶ 8 And when he was entered into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was covered with waves: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, sleepe vs: we perishe.

26 And hee said vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marvelled, saying, What man is this, that both the windes and the sea obey him?

28 ¶ 9 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils which came out of the graues very fierce, so that no man might goe by that way.

29 And behold, they cried out, saying, Iesus the sonne of God, what haue we to doe with thee? Art thou come higher to torment vs before thy time?

30 Now there was a rafarre off from them, a great herde of swine feeding.

31 And the deuils desired him, saying, If thou cast us out, suffer vs to go into the herde of swine.

32 And he said vnto them, Goe. So they went out and departed into the herde of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the deuils.

34 And behold, all the citie came out to meet Iesus: and when they saw him, they besought him to depart out of their coasts.

b Which are without
the kingdome.
For in the kingdome
light, and without
the kingdome
darknesse.
c Chap. 22, 13.
d Marke 1, 29.
e Luke 4, 38.
f Christ, in healing
diseases, sheweth that hee
was sent of his Father,
that in him
only we should
seeke remedie in
all our miseries.
g Marke 1, 32.
h Luke 4, 40.
i Of all sorts.
k Pet 1, 37, 41.
l 2 Pet 1, 24.
m Luke 9, 57, 58.

d For Capernaum
was situate vpon
the lake of Thersai.
e The true disci-
ples of Christ must
prepare themselves
to all kind of mi-
series.
f 1 Peter for word,
fathers made with
baptisme.
g When God
requereth our labor,
we must leaue off
all duties to meet
him. k 37.
l Luke 8, 33.
m Although Christ
seemeth to con-
tinue to neglect
his, euen in most
extreme danger,
yet in some con-
uenient be all wayes
all temptations, wa-
iting vpon them to
the houre.

n Marke 5, 12.
o Inke 6, 17.
p Christ came to
deliuer me from
all iniquities, and
to cleanse to him-
selfe a peculiar
people zealous of
good works.
q Of an idolatrous
people, and of
Gentiles.
r New
Gaderie as Iosaph
recounteth in 2^d
chap. 13. Issued after
the order of the
Greeks, & there-
fore we may not
maruaile if there
were swine there.

s Where men line
in swine, therefore
not Christ tarie,
but deuis.

¶ Mat 9, 40.
1 Luke 7, 14.
2 Christ in heal-
ing the leprous
with the touching
of his hand, shew-
eth that hee abor-
reth no sinners
that come vnto
him, be they neuer
so vncleane.
3 Luke 14, 3, 4.
4 Luke 7, 1.
5 Christ by telling
before them the
example of the
vncircumcised
Centurion, and yet
of an excellent
faith, proueth
the leuier to emu-
lation, and toge-
ther forwardness
of their calling
out, and the
calling of the
Gentiles.

a A Metaphore
taken of banquetts,
for they that sit
downe together
are fellows in the
banquet.

1 One *sicke of the palsey* healed. 2 Remission of sinnes. 9 Matthew called. 10 Sunners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 22 Two blind men by faith receive sight. 32 A dumbe man possessed is healed. 37 The harvest and workmen.

Then he entered into a ship, and passed over, and came into his own city.

2 And as he loe, they brought to him a man sicke of the palsey layed on a bed. And Iesus beseeching their faith, said to the sicke of the palsey, Sonne be of good comfort: thy sinnes are forgiven thee.

3 And behold, certaine of the Scribes said with themselves, This man is blasphemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that they may know that the Sonne of man hath authority in earth to forgive sinnes (it en said he vnto the sicke of the palsey,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they maruelled, and glorified God, which had giuen such authority to men.

9 ¶ And as Iesus passed forth from thence, he saw a man sitting at the a custome, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sat at meate in his house, behold, many Publicanes and sinners that came thither, sat down at the table with Iesus and his disciples.

11 And when the Pharisees saw that, they said to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole need not the Physician, but they that are sicke.

13 But go ye and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharisees fast oft, and they euill fast not?

15 And Iesus said vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreover, no man piecth an old garment with a piece of new cloath: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ While he thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased: but come & lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelve yeeres) came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment, onely I shall be whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 ¶ Now when Iesus came into the rulers house, and saw the sunnibrels and the multitude making noise,

24 He said vnto them, Get you hence: for the maid is not dead, but slepeeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this brut went through out all that land.

27 ¶ And as Iesus departed thence, two blinde men followed him, crying, and saying, O Sonne of David, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleeue yee that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame thorowout all that land.

32 ¶ And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude maruelled, saying, The like was neuer seene in Israel.

34 But the Pharisees said, He casteth out deuils, through the prince of deuils.

35 ¶ And Iesus went about all cities and townes, teaching in their synagogues, and preaching the Gospel of the kingdome, and healing euery sicknesse and euery disease among the people.

36 ¶ But when he saw the multitude, he had compassion vpon them, because they were distressed, and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, Surely the harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

C H A P. X.

1 The gift of healing giuen to the Apostles. 5 They are sent to preach the Gospel. 13 Peter. 14 Shaking off the dust. 15 Affliction. 16 Continuance in the city. 22 Flying from persecution. 23 Peter. 24 Two sparrows. 25 Haue feare of him. 32 To acknowledge Christ. 34 Peace and the sword. 37 Vncharite. 37 Love of parents. 38 The crosse. 40 To take the life. 40 To receive a Preacher.

AND he called his twelve disciples vnto him, and gaue them power againe to cleane spirits, and to cast them out, and to heale euery sicknesse, and euery disease.

2 Now the names of the twelve Apostles are these. The first was Simon called Peter, and Andrew his brother, James the sonne of Zebedeus, and Iohn his brother.

1 Sinnes are the causes of our afflictions, and Cariti onely foorthright them if we beleeue.

¶ *Into Capernaum, for as Theophylast, Bethlehem taught him for that Nazareth brought him up, and Capernaum was his dwelling place.*

¶ *Mark 2. 3. Luke 5. 18. b Knowing by a manifest signe.*

¶ *To blasphemeth, signifieth among the doctors, to speake wickedly: and amongst the more eloquent, Gressians, to slander.*

¶ *Mark 9. 14. Luke 5. 27. c Christ calleth the humble sinners vnto him, but be content with the proud hypocrites.*

¶ *At the customers table, where it was sold.*

¶ *The customers fellows, which were placed by the Romans, after that Luke was brought into the forme of a province, to gather the custome, and to receive of the rest of the Jewes, they were called sinners, that is to say, very vile men.*

¶ *Mark 1. 15. Luke 9. 33.*

¶ *Against bloody emulation in matters indifferent.*

¶ *An Hebrew kind of speech, for they that are admitted into the marriage chamber are at the mercie of the bridegrome.*

¶ *Rare, which was neuer put to the fuller.*

¶ *Mark 9. 32. Luke 8. 4.*

¶ *There is no euill so old and incurable, which Christ cannot heale by ad by, if he be touched with true faith, but light as it were with the hand.*

¶ *Even death it selfe giueth place to the power of Christ.*

¶ *It appeareth that they used sunnibrels at their mourning.*

¶ *By healing these two blind, Christ sheweth that he is the light of the world.*

¶ *Luke 11. 32. 7 An example of that power that Christ hath over the deuill.*

¶ *Chap. 3. 24. Mark 3. 28. Luke 11. 15. Mark 8. 6. Luke 13. 22.*

¶ *Although the ordinary fathers cease, yet Christ hath use of all the case of his Church.*

¶ *Mark 6. 34. Luke 9. 35.*

¶ *It is for such, as they that are few, as they that are many, as they that are few, as they that are many.*

13 ¶ 4 Hear ye therefore the parable of the Sower.

19 Whensoever any man heareth the word of that kingdom, and understandeth it not, that euill one cometh, and catcheth away that which was sown in his heart: and this is hee which hath receiued the seed by the way side

20 And hee that receiued feede in the stony ground, is he which heareth the word, and incontinently with ioy receiueith it.

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution cometh because of the word, by and by he is offended.

22 And he that receiued the seed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulnesse of riches choke the word, and he is made fruitfull.

23 But he that receiued the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

24 ¶ 4 Another parable put he forth vnto them, saying, The kingdom of heauen is like vnto a man which sowed good feed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayde vnto him, Master, fowledst thou not good feede in thy field: from whence then hath it tares?

28 And he sayd vnto them, Some enuious man hath done this. Then the seruants sayd vnto him, Wilt thou then that we go and gather them vp?

29 But he sayd, Nay, leaue while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ 4 Another parable he put forth vnto them, saying, The kingdom of heauen is like vnto a graine of mustard feede, which a man taketh and soweth in his field:

32 Which is deede is the least of all feedes: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ 4 Another parable spake he to them, The kingdom of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

34 ¶ 4 All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open a y mouth in parables, and wil utter the things which haue beene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 ¶ 6 Then answered he, and sayd to them, Pee that sowe the good feede, is the sonne of man.

38 And the tares are the children of the kingdom, and the tares are the child ren of that wicked one.

39 And the enemy that sowed them, is the deuill: and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kin. dome all things that offend, and them which doe iniquity.

42 And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

43 ¶ 7 Then shall the iust men shine as the sunne in the kingdom of their father. Hee that hath eares to heare, let him heare.

44 ¶ 7 Againe, the kingdom of heauen is like vnto a treasure hid in the field, which a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ 7 Againe, the kingdom of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had and bought it.

47 ¶ 7 Againe, the kingdom of heauen is like vnto a draw net cast into the sea, that gathereth of all kinde of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust.

50 And shall cast them into a furnace of fire there shall be wailing and gnashing of teeth.

51 ¶ 2 Iesus sayd vnto them, Vnderstand ye all these things? They sayd vnto him, Yea, Lord.

52 Then sayd he vnto them, Therefore euerie Scribe which is taught vnto the kingdom of heauen, is like vnto an householder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 ¶ 10 And came into his owne countrey, and taught them in their Synagogue, so that they were astonished, and sayd, Whence cometh this wisdom and great workes vnto this man?

55 Is not this the carpenter's sonne? Is not his mother called Marie, * and his brethren James and Iosef, and Simon, and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him, Then Iesus sayd to them, * A Prophet is not without honour, save in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbelieues sake.

CHAP. XIII.

1 Herod's indgement of Christ. 2 Wherefore Iohannis was bound, 10 and beh. And. 13 Iesus departeth. 15 Of the Pharisees, &c. 17 Iesus preacheth. 24 The Apostles fight with the waves. 27 Faith. 30 Peter's confession. 32 The promise of Christ's garment.

A T * 1 that time Herod the Tetrarch heard of the fame of Iesus,

an example of a true humble conu. c, which all faithfull Mimili es of God's word ought to follow. In Herod, an example of a proud vainglorious, pride and cruelty, and of a false flattery, and a covetous heart, and of a false conscience, which is a great sin, and a great punishment for it. In the end of the world, an example of a true humble conu. c, which all faithfull Mimili es of God's word ought to follow.

¶ Though there be many made of the heart, yet this sowing is referred to hearing without understanding. For whether the feed be receiued in the heart or no, yet he that sower, sower is the heart.

4 Christ sheweth in another parable of the euill seed sown with the good, that the Church shall neuer be free and quiet from offences, both in doctrine and in manners, vntill the day appointed for the restoring of all things to come, and therefore the faithful haue to arme themselves with patience and constancy.

¶ Marke 4. 30.
Luke 13. 19.
¶ God beginneth his kingdom with very small beginnings, to the end that by the growing on of it, heke the expectation and hope of all men, his mighty power and working may be more felt forth.
¶ Luke 13. 21.
¶ Mar. 4. 33-34.

* Psal. 78. 2.

¶ He expoundeth the former parable of the good and bad seed.

¶ Ioh. 1. 13.
Reuel. 14. 15.

7 Few men vnderstand how great the riches of the kingdom of heauen are, and no man can be partaker of them, but he that redemeth them with the losse of all his goods.

8 There are many in the Church, which will not stand as men of the Church, and the more at length shall be cut out: but the full and perfect cleansing of them is delayed to the last day.

9 They ought to be diligent, which haue not onely to be wise for themselves, but to despise the wisdom of God to obtaine.

¶ Marke 6. 1.
Luke 4. 6.
¶ Men doe not care vnto the wisdom of God, but also willingly lay downe their owne wisdom, that when God will, they may not see they and to much pleasure in destroy and cast away themselves.
¶ Iohn 4. 41.
¶ Marke 6. 4.
Luke 4. 24.
Ioh. 9. 44.

¶ Marke 6. 14.
Luke 9. 7.
¶ Hee is in Ioh. 1.

1 *is that Iohn*
Baptist, *and there-*
fore great *is that*

17 *Saying, Be of good comfort, it is I: be not*
afraid.

a By works he
meaneth that force
and power, whereby
works are wrought
and not the works;
as it is said of Je-
sus, *Mark 6. 17.*
Luke 9. 19.
2 Cor. 13. 15.
and 10. 21.
1 Chap. 11. 26.

3 *For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.*
4 *For Iohn sayd vnto him, It is not lawful for thee to haue her.*
5 *And when he would haue put him to death, he feared the multitude, because they counted him as a Prophet.*

b There were three
children: the first of
them was Antipa-
ter's sonne, who is
also called Alexan-
der, in whose
reigne Christ was
borne, and he it
was that caused the
children to be slaine.
The second was cal-
led Antipater,
Magus, his name,
whose mothers
name was Malthea
or Marica, and
this was called Te-
stimon, by reason of
enlarging his domi-
nion, when Archela-
us was banished
from France.
The third was Alex-
ander, Magus his
nephew by Antipa-
ter, who he it was
that slew Iohnes;
Mark 9. 31.
Luke 9. 10.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Wherefore hee promised with an oath, that he would giue her whatsoever she would aske.

8 And she being before intructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was foryeuertheles, because of the oath, and them that sat with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went and told Iesus.

13 * And when Iesus heard it, hee departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the ciues.

14 * And Iesus went forth and saw a great multitude, and was moued with compassion toward them, and he healed their sicke.

15 * And when euen was come, * his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them viaticles.

16 But Iesus sayd to them, They haue no need to go away: giue ye them to eat.

17 Then sayd they vnto him, Wee haue here but fise loaves, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commanded the multitude to sit downe on the grasse, and tooke the fise loaves, and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about fise thousand men, beside women and litle children.

22 * And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And assoone as he had sent the multitude away, he went vp into a mountaine alone to pray: and * when the evening was come, hee was there alone.

24 * And the ship was now in the mids of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the fourth watch of the night, Iesus went vnto them walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare,

28 * Then Peter answered him and sayd, Master, if it be thou, bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, hee walked on the water to goe to Iesus.

30 But when he saw a mightie winde, he was afraid: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and sayd to him, O thou of litle faith, wherefore diddest thou doubt.

32 And assoone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 * * And when they were come ouer, they came into the land of Gennezaret.

35 * And when the men of that place knew him, they sent out into all that country round about, and brought vnto him all that were sicke.

36 And belougth him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 *The commandments and traditions of men. 11 Offences. 12 The plants which are rooted vp. 14 Blind-leading the blind. 15 The heart. 16 The woman of Canane. 16 The childrens bread: whelpes. 18 Faith. 31 4000 men fedde. 36 Thanksgiving.*

T HEN I came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 * Why do thy disciples transgresse the tradition of the Elders? for they * waln not their hands when they eate bread.

3 But he answered and sayd vnto them, Why doe yee also transgresse the commandment of God by your tradition?

4 * For God hath commanded, saying, b Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, c Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest haue profit,

6 Though he honour not his father, or his mother, *shall be free*: thus haue ye made the commandment of God of no *d* authoritie by your tradition.

7 * O hypocrites, Esaias propheticall well of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 * Then hee called the multitude vnto him, and said to them, Heare and vnderstand.

4 By faith we tread
vnto thee
even the tempests
themselves, but
yet by the virtue of
Christ, which be-
leueth thee veru-
ly, which he of his
mercy hath giuen,
* *Mark 6. 5.*
* This Gennezareth
was a lake nigh to
Capernaum, which
he called the sea
of Galilee, and Tiber-
ias, so that the
country is called
by that name.
5 In that that
Christ, we are giuen
to vnderstand that
we must feele
come by for spiritual
defiance at his
name: and that
we are bound not
only to run our
feet, but also to
bring others to
him.

* *Idr. 4. 46. 47.*
John 6. 16. 17. 18.
* We will faile
euen thorow
ruggish tempests,
and Christ will ne-
uer forsake vs, so
that we goe with-
out he hath com-
mended vs.
* By the fourth
watch is meant the
time nere to day
breaking, for in all
times they divided
the night into foure
watches, in which
they scoured.
d *As it is*
here inken, is that
which a man ima-
gines to himselfe
secretly in his mind,
persecuting himselfe
that hee seeth some
thing, and seeth
nothing.

1 *None commonly*
are more blind
countenances of God
to whom
God appointeth
keepers of his law.
* *Mark 7. 1.*
a Which they re-
minded of their an-
cels from hand
to hand, or their el-
ders altered, which
were the governors
of the Church.
2 Their wicked
blindnes, in cor-
rupting the com-
mandments of
God, and that vpon
pretence of godli-
nelle, and vnder
authoritie to make
lawes, is here re-
prooued.
7 *Exo. 23. 12. deut.*
5. 16. Ephes. 6. 2.
b By honour is
meant all kinde of
duty which chil-
dren owe to their
parents.
* *Exod. 21. 17.*
10. 9. pre. 20. 107
c The meaning is
this: whosoever, I
believe vpon thee

*Temple, is to say profit, for it is as good as if I gaue it thee, for (as the Pharisees of our time say) it shall be meritorious for thee: for by this colour of religion, they raked dirt to themselves, as though that hee that had cast away any thing to the Temple, had done the duty of a child. d To make it of no power and authoritie as much as lay in you: for otherwise the commandments of God stand fast in the Church of God, in despite of the world and Satan. 3 The same men are condemned for hypocrite and superstition because they made the kingdom of God to stand in outward things. * *Eph. 29. 13.* 4 Christ teacheth vs that bypocrite of false teachers which deceive our soule, is not to be so much withal, no not in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perill with them.*

6 In that that
Christ doe h
willingly ob
effects, he
that euill
is not then
by the Golp
He denieth
but he ask
Ought he
pay?
7 They that
were from
twenty y
of age to y
had a p
of the San
Sabbath, y
30. 13. This
was an
ditch or
which the
excited, af
had added
m. B. child
must not
stand fast
pay tribute
but nat
tural child
n. The word
which is fl
which is in
in value q
drachme, e
drachme is
about fine
pence.

* Mar. 9. 11.
Luk. 9. 12.

1 Humble of
soul is the
way to p
eue.
2 A child
in re
* Mar. 9. 14.
* Luk. 9. 15.
3 A kinde
taken from
the be
breasts, and
it is as
much as 1
pence.
4 Mar. 9. 15.
5 We ought
to have
great re
to our
children
they neuer
to use:
and the
children
were
thrice
punished.
6 A good
man
cannot
goe
through
the
mids
of sin
ners
without
being
hurt.
7 Let
and his
temp
in which
the
course
of God
is. The
Greek
word
impet
hims
much
things
which
we
hum
e as.
8 Chap. 9. 13.
9 Luk. 9. 14.
10 Luk. 9. 15.
11 The
rester
that a
man is
the
greater
cause
he
ought
to
have
of his
fellow
in, as
God
receiv
by his
own
example.
12 Luk. 9. 12.
13 Luk. 9. 13.

24 ¶ And when they were come to Capernaum, they that received polle money, came to Peter, and said, Doeth not our Master pay polle money?
25 He said, Yes. And when he was come into the house, Iesus presented him, saying, What thinkest thou, Simon? Of whom doe the kings of the earth take tribute, or polle money of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.
27 Nevertheless, lest we should offend them, go to the sea, and cast in an angle, and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take, and give it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdom of God, To receive a little one as a King, 2 Offence, 3 The putting out of the eye, 4 The Angels, 5 The last things, 6 The setting of ones his fault, 7 Excommunication, 8 We must allowe pardon the brother that repenteth, 9 The parable of the king that taketh an account of his servants.

THE same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdom of heauen?

2 ¶ And Iesus called a little child vnto him, and set him in the midst of them,
3 And said, Verely I say vnto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heauen.
4 Who soeuer therefore shall humble himselfe as this little child, the same is the greatest in the kingdom of heauen.
5 And whosoever shall receiue one such little child in my Name, receiue me.

6 ¶ But whosoever shall offend one of these little ones which beleue in me, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.
7 ¶ Woe be vnto the world because of offences, for it must needs be that offences shall come, but woe be to that man by whom offence cometh.

8 ¶ Wherefore, if thy hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then having two hands, or two feet, to be cast into euill burning fire.

9 And if thine eye cause thee to offend, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then having two eyes to be cast into hell fire.

10 ¶ See that ye despise none of these little ones: for I say vnto you, that in heauen the Angels alwayes behold the face of my Father which is in heauen.

11 For the Sonne of man is come to save that which was lost.

12 How it is keye? ¶ If a man haue a hundred sheep, & one of them be gone astray, doeth hee not leave ninetie and nine, and goe into the mountains, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

14 So is it not thy will of your Father which is in

heauen, that one of these litle ones should perill.

15 ¶ Moreover, if thy brother trespass against thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euery word may be confirmed.

17 ¶ And if hee refuse to heare them, tell it vnto the Church: and if hee refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, Whatsoeuer yee binde on earth, shall be bound in heauen: and whatsoever yee loose on earth, shall be loosed in heauen.

19 Again, verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my Father which is in heauen.

20 For whereto or three are gathered together in my Name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Master, how oft shall my brother sinne against me, and I shall forgive him? & vnto how often times?

22 Iesus said vnto him, I say not to thee, vnto seven times, but, vnto seuentie times seuen times.

23 Therefore is the kingdom of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him thence shouls and talents.

25 And because hee had nothing to pay, his lord commended him to be sold, and his wife, and his children, and all that he had, and the debt to be payed.

26 The servant therefore fell downe, and worshipped him, saying, Lord, be mercifull vnto me, and I will pay thee all.

27 Then that seruant lord had compassion, and loosed him, and forgave him the debt.

28 But when the servant was departed, he found one of his fellow seruants which ought him an hundred pence, and hee layed hands on him, and threatened him, saying, Pay me that thou owest.

29 Then his fellowe servant fell downe at his feete, and besought him, saying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the debt.

31 And when his fellow fellow seruants saw what was done, they were very sorry, and came, and declared vnto their lord all that was done.

32 Then his lord called him vnto him, and said to him, O thou fellowe, I forgave thee all that debt, because thou prayest me.

33 Ought not thou also to haue had pitty on thy fellowe servant, euen as I had pitty on thee?

34 So his lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him.

35 So likewise shall mine heavenly Father doe although they haue bene diuerly and grievously injured by them. * Luk. 17. 42
He that is set downe a very great summe of these, care he hath of himselfe, and counts, and a small summe of sinners, what the difference may be. He is greater, for there is no proportion betweene them. * This was a euill thing, which was very often in the East. A Yeade notes much to him, against me: first God called in the Scripture, I will be angry, that is to say, gentle, and one that is faithful in the serving of his master, Psalme 36. 5. patient and of great patience.

vato you, except ye forgive me from your hearts, each one to his brother their trespasses.

CHAP. XIX.

2 The figke are healed, 3 and 7 A bill of disavowment. 11 Ezechias. 13 Children brought to Christ. 17 God only god. The Commendment given to be kept. 21 A perfect man. 23 A rich man. 25 Salvation commeth of God. 27 To leave all and follow Christ.

AN I & it came to passe, that when Iesus had finished his sayings, he departed from Galilee, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 Then came vnto him the Pharisees tempting him, and saying to him, Is it lawful for a man to put away his wife vpon every occasion?

4 And he answered and said vnto them, Haue ye not read, that he which made them at the beginning, made them male and female,

5 And saide, For this cause shall a man leave father and mother, and cleaue vnto his wife, and they which were 2, shall be one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They said to him, Why did then Moses command to giue a bill of disavowment, and to put her away?

8 He sayd vnto them, Moses because of the hardness of your heart, suffered you to put away your wives: but from the beginning it was not so.

9 I say therefore vnto you, that whosoever shall put away his wife, except it be for whoredome, & marry another, committeth adultery: and whosoever marrieth her which is diuorced, doeth commit adultery.

10 Then said his disciples to him, If the matter be so between man & wife, it is not good to marry.

11 But he said vnto them, All men cannot receive this thing, but they to whom it is giuen.

12 For there are some Eunuchs, which were borne of their mothers belly: and there be some eunuchs, which bee gelded by men: and there be some eunuchs, which haue gelded themselves for the kingdome of heauen. He that is able to receive this, let him receive it.

13 ¶ Then were brought vnto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer little children, and forbid them not to come to mee: for of such is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ And beholde, one came and said vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandements.

18 He said vnto him, Which? And Iesus said, These, Thou shalt not kill: Thou shalt not com-

mit adultery: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father, and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The young man said vnto him, I haue observed all these things from my youth. What lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, goe, sell that thou hast and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22 And when the young man heard that saying, hee went away sorrowfull, for hee had great possessions.

23 ¶ Then Iesus said vnto his disciples, Verily I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beheld them, and said vnto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

28 ¶ And Iesus said vnto them, Verily I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed mee in the regeneration, shall sit also vpon twelve thrones, and iudge the twelve tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundred fold more, and shall inherite euertlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

¶ To him begun well, and not to continue vnto the end, doeth not only not pro- fit, but also hurteth very much. ¶ Chap. 20. be. mar. 10. 2. Luke 13. 30.

CHAP. XX.

1 Labourers hired into the vineyard, 15 The callers. 17 Hee foretelleth his passion. 20 Zebedee's sonnes. 22 Two cap. 23 Crucifixion his minister. 30 Two blind men.

FO: the kingdome of heauen is like vnto a certaine husbander, which went out at the daw- ning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penny a day, and sent them into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market place,

4 And said vnto them, Goe ye also into my vineyard, and whatsoever is right, I will giue you: and they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And he went about the eleventh houre, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

7 They said vnto him, Because no man hath hired vs. Hee said to them, Goe ye also into my vineyard, and whatsoever is right, that shall ye receive.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call the labourers, & giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleventh houre,

n The young man did not answer truly in saying that he had kept all the commandments: and therefore he sayeth out an example of true charity, saying to him, to whom he said, that day looking in his mind, Rich men haue need of a singular gift of God, to escape out of the snare of Satan.

6 Rich men haue need of a singular gift of God, to escape out of the snare of Satan.

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6 Rich men haue need of a singular gift of God, to escape out of the snare of Satan.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruit grow on thee henceforward. And anon the figtree withered.

8 * But be not ye called Rabbis: for is your doctour, to wit, Christ, and all ye are Rabbis.

9 And if call no man your father upon the earth: for there is but one, your father which is in heaven.

10 Be not called Rabbis: for one is your doctour even Christ.

11 But he that is greatest among you, let him be your servant.

12 For whosoever will exalt himself, shall be brought low: and whosoever will humble himself, shall be exalted.

13 ¶ Woe therefore be unto you, Scribes and Pharisees, hypocrites, because ye shut up the kingdom of heaven before men: for ye your felus goe not in, neither suffer ye them that would enter, to come in.

14 ¶ Woe be unto you, Scribes and Pharisees, hypocrites: for ye denoure widows heuf, seuen under a colour of long prayers: wherefore ye shall receive the greater damnation.

15 Woe be unto you Scribes and Pharisees, hypocrites: for ye compell sea and land to make one of your profession: and when he is made, ye make him two fold more the child of hell, then you your felus.

16 Woe be unto you blinde guides, which say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the gold of the Temple, he is offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And w^o swearth by the altar, it is nothing: but whosoever sweareth by the offering that is upon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 ¶ And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 ¶ And hee that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ Woe be to you, Scribes and Pharisees, hypocrites: for ye tithe mint, and anise, and cummin, and leave the weightier matters of the law, as iudgement, and mercy, and fidelitie. I hefte ought ye to have done, and not to have left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camel.

25 ¶ Woe be to you, Scribes and Pharisees, hypocrites: for ye make cleane the viter side of the cup, and of the platter: but within they are full of briberie and excefie.

26 Thou blinde Phatise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Woe be to you, Scribes and Pharisees, hypocrites: for ye are like vnto whited tombes, which appeare beautiful outward, but are within full of dead mens bones, and all filthinesse.

30 ¶ Woe be to you men, but within ye are full of hy vineyard iniquitie.

31 ¶ Woe be unto you, Scribes and Pharisees, hypocrites: for ye build the tombes of the Prophets, and garnish the pulchres of the righteous. 30 And say, If we had bene in the dayes of our fathers, we would not have bene partners with them in the blood of the Prophets.

32 ¶ So then ye be witness vnto your felus, that ye are the children of them that murdered the Prophets.

33 ¶ Fulfill ye also the treasure of your fathers.

34 ¶ O ye scribes, the generation of vipers, how should ye be able to scape the damnation of hell?

35 ¶ Wherefore behold, I send vnto you Prophets, and wifemen, and Scribes, and of them ye shall kill & crucifie: and of them shall ye scourge in our Synagogues, and persecute from cite to cite.

36 ¶ That vpon you may come all the righteous blood that was shed vpon the earth, & from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of Barachias, & whom ye slew betwene the Temple and the altar.

37 Verely I say vnto you, all these things shall come vpon this generation.

38 Hierusalem, Hierusalem, which killeth the Prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not!

39 Berold, your habitation shall be left vnto you desolate.

40 For I say vnto you, ye shall not see mee henceforth till that ye lay, Blessed is he that cometh in the Name of the Lord.

CHAPTER XXIV.

¶ The destruction of the Temple. ¶ The figures of Christs coming. ¶ The figure of the end of the world. ¶ The figure of the dayes of Noe. ¶ We must watch. ¶ The figure.

¶ And Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

¶ And Iesus said vnto them, See ye not all these things? Verely I say vnto you, & there shall not be left here left a stone vpon a stone, that shall not be cast downe.

¶ And as hee sat vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy coming, and of the end of the world.

¶ And Iesus answered, and said vnto them, ¶ Take heede that no man deceiue you.

¶ For many shall come in my Name, saying, I am Christ, and shall deceiue many.

¶ And ye shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet.

¶ For nation shall rise against nation, and realme against realme, & there shall be fa- mine, and pestilence, and earthquakes in diuers places.

¶ All these are but the beginning of sor- rowes:

¶ Then shall they deliver you vp to be af- flicted,

¶ Iesus, 3. to
¶ Modestie is a
¶ singular ornament
¶ of Gods ministers.
¶ See not ambitiously after it, for
¶ our Lord hath not
¶ forsooke us to
¶ get the glorie and
¶ our Masters the
¶ knoweth that is due
¶ to them. Augu-
¶ stine de sermone
¶ verbis Domini ex
¶ Mat. cap. 11.
¶ He hath
¶ allude to a place of
¶ Elias chap. 14. 13.
¶ and 1. re. 3. 10.
¶ Malac. 1. 6.
¶ He hath
¶ at a
¶ fashion which the
¶ Iewes vsed for
¶ they called the Rab-
¶ bins their fathers.
¶ It is
¶ that the Scribes did
¶ greedily hunt after
¶ such titles, whom
¶ we call blinde guides.
¶ Luke 14. 12.
¶ Luke 14. 13.
¶ He hath
¶ allude to the name
¶ of the Rabbin, for
¶ Rabbin signifieth one
¶ that is a doct.
¶ Hypocrites can
¶ abide none to be
¶ better than them-
¶ selves.
¶ In Christ when he
¶ reproached any man
¶ sharply, with this
¶ word, to signifye
¶ to vnderstand that
¶ there is nothing
¶ more deservable
¶ than hypocrite and
¶ fashion in religion.
¶ Which are
¶ at the doore.
¶ Marke 11. 40.
¶ Luke 10. 47.
¶ It is a common
¶ thing among hy-
¶ pocrites, to abuse
¶ the pretence of
¶ zeale to conceale
¶ malice and extortion.
¶ Word for word,
¶ vnder a colour
¶ of prayer, and
¶ such words, deu-
¶ noteth a deuile
¶ naughtinesse in
¶ them; the one, that
¶ they deuoured vi-
/>dimes goods: the
¶ other, that they did
¶ it vnder a colour
¶ of iustice.
¶ The are part:
¶ now that part of
¶ that earth is called
¶ due, which the
¶ Lord hath giuen
¶ vs to dwell vpon.
¶ It is a doct.
¶ Sinnes are called
¶ in the Syrian ton-
¶ gue, Debts, and it is
¶ certaine that Christ spake in the Syrian tongue. ¶ Caufeth the golde to be
¶ counted holy, which is dedicate to an holy vse. ¶ 1. Kings 8. 13. 2. Chron. 6. 2.
¶ Chap. 5. 34. ¶ If heauen be Gods throne, then is hee no doubt about all this
¶ purpose. ¶ Hypocrites are careful in iustice, & in keeping of promises. ¶ Hypo-
¶ crites are too much careful of outward things, and the inward they vntely
¶ regardme, ¶ Luke 12. 34.

¶ Hypocrites
¶ when they goe
¶ about to con-
¶ uert their wicked-
¶ nes, then do they
¶ by the iust iudge-
¶ ment of God, de-
¶ clare themselves,
¶ ¶ A promise
¶ vnto the Iewes,
¶ which hath this
¶ meaning, Goe ye
¶ into all the world
¶ and preach the
¶ Gospell, that at
¶ length you may
¶ knowe if ye come
¶ to the full.
¶ Luke Chap. 24.
¶ Hypocrites be
¶ cruel.
¶ The end of
¶ them who per-
¶ secute the Gospell,
¶ vnder the pre-
¶ tence of zeale,
¶ ¶ Gen. 4. 9.
¶ ¶ O Iudas, who
¶ may also be called Ba-
/>rachias, that is,
¶ the sonne of the Lord.
¶ 1. Chron. 24. 21.
¶ Weare the
¶ mercy of God was
¶ great, there was
¶ great wicked-
¶ nes and rebellion,
¶ and at length he
¶ most heare iudge-
¶ ments of God.
¶ Luke 13. 34.
¶ He speaketh
¶ of the outward man-
/>ner, and as he
¶ was punished for
¶ the sinne of this
¶ people, so hee
¶ will be full for it,
¶ euen from the time
¶ that the promise
¶ was made to
¶ Abraham.
¶ The destruction
¶ of the Temple. ¶ The figures of Christs
¶ coming. ¶ The figure of the end of the world. ¶ The figure of the dayes of Noe. ¶ We must watch. ¶ The figure.
¶ Marke 11. 1.
¶ Luke 21. 36.
¶ The destruction
¶ of heauen, and
¶ of the earth, the
¶ Temple is here-
¶ tofore.
¶ Luke 19. 44.
¶ The Church
¶ shall haue a conti-
¶ nual conflict with
¶ iniquitie miseries
¶ and offences, and
¶ that more is, with
¶ false prophe-
¶ ties, vntill the day
¶ of victorie and tri-
/>umphant cometh.
¶ Eph. 5. 2. of a
¶ That is, when
¶ the Church shall
¶ be filled, yet the end
¶ shall not come.
¶ Every where,
¶ Word for word,
¶ of great troubles,
¶ like vnto men
¶ in trouble.
¶ Chap. 10. 17.
¶ Luke 21. 11. Iohn
¶ 15. 20, and 16. 34.

3 The fool no oyle with them.
4 But the wife tooke oyle in their vessels with their lamps.
5 Now while the bridegrome taried long, all b flambred and slept.
6 And at midnight there was a crie made, Behold, the bridegrome cometh: goe out to meet him.

7 Then all those virgines arose and trimmed their lamps.
8 And the foolish said to the wife, Giue vs of your oyle, for our lamps are out.

9 But the wife answered, saying, *Not so*, least there will not be ynough for vs and you: but goe ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came, and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

13 Watch therefore, for ye know neither the day, nor the houre, when the son of man will come.

14 * For the kingdom of heauen is as a man that going into a strange country, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue five talents, &c. to another two, and to another one, to euery man after his owne ability, &c. straightway went from home.

16 Then hee that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that receiued two, hee also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto mee five talents: behold, I haue gained with them other five talents.

21 Then his master saide vnto him, It is well done: good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

22 Also he that had receiued two talents, came, and saide, Master, thou deliueredst vnto mee two talents: behold, I haue gained two other talents more.

23 His Master saide vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then hee that had receiued the one talent, came, and saide, Master, I knewe that thou wast an hard man, which reapst where thou sowedst not, and gathered where thou st sowedst not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine vnto mee.

26 And his master answered, and said vnto him, Thou euill seruant, and slothfull, thou couldest haue reaped where I sowed not, and gathered where I sowed not.

27 Thou oughtest therefore to haue put my money to the exchangers, &c. then at my coming should I haue receiued mine owne with vntage.

28 Take therefore the talent from him, and

into him which hath ten talents.
vnto enery man that hath, it shall be

40 He shall haue abundance, and from him that receiuen that he hath shalbe taken away.

30 Cyt therefore that vnprofitable seruant into vnter & darknesse: there shall be weeping and gnashing of teeth.

31 And when the Sonne of man cometh in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie,

32 And before him shall be gathered all nations, and hee shall separate them one from another as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goats on the left.

34 Then shall he king say to them on his right hand, Come ye blessed of my father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 I was an hungred, & ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you.

36 I was naked, and yee clothed mee: I was sicke, and yee visited mee: I was in prison, and yee came vnto mee.

37 Then shall the righteous answer him saying, Lord, when saw wee thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw wee thee a stranger, and tooke thee in vnto vs? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and came vnto thee?

40 And the king shall answer, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say to them on the left hand, Depart from mee ye cursed, into euertlasting fire, which is prepared for the deuil and his angels.

42 For I was an hungred, and ye gaue mee no meat: I thirsted, and ye gaue mee no drinke:

43 I was a stranger, and ye tooke mee not in vnto you: I was naked, and ye clothed me not, sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw wee thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answer them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 * And these shall goe into euertlasting paine, and the righteous into life etternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His first arrest. 13 Judas selleth him. 16 The institution of the supper. 34 and 36 Peters denial. Christ is bound. 47 He is betrayed with a kisse. 49 He is crowned with thorns. 64 He is crucified with criminals. 67 They spit at him.

1 And as he came to passe, when Iesus had finished all these sayings, hee saide vnto his disciples,

2 Ye know that after two dayes is the Passouer, and the Sonne of man shall be deliuered to be crucified.

3 Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high priest called Caiaphas:

4 And they said, We will not say, He crucified him, for we are afraid of the people: for we knowe that he said this, I am the Sonne of man.

5 And they agreed together, that they would say, We heard him say, I will destroy this temple, and in three dayes I will build it againe.

6 And when they had said thus, they led him out, and brought him to the hall of Caiaphas the high priest.

7 And Simon Peter followed him, and went in with him into the hall: but he knewe not whither he went, nor what they said.

8 And he stood by the fire, and warmed himself: for it was cold. And Peter sate with him, and the other two.

9 And the high priest asked him, saying, Iesus, art thou the King of the Iewes?

10 And he answered, and said, I say so.

11 And the high priest said, Why sayest thou so? we hear thee say, Thou wilt destroy this temple, and in three dayes build it againe.

12 And he answered, and said, Thou art wrong, for this temple is thirty and six yeeres builded, and I will build it againe in three dayes.

* Chap. 13. 22, make 4. 23. Luke 8. 13. and 19. 16.
* Chap 8. 12, and 22. 13.
3 A finely setting forth of the euertlasting iudgement which is to come.

f Blessed and happy, upon whom my Father hath most abundantly bestowed his benedictions. * Eia. 58. 7. * Eccl. 15. 7.

* Eccles. 7. 35.

* Ps. 6. 5. * Chap. 7. 25. Luke 14. 27.

* Dan 12. 2. * Iohn. 3. 19.

* Marke. 14. 1. Luke. 22. 1. 1 Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sinne of Adam, by his obedience. 2 Go himselfe and get mee, * Iohn 11. 47.

* Chap. 24. 42. make 13. 35.

* Luke 19. 12. 13.

* Eccl. 15. 7.

* Eccl. 15. 7.

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ns, and tak

41 Watch, and pray, that ye fall not into temptation: the spirit indeed is ready, but the flesh is weak.

42 Again he went away the second time, and I prayed, saying, O my Father, if this cuppe cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came and found them asleep again, for their eyes were heavy.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and sayd vnto them, Sleepe hereforth, and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 1 Rife, let vs go: behold, he is at hand that betrayeth me.

47 And while he yet spake, Ioe, Iudas one of the twelue came, and with him a great multitude with swords and staves, from the hie Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whosoever I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and sayd, God saue thee, Master, and kissed him.

50 13 Then Iesus sayde vnto him, * Friend wherefore art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a seruant of the hie Priest, and smote off his eare.

52 14 Then sayd Iesus vnto him, Put vp thy sword into his place: for all that I take the sword, shall perish with the sword.

53 15 Either thinkest thou, that I cannot now pray to my Father, and hee will giue mee more then twelue legions of Angels?

54 16 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre sayd Iesus to the multitude, Yee be come out as I were against a thiefe, with swords and staves to take mee: I fate thy teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. * Then all the disciples forsooke him, and fled.

57 17 And they tooke Iesus, and led him so to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre off vnto the hie Priests hall, and went in and fate with the seruants to see the end.

59 Nowe the chiefe Priests and the Elders, and all the whole Councill fought false witness against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And said, This man said, I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and saide to him, Answerst thou nothing? What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and saide to him, I charge thee sweare vnto vs by the liuing God, to tell vs, if thou be that Christ the sonne of God, or no.

64 18 Iesus said to him, Thou hast said it: nevertheless I say vnto thee, Hereafter shall ye see the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed, what haue we any more neede of witnesses: behold, nowe ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guilty of death.

67 19 Then spat they in his face, and buffeted him, and other smote him with rods,

68 Saying, Prophecie to vs, O Christ, Who is hee that smote thee?

69 20 Peter b fate without in the hall, and a maide came in him, saying, Thou also walk with Iesus of Galile:

70 But hee denied before them all, saying, I knowe not what thou sayest.

71 And when hee went out into the porch, another maide sawe him, and saide vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe hee denied with an oath, saying, I knowe not the man.

73 So after a while, came vnto him they that stood by, and saide vnto Peter, Surely thou art also one of them: for euen thy speech bewrayeth thee.

74 Then began hee to curse himselfe, and to sweare, saying, I knowe not the man, And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said vnto him, Before the cocke crowe thou shalt denie mee thrise. So hee went out, and wept bitterly.

76 That is, without the place where the Bishop sat, but not far forward he went from thence into the porch, and hept himselfe.

CHAP. XXVII.

2 He is delivered bound to Pilate, Iudas vs hangeth himselfe, 19 Pilates wife, 20 Barabbas is asked, 24 Pilate washeth his hands, 29 Christ is crowned with thornes, 34 He is crucified, 40 Ruled, 50 He smeth vs the Ghoſt, 57 He is buried, 62 The Iudaiours watch him.

When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death.

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 1 Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirrie pennes of filuer to the chiefe Priests, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they sayd, What is that to vs? see thou to it.

5 And when he had cast downe the silver pennes in the Temple, he departed, and went, and hanged himselfe.

6 And the chiefe Priests tooke the silver pennes, and saide, It is not lawfull for vs to put them into the b treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of 4 strangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was spoken by

13 Corist offeth his willingly to be taken, that is in obeying willing, y, been a night name for the willfull fall of him. 13 Mark 14, 43. Luke 22, 47. John 18, 3. 14 Sent from the hie Priests. 15 Carist is taken that we might be deliuered. 16 Christ repeneth Iudas taining. 17 Iudas taining. 18 Iudas taining. 19 Iudas taining. 20 Iudas taining. 21 Iudas taining. 22 Iudas taining. 23 Iudas taining. 24 Iudas taining. 25 Iudas taining. 26 Iudas taining. 27 Iudas taining. 28 Iudas taining. 29 Iudas taining. 30 Iudas taining. 31 Iudas taining. 32 Iudas taining. 33 Iudas taining. 34 Iudas taining. 35 Iudas taining. 36 Iudas taining. 37 Iudas taining. 38 Iudas taining. 39 Iudas taining. 40 Iudas taining. 41 Iudas taining. 42 Iudas taining. 43 Iudas taining. 44 Iudas taining. 45 Iudas taining. 46 Iudas taining. 47 Iudas taining. 48 Iudas taining. 49 Iudas taining. 50 Iudas taining. 51 Iudas taining. 52 Iudas taining. 53 Iudas taining. 54 Iudas taining. 55 Iudas taining. 56 Iudas taining. 57 Iudas taining. 58 Iudas taining. 59 Iudas taining. 60 Iudas taining. 61 Iudas taining. 62 Iudas taining. 63 Iudas taining. 64 Iudas taining. 65 Iudas taining. 66 Iudas taining. 67 Iudas taining. 68 Iudas taining. 69 Iudas taining. 70 Iudas taining. 71 Iudas taining. 72 Iudas taining. 73 Iudas taining. 74 Iudas taining. 75 Iudas taining. 76 Iudas taining. 77 Iudas taining. 78 Iudas taining. 79 Iudas taining. 80 Iudas taining. 81 Iudas taining. 82 Iudas taining. 83 Iudas taining. 84 Iudas taining. 85 Iudas taining. 86 Iudas taining. 87 Iudas taining. 88 Iudas taining. 89 Iudas taining. 90 Iudas taining. 91 Iudas taining. 92 Iudas taining. 93 Iudas taining. 94 Iudas taining. 95 Iudas taining. 96 Iudas taining. 97 Iudas taining. 98 Iudas taining. 99 Iudas taining. 100 Iudas taining.

4 Chap. 18, 17. 18, 18, 19. 18, 20. 18, 21. 18, 22. 18, 23. 18, 24. 18, 25. 18, 26. 18, 27. 18, 28. 18, 29. 18, 30. 18, 31. 18, 32. 18, 33. 18, 34. 18, 35. 18, 36. 18, 37. 18, 38. 18, 39. 18, 40. 18, 41. 18, 42. 18, 43. 18, 44. 18, 45. 18, 46. 18, 47. 18, 48. 18, 49. 18, 50. 18, 51. 18, 52. 18, 53. 18, 54. 18, 55. 18, 56. 18, 57. 18, 58. 18, 59. 18, 60. 18, 61. 18, 62. 18, 63. 18, 64. 18, 65. 18, 66. 18, 67. 18, 68. 18, 69. 18, 70. 18, 71. 18, 72. 18, 73. 18, 74. 18, 75. 18, 76. 18, 77. 18, 78. 18, 79. 18, 80. 18, 81. 18, 82. 18, 83. 18, 84. 18, 85. 18, 86. 18, 87. 18, 88. 18, 89. 18, 90. 18, 91. 18, 92. 18, 93. 18, 94. 18, 95. 18, 96. 18, 97. 18, 98. 18, 99. 18, 100.

43 And hee charged them finally that no man should knowe of it, and commanded to giue her meate.

CHAP. VI.

a Christ preaching in his own house his owne contemne him. *9* The wonderfull of the Nazarenes. *7* The Apostles are sent. *13* They call out a man to carry away the fiske with him. *14* Herodes opinion of Christ. *18* The cause of Iohns imprisonment. *22* Dauides prayer. *27* Iohns beheading. *30* The Apostles receive first preaching. *34* Christ teacheth in the temple. *37* Herod the king. *40* The cause of Iohns imprisonment. *43* The Apostles are sent out on the feast. *46* The fiske that touch Christs garment, are healed.

ANd ¹ he departed thence, and came into his owne country, & his disciples followe him.

² And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonished, and saide, What wisdom hath this man these things? and what wisdom is this that is giuen vnto him, that euen such great works are done by his hands?

³ Is not this a Carpenter Maries sonne, the brother of Iames & Ioses, and of Iuda and Simon? and are not his brethren here with vs? And they were offended in him.

⁴ And Iesus saide vnto them, A Prophet is not without honour, but in his owne country, and among his owne kinned, and in his owne house.

⁵ And he could there doe no great works, saue that he laid his hands vpon a few sicke folke, and healed them.

⁶ And hee marvelled at their unbelief, and went about by the townes on euery side, teaching.

⁷ ¶ And hee called vnto him the twelve, and began to send them forth two and two, and gaue them power ouer vncleane spirits.

⁸ And he commaunded them that they should take nothing for their journey, saue a staffe onely: neither scrip, neither bread, neither money in their girdles:

⁹ But if they should be shod with sandals, & sandals, and that they should not put on two coats.

¹⁰ And hee said vnto them, Where soeuer yee shall enter into an house, & there abide till yee depart thence.

¹¹ ¶ And whoeuer shall not receiue you, nor heare you, when yee depart thence, & shake off the dust that is vnder your feet, for a witness vnto them. Verely I say vnto you, it shall be easier for Sodome, or Gomorra, at the day of Iudgement, to be built againe, then for thee.

¹² ¶ And they went out, and preached, that many should be healed of their hurts.

¹³ And they called out many devils: and they annoyed many that were sicke, with oyle and healed them.

¹⁴ ¶ Then King Herod heard of him (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great works are wrought by him.

¹⁵ Other said, It is Elias: and some said, It is a Prophet, or as one of those Prophets.

¹⁶ ¶ So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

¹⁷ For Herod himselfe had sent for him, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philipps wife, because he had married her.

¹⁸ For Iohn said vnto Herod, It is not lawfull for thee to haue thy brothers wife.

¹⁹ Therefore Herodias was angry against him, and would haue killed him, but she coulde not.

²⁰ For Herod feared Iohn, knowing that he was a just man, and an holy, and reuerent of him, and when he heard him, hee did many things, and heard him gladly.

²¹ But the time being conuenient, when Herod on his birth-day made a banquet to his princes and captaines, and chief officers of Gallilee:

²² And the daughter of the same Herodias came in, and danced, and pleased Herod, and them that sat at table together, the King saide vnto the maide, Aske of me what thou wilt, and I will giue thee.

²³ And hee swore vnto her, What soeuer thou shalt aske of me, I will giue thee, euen vnto the half of my kingdome.

²⁴ ¶ So she went, and said vnto her mother, What shall I aske? and she said, I will aske the head of Iohn Baptist.

²⁵ Then she came in, and said vnto the King, I would aske thee, that thou shouldst giue me euen now in a charger the head of Iohn Baptist.

²⁶ Then the King was very sorry: yet for his oathes sake, and for their sakes which sat at table with him, he would not refuse her.

²⁷ And immediately the King sent his chamberman, and gaue charge that his head should be brought in. So hee went and beheaded him in the prison.

²⁸ And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

²⁹ And when his disciples heard it, they came and toke vp his body, and put it in a tombe.

³⁰ ¶ And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they had done, and what they had taught.

³¹ ¶ And hee saide vnto them, Come ye apart into the wilderness: & rest a while: for there were many commers & goers, that they had not leisure to eate.

³² ¶ So they went by ship out of the way into a desert place.

³³ But the people followed them when they departed, and in any knew him, and ranne before them out of all cities, and came thither by fowle multitude to see him.

³⁴ ¶ Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe without a shepherd: and he began to teach them many things.

³⁵ ¶ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre past.

³⁶ Let them depart, that they may goe into the country, and townes about, and buy them bread: for they haue nothing to eate.

³⁷ But hee answered, and said vnto them, Giue ye them to eate. And they said vnto him, We haue gone, and buyed two hundred penny worth of bread, and giue them to eate?

¶ Luke 19. 1. Commend it to God to be remembered.

¶ Luke 13. 15. He said vnto him, I will not do this.

¶ The event was, that hee did not to the sentence pronounced against him, that he should die.

¶ Mat. 14. 5. ¶ Herodias was not to be satisfied.

¶ The word is, that hee said vnto her, I will giue thee, what thou wilt.

¶ Luke 19. 1. He said vnto him, I will not do this.

¶ Such as follow Christ shall haue nothing, no man to the wilderness, but shall haue a companion.

¶ Mat. 14. 13. ¶ I will not do this.

¶ Luke 19. 1. He said vnto him, I will not do this.

¶ Mat. 14. 13. ¶ I will not do this.

¶ Which is done, which is done, which is done.

4 *Mat. 15. 32.* That which the proud do reuer-
whe, it is offered
vnto them, that
came doe the mod-
est and humble
liveness as it were
violently wrong out.
1 Into the other
most coasts of Pa-
lestina, which were
in the Tyrrus and
Sidon.
2 By pretyfyns,
prephane.
3 Neighbour or
neice to Damascus
4 He went with this
word Vnto rath-
er then to the word
Days, that he may
seeme to speake
more continually.
5 As if he said, it
is as thou sayest
Lord, first is
prayer for the
whelpes, if they can
but gather up the
crummes that are
vnder the table:
therefore I reue the
crummes, and not
the childrens bread.
7 As the Father
created vnto this
life in the begin-
ning in his only
Sonnes, so doth he
also in him alone
renew vs vnto
euertlasting life.
8 It was a little
country, and full
of venetices,
which the four
gouernours did run
betwene and com-
passe. Plaine, booke
2. chap. 8.

5 *Gen. 31.*
11. 33. 31.

7 *Mat. 15. 32.*

4 *Word for word,*
they will fall in fan-
der, or be asfildred,
for when men fall
in a wound, their
synes fall one
from another

14 ¶ 4 And from thence he arose, and went into the borders of Tyrrus and Sidon, and entered into an house, and would that no man should haue known: but he could not be hid.

15 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feete,

16 (And the woman was a ^m Greeke, a ^o Syrophenician by nation) and she beought him that he would cast out the deuill out of her daughter.

17 But Iesus sayd vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto ^s whelpes.

18 Then shee enuered, and sayd vnto him, P Truth, Lord: yet indeede the whelpes eate vnder the table of the childrens crummes.

19 Then he sayd vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

20 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

21 ¶ And he departed againe from the coasts of Tyrrus and Sidon, and came vnto the sea of Galile, through the middles of the coasts of Decapolis.

22 And they brought vnto him one that was deafe and stammered in his spech, and prayed him to put his hand vpon him.

23 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

24 And looking vp to heauen, he sighed, and said vnto him, Ephphara, that is, Be opened.

25 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

26 And he commanded them that they should tell no man: but howe much sooner hee forbade them, the more a great deale they published it.

27 And were beyond measure astoneid, saying, ¶ He hath done all things well: hee maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

1 The miracle of the seven loaves. 2 The Iewes seeke signes. 3 To beware of the leauen of the Pharisees. 22 A blinde man healed: 24 The peoples iudgy opinions of Christ 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Saith, 35 To faile and loyde the life, 38 To be a signe of Christ.

¶ IN those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd vnto them,

1 I haue compassion on the multitude, because they haue nowe continued with mee three dayes, and haue nothing to eate.

2 And if I send them away fasting to their owne houses, they would ^s faint by the way: for some of them came from farr.

3 Then his disciples answered him, Whence can a man satisfie these with bread here in the wilderness?

4 And hee asked them, How many loaves haue ye? And they sayd, Seuen.

5 Then hee commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they set them before the people

7 They had also a few small fishes: and when hee had giuen thanks, hee commanded them also to be set before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seven baskets full,

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anon he entered into a ship with his disciples, and came into the parts of Decapolis.

11 ¶ And the Pharisees came fourth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee ^s sighed deeply in his spirit, and sayd, Why doeth this generation seeke a signe? Verely I say vnto you, a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had so gotten to take bread, neither had they in the ship with them, but one loafe.

15 And he charged them, saying, Take heede: and beware of the leauen of the Pharisees, and of the leauen of Herod.

16 And they reasoned among themselves, saying, It is because we haue no bread.

17 And when Iesus knew it, he sayd vnto them, Why reason you thus, because ye haue no bread? perceiue ye not, neither vnderstand? haue yee your heares yet hardened?

18 Haue ye eyes, and see not? and haue yee eares, and heare not? and doe ye not remember?

19 ¶ When I brake the five loaves among five thousand, how many baskets full of broken meate tooke ye vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets full of leauings of broken meate tooke ye vp? And they sayd, Seuen.

21 Then hee sayd vnto them, How is it that ye vnderstand not?

22 And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then hee tooke the blinde by the hand, and led him out of the towne, and spar in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him to looke againe. And hee was reforesh to his sight, and lawe euery man asfare off clearly.

26 And he sent him home to his house, say-
ing, Neither goe into the towne, nor tell to any in the towne.

27 ¶ And Iesus went out, and his disciples into the towne of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, Some say, John Baptiste: and some, Elias; and some, one of the Prophetes.

29 And he sayd vnto them, But whom say ye that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

30 ¶ And he sharply charged them, that concerning him they should tell no man.

¶ Mat. 15. 39.
¶ Mat. 16. 1.
¶ The Reb-
baine
comes: is the
do-
ctrine of the Gov-
erning no cre-
dible to mira-
cles already done
repute as: but
Christ being angry
with them, doth
clearly take them
b A common kind
of speech, which the
Hebrewes vs-
whereby is meant
that the Pharisees
boast of purpose to
encounter with him.
¶ The figs came
down from his heart
rootes, the Lord
was very much
moued with these
mens great in-
durate.
¶ Word for word,
If a figger growe
in a cawen kind
of speech very com-
mon among the He-
brewes: wher
some say, wher
the figs are in
the figger, let me be
taken for a figger,
some say like, And
when they speake
out the whole, they
say, The Lord
abus and thus by me.
¶ Mat. 16. 3.
¶ We must
carefully take heed
of them, which
corrupt the word
of God, wher
degree lower they
be, the less they
be of the Church, or
of civil
politic.
¶ They that haue
their names read
on earthly things,
are vnto things
in heauenly things,
although they be
creed so plainly
to be fourth into them.
¶ 1. Iohn 6.
¶ He cometh
to passe, that you
vnderstand not
these things, which
are so plaine and
euidet.
¶ A true image of
our regenerate
which Christ pre-
sents vs from the
world, as a new
and accomplisheth
by little and little
in vs.
¶ He perceived
some measure of
him, when he
could not discern
their bodies.
¶ He commended
him againe, to true vnder-
stand, whether he could see well or no. ¶ Christ willing
haue his miracles to be separated from his doctrine. ¶ Mat. 16. 13. Iohn 9. 9.
¶ Many praise Christ, which yet notwithstanding spoile him of his praise.
¶ Christ had appointed his time to the preaching of the Gospel, and here-
fore deferred it to a more commodious time, least sudden haste should raise
hinder then further the mystere of his coming.

8 Christ suffered all that he suffered for vs, not unwillingly neither unawares, but foreknowing it, and willingly. 9 None are more true than they that are wife before the word of God. 10 The disciples of Christ must beare stoutly what burden cometh the Lord layeth upon them, and so be the affection of the deili.

11 Mat. 12, 35 and 28, 24 Luke 9, 23 and 14, 27. 12 Mat. 10, 29 and 26, 45 Luke 9, 24 and 17, 33. 13 They are the most foolish of all men which purchase the enjoying of this life, with the loss of everlasting blisse. 14 Mar. 10, 33 Luke 9, 26 and 12, 9.

31 8 Then hee began to teach them that the sonne of man must suffer many things, and should be reprooved of the Elders, and of the chief Priests, and of the Scribes, and be slain, and within three dayes rise againe.

32 9 And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him. 33 Then he turned backe & looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou hast desired that I should be the sonne of God, but the things that are of God, but the things that are of men.

34 10 And hee called the people vnto him with his disciples, and sayd vnto them, ¶ Whofoeuer will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whofoeuer will save his life, shall lose it: but whofoeuer shall lose his life for my sake and for the Gospels, he shall saue it.

36 ¶ For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 Of what exchange shall a man giue for his soule?

38 ¶ For whofoeuer shall be ashamed of mee, and of my wordes among this adulterous and froward generation, of him shall the Sonne of man be ashamed also, when hee cometh in the glory of his Father with the holy Angells.

CHAP. IX.

1 Christ transfigureth. 2 Christ must be heard. 3 Of Elias and Iohn Baptist. 4 The disciples are healed. 5 Earth can doe all things. 6 Christ foretelleth his death. 7 Who is greater among the Apostles. 8 Christ taketh a child in his armes. 9 To offend, 10 Salt, Peace.

¶ **A**NJ hee sayd vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the Kingdome of God come with power.

2 ¶ And sixe dayes after, Iesus taketh vnto him Peter, and James, and Iohn, and carrieth them vp into an high mountaine out of the way alone, & his shape was changed before them.

3 And his raiment shined, and was very white as snowe, so white as no fuller can make vp on the earth.

4 And there appeared vnto them Elias with Moyses, and they were talking with Iesus.

5 Then Peter answered, and sayd to Iesus Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moyses, and one for Elias.

6 Yet hee knew not what they sayd: for they were asleepe.

7 And there was a cloud that shadowed them, and a voice came out of the cloud, saying, ¶ This is my beloved Sonne: I heare him.

8 And suddenly they looked round about, and saw no more any man: Iesus onely with them.

9 ¶ And as they came downe from the mountaine, hee charged them, that they should tell no man what hee had seene, save when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, and demanded one of another, what the rising from the dead againe should meane.

11 ¶ Also they asked him, saying, Why say the Scribes, that Elias must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and reuise all things: and as it is written of the Sonne of man, hee must suffer many things, and be put to death.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and sayd, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And whosoever he taketh him, he reuereh him, and be someth, and gnasheth his teeth, and pincheth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O froward generation, how long now shall I be with you? how long now shall I suffer you? I bring him vnto me.

20 So they brought him vnto him: and as soone as the spirit saw him, he tare him, and hee fell downe on the ground wallowing and foaming.

21 Then he asked his father, how long time is it since it hath bene thus? And he said, Of a child.

22 And of times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, help vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If thou canst beleue, all things are possible to him y beleueh.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleue: help my vnbeleefe.

25 When Iesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou dumbe and deaf spirit, I charge thee come out of him, & enter no more into him.

26 5 Then the spirit cried, and rent him selfe, and came out, and he was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 6 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kind can by no other meane come forth, but by prayer & fasting.

30 ¶ And they departed thence, and I went together through Galilee, and hee would not that any should haue knowne it.

31 7 For he taught his disciples, and said vnto them, The Sonne of man shall be deliuered into the hands of men, and they shall kill him: but after that he is killed, he shall rise againe the third day.

32 But they understood not that saying, and were afraid to aske him.

33 ¶ After, he came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, of who should be the chiefe.

35 And hee sat downe and called the twelve, and sayd to them, If any man desire to be first, he

¶ Mat. 17, 14. Luke 9, 37. 4 Christ sheweth by a miracle euen to heuonworthy, that he is come so bridle the rage of Satan.

¶ Vexed him many dayes, as the calke often is done.

¶ So Iesus as Iesus and looked vpon the boy that was brought vnto him, the deuil began to rage after some manner.

¶ There is nothing but Christ can and will doe it, for them that beleue in him.

¶ The meerer that the verue of Christ is, the more ouer-giously doth Satan rage.

¶ We haue neede of Iesus, and of them full of prayer and fasting, to cast Satan out of his old possession.

¶ Mat. 17, 27. Luke 9, 42. 1 He and his disciples together.

¶ Christ forewarneth vs with great diligence, to the ende we should not be surprised with sudden calamities, but the steadfastness of our faith is wonderful.

¶ Mat. 18, 1. Luke 9, 46. 1 Oneie humilitie doth exalt.

¶ Where he was, men to make him abhorred.

¶ Luke 9, 46.

same shall be left of all, and seruant vnto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receive one of such little children in my Name, receiueth me, and whosoever receiueth mee, receiueth not mee, but him that sent mee.

38 ¶ Then Iohn answered him, saying, Master, we haue one calling out deuil by thy Name, which followeth vs, and we forbade him, because he followeth vs not.

39 ¶ But Iesus said Forbid him not: for there is no man that can doe a miracle by my Name, that can highly speake of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ¶ And whosoever shall offend one of these little ones that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore, if thine hand cause thee to offend, cut it off, it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where thine worne dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two foete, to bee cast into hell, into the fire that neuer shall be quenched.

46 Where thine worne dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 Where thine worne dieth not, and the fire neuer goeth out.

49 ¶ For every man shalbe salted with fire: and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be without, where with shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X

5 The wife, onely for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus how he may haue eternall life. 25 The disciples aske him how they may be saved. 33 Christ foretelleth his death. 37 Zaccheus his sinnes request. 46 Blind Bartimeus healed.

And Iesus was a while from thence, and went into the coastes of Iudea by y^e farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

1 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and remarry.

3 And he answered, and saide vnto them, What did M^{os}es command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and said vnto them, For the hardenite of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation * God made them male and female:

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ¶ Whosoever shall put away his wife and marry another, committeth adultery & against her.

12 And if a woman put away her husband, and be married to another, she committeth adultery.

13 ¶ Then they brought a little child to him, that he should keepe them, and his disciples rebuked those that brought them.

14 But when Iesus saue it, hee was displeased, & saide to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a little child, he shall not enter therein.

16 And he tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus saide to him, Why callest thou mee good? there is none good but one, euen God.

19 Thou knowest the commandmentes, ¶ Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not beale. Thou shalt not beare false witness.

20 Thou shalt haue no man. Honour thy father and mother.

21 Then he answered, and said to him, Master, all these things haue I observed from my youth.

22 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

23 But he was sad at that saying, and went away forwoll: for he had great possessions.

24 ¶ Iesus looked round about, & saide vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

25 And his disciples were afraid at his words. But Iesus answered againe, and saide vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God?

26 It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

27 And they were much more astonished, saying with themselves, Who then can be saved?

28 But Iesus looked vpon them, and saide, With men it is impossible, but not with God: for with God all things are possible.

29 ¶ ¶ So Peter began to say vnto him, Lo, we haue forsaken all, and haue follewed thee.

30 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

31 But hee shall receive an hundred fold, now

* Gen. 1. 27. Matth. 19. 4.

* Gen. 2. 24. 1. Cor. 6. 16. Eph. 5. 31.

* 1. Cor. 7. 10.

* Matth. 13. 12. and 19. 16.

* Matth. 19. 16. 1. Cor. 6. 16. Eph. 5. 31.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

* Matth. 13. 12. and 19. 16.

1. The doth not arily receive me, but also him that sent me.

2. Luke 9. 49. 9. God who is the author of our nature & vocation, worketh also extraordinarily to left in our hearts him.

3. Do an excusation distanced by the distance of the cities.

4. 1. Cor. 13. 13. 2. Mat. 10. 14.

5. Mat. 11. 6. Luke 12. 1. 6. God is so secure a true god of offences, that it is better to suffer any loss, than to be an occasion of offence vnto any.

7. Mat. 11. 6. Luke 12. 1. 8. Mat. 11. 6. Luke 12. 1.

9. Mat. 11. 6. Luke 12. 1. 10. Mat. 11. 6. Luke 12. 1.

11. Mat. 11. 6. Luke 12. 1. 12. Mat. 11. 6. Luke 12. 1.

13. Mat. 11. 6. Luke 12. 1. 14. Mat. 11. 6. Luke 12. 1.

15. Mat. 11. 6. Luke 12. 1. 16. Mat. 11. 6. Luke 12. 1.

17. Mat. 11. 6. Luke 12. 1. 18. Mat. 11. 6. Luke 12. 1.

19. Mat. 11. 6. Luke 12. 1. 20. Mat. 11. 6. Luke 12. 1.

21. Mat. 11. 6. Luke 12. 1. 22. Mat. 11. 6. Luke 12. 1.

23. Mat. 11. 6. Luke 12. 1. 24. Mat. 11. 6. Luke 12. 1.

25. Mat. 11. 6. Luke 12. 1. 26. Mat. 11. 6. Luke 12. 1.

27. Mat. 11. 6. Luke 12. 1. 28. Mat. 11. 6. Luke 12. 1.

29. Mat. 11. 6. Luke 12. 1. 30. Mat. 11. 6. Luke 12. 1.

31. Mat. 11. 6. Luke 12. 1. 32. Mat. 11. 6. Luke 12. 1.

33. Mat. 11. 6. Luke 12. 1. 34. Mat. 11. 6. Luke 12. 1.

35. Mat. 11. 6. Luke 12. 1. 36. Mat. 11. 6. Luke 12. 1.

37. Mat. 11. 6. Luke 12. 1. 38. Mat. 11. 6. Luke 12. 1.

39. Mat. 11. 6. Luke 12. 1. 40. Mat. 11. 6. Luke 12. 1.

41. Mat. 11. 6. Luke 12. 1. 42. Mat. 11. 6. Luke 12. 1.

43. Mat. 11. 6. Luke 12. 1. 44. Mat. 11. 6. Luke 12. 1.

45. Mat. 11. 6. Luke 12. 1. 46. Mat. 11. 6. Luke 12. 1.

47. Mat. 11. 6. Luke 12. 1. 48. Mat. 11. 6. Luke 12. 1.

49. Mat. 11. 6. Luke 12. 1. 50. Mat. 11. 6. Luke 12. 1.

51. Mat. 11. 6. Luke 12. 1. 52. Mat. 11. 6. Luke 12. 1.

53. Mat. 11. 6. Luke 12. 1. 54. Mat. 11. 6. Luke 12. 1.

55. Mat. 11. 6. Luke 12. 1. 56. Mat. 11. 6. Luke 12. 1.

f Even in the midst of persecutions.

Mat. 20. 30.
Luke 19. 30.
Mat. 20. 17.
Luke 18. 31.

The disciples are againe prepared to patience, not to be overcome by the foretelling vnto them of his death, which was at hand, and therewithall of life which should most certainly followe.

Mat. 20. 30.
7 We must first strue, before we returne.
8 We pray thee.

at this present, houses, and brethren, and sisters, and mothers, and children, and landes with persecutions, and in the world to come, eternall life.

31 *✠* But many that are first, shall be last, and the last, first.

32 *✠* And they were in the way going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelve againe, and began to tell them what things should come vnto him,

33 *Saying*, Beholde, we goe vp to Ierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemn him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 *✠* Then James & Iohn the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldst doe for vs that we desire.

36 And he said vnto them, What would yee I should doe for you?

37 And they said vnto him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus saide vnto them, Yee knowe not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to dissaite at James and Iohn

42 *✠* But Iesus called them vnto him, and said to them, Ye knowe that they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

46 *✠* Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus a blinde man, saie by the way side begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but he cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloake, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Iesus in the way.

C H A P. XI.

1 Christ entereth into Hierusalem riding on an asse. *12* The fruites figge tree vnto cursed. *15* Scribes and buyers are cast out of the Temple. *23* The force of faith. *24* Faith in prayer. *25* The brothers officers must be pardoned. *27* The Priests aske by what authority he wrought these things that he did. *30* Whence Iohns baptisme was.

A Nd as I when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Olives, he sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and asloone as ye shall enter into it, yee shall finde a colt tied, whereon neuer man saie: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him thither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him,

5 Then certaine of them, that stood there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 *✠* And they brought the colt to Iesus and cast his garments on him, and he saie vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, & strayed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: *✠* blessed be he that cometh in the Name of the Lord.

10 *✠* Blessed be the king come that cometh in the Name of the Lord our father Dauid: *✠* Hosanna, *✠* O thou which art in the highest heauens.

11 *✠* So Iesus entered into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was euenig, he went forth vnto Bethania with the twelve.

12 *✠* And on the morrow when they were come out from Bethania, he was hungry.

13 *✠* And seeing a figge tree a faire cist, that had leaues, he went to see if hee might finde any thing thereon: but when he came vnto it, he found nothing, but leaues: for the time of figges was not yet.

14 Then Iesus answered and said to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 *✠* And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doves.

16 Neither would hee suffer that any man should carry a vessel through the Temple.

17 And he taught, saying vnto them, Is it not written, Mine house shall be called the house of prayer vnto all nations? *✠* but you have made it a den of theues.

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

19 But when euen was come, Iesus went out of the citie.

Mat. 21. 1.
Luke 19. 30.
1 A lively image of the spirituall kingdome of Christ on earth.

John 12. 14.

Will be it to him that cometh to vs from God, or that is sent of God, in the Name of the Lord our father Dauid: Hosanna, O thou which art in the highest heauens, prosper vs.

Mat. 21. 10.
Luke 19. 45.

An example of that vengeance which hangeth ouer the heads of hypocrites.

Christ therewithindeed, that he is the true King and hie Priest, and therefore the vengeance of the diuine seruice of the Temple.

That is, my prophane instrument, of which these felons had a commandment, that made the curse of the Temple.

Ist. 66. 7.

1 Shall especially be accounted and taken.

Ier. 7. 22.

Mat. 21, 19.
The force of
faith is exceeding
great, and charitie
is ever joyous
with it.

The faith of God
is that assured
faith and trust
which we have in
him.

Mat. 7, 7.
Luke 11, 9.
If you will say,
that you receive it,
speaking in the
time that now is,
to show the certaintie
of the thing and
the performance
indeed.

Mat. 6, 14.
When you shall
appeare before the
altar.
Mat. 11, 13.
John 10, 1.
The Gospell
hath bene allured
long time
since vnder the
pretence of an
ordaine succession.

A reward of an
will co: science to
be afraid of those,
of whom they
should and might
have bene feared.

The calling of
God is not tied
either to place,
person, or time,
without excep-
tion.

A This word Par-
able, when the E-
vangellists use, shew
that they have a
comparing of things
together, not also
darke pretences and
alligories.

Exod. 1, 1.
Mat. 13, 35.
John 20, 9.
When the fruits
of the ground are
to be gathered.

20 ¶ And in the morning as they journeyed
together, they saw the figge tree dried up from the
roots.

21 Then Peter remembred, and said vnto him,
Master, behold, the figge tree which thou cursedst,
is withered.

22 And Iesus answered, and saide vnto them,
Haue e the faith of God.

23 For verely I say vnto you, that whoeuer
shall say vnto this mountaine, be thou taken away,
and cast into the sea, and shall not wauer in his
heart, but shall beleuee that those things which he
saith, shall come to passe, whateuer he saith, shall
be done to him.

24 ¶ Therefore I say vnto you, Whatsoever
ye desire when ye pray, beleuee that ye shall
haue it, and it shall be done vnto you.

25 ¶ But when ye shall stand, and pray, for-
giue, if ye haue any thing against any man, that
your Father also which is in heauen, may forgive
you your trespasses.

26 For if you will not forgive, your Father which
is in heauen, will not pardon you your trespasses.

27 ¶ ¶ Then they came againe to Hierusa-
lem: and as he walked in the Temple, there came
to him the chief Priests, & the Scribes, & the Elders.

28 And said vnto him, By what authoritie doest
thou these things: and who giue thee this authori-
tie, that thou shouldst doe these things?

29 Then Iesus answered, & said vnto them, I will
aske you a certain thing, & aswere ye me, and
I will tell you by what authoritie I do these things.

30 The baptism of Iohn, was it from heauen,
or of men? answere me.

31 And they thought with themselves, saying,
If we shall say, From heauen, he will say, Why then
did ye not beleue him?

32 ¶ But if wee say, Of men, we feare the peo-
ple: for all men counted Iohn that he was a Pro-
phet indeed.

33 Then they answered, and saide vnto Iesus,
We cannot tell. And Iesus answered, and said vnto
them, Neither will I tell you by what authoritie I
doe these things.

CHAP. XII.

1 Of the figgyard. 2. Christ the stone refused of the
Iewes. 3. Of Iohns to be given to Cesar. 4. The Saddu-
ces denying the resurrection. 5. The best commande-
ment. 6. The calling of God into the wilderness better then
hierusalem. 7. Christ Dauides fruit. 8. To beate of
the Scribes and Pharisees. 9. The poore widow.

AND he began to speake vnto them in ¶ para-
bles. ¶ A certaine man planted a vineyard, &
compacted it with an hedge, and digged a pit for
the winepresse, and built a tower in it, and let it out
to husbandmen, and went into a farre country.

2 ¶ And at the time, hee sent to the husband-
men a seruant, that hee might recouie of the hus-
bandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent
him away emptye.

4 And againe hee sent vnto them another ser-
uant, and as him they callt times, and brake his
head, and sent him away likewise bandled.

5 And againe hee sent another, and him they
slew, & many others, beeing to him, & killing some.

6 Yet had hee one sonne, his deare beloved:
him also hee sent the last vnto them, saying, They
will reverence my sonne.

7 But the husbandmen said among themselves,
This is the heire: come, let vs kill him, and the in-
heritance shall be ours.

8 So they tooke him, and killed him, and cast
him out of the vineyard.

9 What shall then the Lord of the vineyard
doe? Hee will come and destroy these hus-
bandmen, and giue the vineyard to others.

10 Haue ye not read to much as this Scripture
saith, The stone which the buildars did refuse, is made
the head of the corner.

11 This was done of the Lord, and it is mar-
vellous in our eyes.

12 Then they went about to take him, but
they feared the people: for they perceived that hee
spake such parables against them: therefore they
left him, and went their way.

13 ¶ ¶ And they sent vnto him certaine of the
Pharisees, and of the Herodians, that they might
take him in his talke.

14 And when they came, they saide vnto him,
Master, we know that thou art true, and carest for
no man: for thou dost considerest not the person of
men, but teachest the way of God truly, is it
lawfull to giue tribute to Cesar, or no?

15 Should we giue it, or should we not giue it?
but he knew their hypocisie, and said vnto them,
Why tempt ye mee? Bring me a penie, that I may
see it.

16 So they brought it, and hee said vnto them,
Whose is this image and superscription? and they
said vnto him, Celsars.

17 Then Iesus answered, and said vnto them,
¶ Giue to Cesar the things that are Celsars, and to
God, those that are Gods: and they marvelled at him.

18 ¶ ¶ Then came the Sadduces vnto him,
(which say, there is no resurrection) & they asked
him, saying,

19 Master, ¶ Moses wrote vnto vs, If any mans
brother die, and leaue his wife, and leaue no chil-
dren, that his brother should take his wife, & raise
vp dead vnto his brother.

20 There were brethren seuen, and the first
tooke a wife, and when hee died, left no issue.

21 Then the second tooke her, & hee died, nei-
ther did hee leave issue, and the third likewise.

22 So the seuen had her, and left no issue:
last of all so did the last.

23 In the resurrection then, when they shall rise
again, whose wife will she be of them? for seuen
had her to wife.

24 Then Iesus answered and saide vnto them,
Are ye not therefore deceiued, because ye knowe
not the Scriptures, neither the power of God?

25 For when they shall rise againe from the
dead, neither men marrie, nor wiuers are married,
but are as the Angels: which are in heauen.

26 And as touching the dead, that they shall
rise againe, haue ye not read in the booke of Mo-
ses, how in the bush God spake vnto him, saying,
I am the God of Abraham: & the God of Isaac,
and the God of Iacob?

27 God is not the God of the dead, but the God
of the liuing. Ye are therefore greatly deceiued.

28 ¶ ¶ Then came one of the Scribes that
had heard them dispute together, and perceiving
that hee had answered them well, hee asked him,
Which is the first commandment of all?

29 Iesus answered him, The first of all the com-
mandements is, ¶ to feare, (Iraie), The Lord our God
is the onely Lord.

¶ Mat. 19, 19.
Iraie, 19, 16.
Mat. 21, 43.
Act. 4, 13.
Rom. 9, 33.
1. pet. 1, 5.
¶ They were grea-
tely vexed.

¶ Mat. 22, 15.
like 20, 20.
A The Gospell
is the autho-
ritie of the Magi-
strate with the
seuice of God.
¶ Thou dost not
seuice by outward
appearance, that
the truth is thereby
darkened in whi-
ch all.

¶ The way, where-
by we come to God.

¶ Rom. 13, 7.

3 The resurrection
of the dead is
denied against
the foolish (geo-
ra) of iudice
of the Sadduces,
1. Mat. 22, 29.
1. Mat. 22, 29.
¶ Iud. 13, 7.
Mat. 22, 29.

¶ Exod. 3, 6.
Mat. 22, 29.

¶ Mat. 22, 29.
¶ Carthages dead
outward worthines
never pleased
God, unless such
necessarie duties
were offered to God
and our neigh-
bours, as was shew-
ed. ¶ Deut. 10, 6.

4. *Leuit. 19. 13.*
Mat. 23. 39.
1. Tim. 3. 9.
Galat. 5. 14.
James 1. 8.
5. *Mat. 23. 41.*
Luke 20. 41.

6. *Christ* pronoun his Godeall even out of David himselfe, of whom he came according to the flesh.

7. *Woe* for word, in the holy Ghost, and there is a great fire in your kind; for which whereby means you are not in the love of God.

8. *At the holy Ghost* that speaks, who did in an other passage David.

9. *Mat. 13. 6.*
Luke 12. 43.
and 10. 43.

10. The manner of manner is not rashly to be followed as an example.

11. *Writeth he taught* him, *the word is a flood*, which is a kind of woman garment, long even down to the heels, and is taken greedily for garment.

12. *Mat. 13. 4.*
Luke 10. 47.

13. The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward fruit of the heart.

14. *Luke 21. 1.* Money of every kind of metall, as the Romanes used, who in the beginning did stamp of coyne image, and after used for current money.

15. *Mat. 23. 7.*
Luke 11. 4.

16. The destruction of the Temple, which was about 40 years before the birth of Christ, but yet to be a comfort and a warning to you.

17. *Luke 19. 43.*
1. Tim. 3. 6.
1. Tim. 3. 6.

30. Thou shalt therefore love the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, and with all thy strength: this is the first commandment

31. And the second is like, that is, Thou shalt love thy neighbour as thy selfe. There is none other commandment greater then these

32. Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33. And to love him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love his neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34. Then when Iesus saw that he answered differently, he said unto him, Thou art not far from the Kingdom of God. And no man after that said alke him any question.

35. ¶ And Jesus answered Se said teaching in the Temple, How say the Scribes that Christ is the sonne of David?

36. For David himselfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thee enemies thy foot toole

37. These David himselfe called him, Lord: by what meanes is he then his sonne? and much people heard him gladly.

38. ¶ Moreover he said unto them in his doctrine, Beware of the Scribes which love to goe in long robes, and love salutations in the markets,

39. And the chiefe seats in the Synagogues, and the best rooms at feasts,

40. Which ex decaute widowes houses, even under a colour of long prayers. These shall receive the greater damnation.

41. ¶ And as Iesus sat once against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42. And there came a certaine poore widow, and she threw in two mites, which make a quadrin

43. Then hee called unto him his disciples, and said unto them, Verely I say unto you, that this poore widow hath cast more in, then all they which have cast into the treasure.

44. For these all did cast in of their superfluitie: but she of her penurie did cast in all that she had, which was all her living.

CHAP. XIII.

1. Of the destruction of Ierusalem. 2. Persecutions for the Gospel. 3. The Gospel must be preached in all nations. 4. Of Christ coming to judge the world. 5. We must watch and pray.

¶ And as he went out of the Temple, one of his disciples said unto him, Master, see what manner of stones, and what manner buildings are here.

2. ¶ Then Iesus answered, and said unto him, Seest thou these great buildings? there shall not be left one stone upon a stone, that shall not be thrown downe.

3. ¶ And as he was on the mount of Olives, over against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

4. Tell vs, when shall these things be? and what shall be the signe when all these things shall be fulfilled?

5. And Iesus answered them, and began to say,

¶ Take heed, lest any man deceive you.

6. For many shall come in my Name, saying, I

am Christ, and shall deceive many.

7. Furthermore when ye shall heare of warres, and rumors of wars, be ye not troubled: for such things must needs be: but the end shall not be yet.

8. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in diuers quarters, and there shall be fasting and mourning: these are the beginnings of sorowes.

9. But take ye heede to your selves: for they shall deliver you up to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and Kings for my sake, but a testimoniall into them.

10. And the Gospel must be published among all nations

11. ¶ But when they lead you, and deliver you up, be not careful before hand, neither to teach what ye shall say: but what is given you at the same time, that shall speak: for it is not you that speak, but the holy Ghost.

12. Yea, and the brother shall deliver the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13. And ye shall be hated of all men for my Names sake: but whosoever shall endure unto the end, he shall be saved.

14. ¶ Moreover, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) stand where it ought not, (let him that readeth consider it) then let them that be in Iudea, flee into the mountaines,

15. And let him that is upon it, either a house, or come downe into the house, neither enter therein, to fetch any thing out of his house.

16. And let him that is in the field, nor turne backe againe to take his garment.

17. Then woe shall be to them that are with child, and to them that give sucke in those dayes.

18. Pray therefore that your flight be not in the winter.

19. For those dayes shall be such tribulation, as was not from the beginning of the creation, which God created unto this time, neither shall be.

20. And except that the Lord had shortened those dayes, 1. flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21. Then as if any man say to you, Lo, here is Christ, or loe he is there, be ye not deceived.

22. For false Christs shall rise, and false prophets, and shall shewe signes and wonders, to deceive, if it were possible the very elect.

23. But take ye heede: behold, I have showed you all these things before.

24. ¶ Moreover in those dayes after that tribulation, the sunne shall waxe dark, & the moone shall not give her light,

25. And the starres of heaven shall fall, and the powers which are in heaven, shall be shaken.

26. And then shall they see the Sonne of man coming in the clouds, with great power and glorie.

27. ¶ And he shall then send his Angels, & shall gather together his elect from the four winds, and from the utmost part of the earth to the utmost part of heaven.

28. Now learne a parable of the figge tree, When her bough is yet tender, and it bringeth forth leaues, ye know that summer is nere.

29. So in like manner, when ye see these things come

a The braving of ye preaching, shall be a must which ministris of the

b Wee are not forbidden to thinke benighted, but rather we are to be wise in the use of our tongues

c By any kind of arguments, and every kind of tale meant to please.

d For me.

e When the heathen and prophane people shall not enter in into the Temple, and shall be destroyed.

f This is a kind of speech which the Hebrewes use, and which a great force in it, for it is to be understood that the Lord will send his Angels to visit them.

g As if the sunne were to be visible in the day.

h As if the sunne were to be visible in the day.

i As if the sunne were to be visible in the day.

j As if the sunne were to be visible in the day.

k As if the sunne were to be visible in the day.

l As if the sunne were to be visible in the day.

m As if the sunne were to be visible in the day.

n As if the sunne were to be visible in the day.

o As if the sunne were to be visible in the day.

p As if the sunne were to be visible in the day.

come to passe, knowe that *the kingdom of God* is neere, *even at the doores*.

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away, but my words shall not passe away.

32 * But of that day and houre knoweth no man, no, nor the Angels which are in Heaven, neither the Sonne himselfe, but the Father.

33 * Take heede: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man* as a man going into a strange countrey, and leaveth his house, and giveth authority to his servants, and to every man his works, and I commandeth the p'tier to watch.

35 Watch ye therefore, (for yee know not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in dawning)

36 Lest if hee come suddenly, yee should finde yee sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XLIIII.

1 *The Priests conspire against Christ.* 2 *The woman pressing vnto Christs head.* 3 *The preparing of the Passover.* 4 *The influence of the Spirit at Christs death.* 5 *Christ betrayeth him with a kisse.* 6 *Christ is before Caiaphas.* 7 *Peter denieth him.*

AND *two dayes after followed the feast of the Passover*, and of unleavened bread: and the high Priests, and the Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast day: lest there be any tumult among the people.

3 * And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman having a boxe of ointment of spikenard, very costly, and she brake the boxe, and powred it on his head.

4 * Therefore some displeined among the disciples, and sayd, To what end is this waste of ointment?

5 For it might have bene sold for more then a three hundred pence, and bene given vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 * For ye have the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not have alwayes.

8 * Shee hath done that she could: she came aforesaid to anoint my body to the burying.

9 Verely I say vnto you, whereofsover this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 * * * Then Iudas Iscariot, one of the twelve, went away vnto the high Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would give him money: thereto hee sought how he might conveniently betray him.

12 * * * Now the first day of unleavened bread, when they sacrificed the Passover,

his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passover?

13 Then he sent forth two of his disciples, and sayd vnto them, Go ye into the cite, and there shall a man meete you beaering a pitcher of water: follow him.

14 And whiche soeuer hee goeth in, say ye to the good man of the house, The Master saith, Where is the lodging where I shall eate the Passover with my disciples?

15 And he will shew you an upper chamber: *wherein* is large, furnished and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the cite, and found as he had said vnto them, and made ready the Passover.

17 * * * And at even he came with the twelve.

18 * * * And as they sate at table as I did cate, Iesus sayd, Verely I say vnto you, that one of you shall betray me, which eatech with me.

19 Then they began to be sorrowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, *It is one of the twelve that I dippech with mee in the platter.*

21 Truly the Sonne of man goeth his way, as it is written of him: * but wee ke to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if hee had never bene borne,

22 * And when they did eate, Iesus tooke the bread, and when hee had given it a kisse, hee brake it and gaue it to them, and sayd, Take, eat, this is my body.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

24 And he said vnto them, This is my blood of that new Testament which is betwixt many.

25 Verely I say vnto you, I will drinke no more of the fruite of the vine vntill that day, that I drinke it new in the kingdom of God.

26 And when they had sung a Psalm, they went out to the mount of Olives.

27 * * * Then Iesus said vnto them, All ye shall be offended by this night: for it is written, I will smite the shepheard, and the shepe shall be scattered.

28 But after that I am risen, I will go into Galilee before you.

29 * And Peter saide vnto him, Although all men should be offended at thee, yet I will not.

30 Then Iesus said vnto him, Verely I say vnto thee, in this day, *even in this night* before the cocke crow twice, thou shalt denie me thre times.

31 But he said a more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 * * * After, they came into a place named Gethsemane: then hee said to his disciples, Sit ye here, till I have prayed.

33 And hee took with him Peter and Iames, and Iohn, and he beganne to be troubled, and in great heavinesse.

34 And said vnto them, My soule is verie heavie, *even vnto the death* that is here, and watch.

35 So he went forward a litle, and fall down on the ground, and prayed, that if it were possible, that hee might passe from him.

* The latter day is not currently to be feared, for the Sonne the Father alloweth: but let us rather take heed, that it come not upon us without.

* Matt. 24. 13.

* Matt. 25. 1.

* Luke 22. 1.

1 By the will of God, a certain of the council of men, it came to passe that Christ should be put to death upon the fiftene day of the Passover, which is all respects the death might agree to the figure.

* Matt. 26. 1.

* Luke 22. 1.

2 As the Son of God is called a before God

3 As the Son of God is called a before God

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39 As the Son of God is called a before God

40 As the Son of God is called a before God

* The Greek word signifies that part of the Passover which is eaten by the disciples.

* The word, Is it I? is used by the disciples to signify that they were all of them ready to die for Christ.

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h This doubling of the word was cited in those days, when their language were so mixed together: for the word, Abba, is a Syrian word.
11 An horrible example of the sluggishness of men, even in the disciples whom Christ had chosen.

36 And he sayd, b Abba, Father, all things are possible vnto thee: take away this cup from me: I neuertheless not that I will, but that thou wilt, be done.

37 ¶ Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest thou not watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into temptation: the spirit indeede is ready, but the flesh is weak.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heauie: neither knewe they what they should answer him.

41 And he came the third time, and said vnto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 ¶ And immediatly while he yet spake, came Iudas that was one of the twelve, and with him a great multitude with swords and staves from the Irie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, he is: take him and leade him away: safely.

45 And assoone as hee was come, hee went straightway to him, and sayd, Haile Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And one of them that stood by, drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staves, to take me.

49 I was daily with you, teaching in the Temple, and ye tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they all forsooke him, and fled.

51 ¶ And there followed him a certaine yong man, clothed in linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 ¶ So they led Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and Scribes.

54 And Peter followed him a farr off, euen into the hall of the hie Priest, and fate with the seruants, and warmed himselfe at the fire.

55 ¶ And the hie Priests, and all the Councill fought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witness agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 Wee heard him say, ¶ I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witness yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou

nothing? What is the matter that these beare witness against thee?

61 But he held his peace, and answered nothing.

62 And the hie Priest asked him, & sayd vnto him, Art thou that Christ the sonne of the Blessed?

63 And Iesus sayd, I am he, & see thou the power of God, and come in the cloudes of heauen.

64 Then the hie Priest rent his clothes, and said, What haue we any more neede of witnesses?

65 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthe of death.

66 ¶ And some began to spit at him, and to couer his face, and to beate him with hits, and to say vnto him, Prophecie. And the sergeants smote him with their rods.

67 ¶ And as Peter was beneath in the hall, there came one of the n aides of the hie Priest.

68 ¶ And when the few Peter warming himselfe, stood on him, and sayd, Thou wast also with Iesus of Nazareth.

69 But he denied it, saying, I know him not, neither wot I what thou sayst. Then he went out into the porch, and the cocke crow.

70 ¶ Then p a maid saw him againe, and began to say to him that stood by, This is one of them.

71 But hee denied it againe: and anon after, they that stood by, saide againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

72 ¶ And hee began to curse, and sweare, saying, I know not this man of whom ye speake.

73 ¶ Then the second time the cocke crowed, and Peter remembered the word that Iesus had said vnto him, Before the cocke crow twice, thou shalt denie me thrise, and weighing that with himselfe, he wept.

Of God, who is most worthe of all praise? ¶ Matt. 14. 33.
15 Christ suffering all kind of reproach for our sakes, yet receiving glory to them that beleeue in him. ¶ Matt. 16. 5.
16 An heauie example of the frailtie of man, together with a most comfortable example of the intercession of God, who giveth the spirit of repentance and faith to his elect. ¶ Matt. 26. 74.
17 If we compare the Evangelists diligently together, we shall perceive that Peter was known of many through the maidens report 2 yeres, and in Luke when the second denial is spoken off, there is a man first; want not Iudas, and not a maid. ¶ Mat. 26. 71.
John 13. 38.

CHAP. XV.

1 Of the things that Christ suffered vnder Pilate. 11 Barabbas is preferred before Christ. 12 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and make him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified betwene two theues. 31 He is crucified at, 37 He giveth up the ghost. 43 Ioseph buriet him.

¶ And anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, & deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered and sayd vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 ¶ Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold now many things they witness against thee.

5 But Iesus answered no more at all, so that Pilate marvelled.

6 Now at the feast, Pilate did deliuer a prisoner vnto them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to

¶ Mat. 27. 1.
John 18. 19.
1 Christ being bound before the iudgement seat of an earthly iudge, in open assembly is condemned as guilty vnto the death of the crosse, not for his owne finnes, (as appeareth by the Iudges owne wordes) but for all ours, that we must giue the creature being deliuered from the guiltinesse of our finnes, might be quitted before the iudgement seat of God, euen in the open assembly of the Angels.
2 It was not lawful for them to put any man to death.

¶ Math. 26. 47.
John 13. 27.
11 As Meo did willingly for God, their Creator, for his praise in forsaking and betraying him, so Christ willingly forgoing about to make satisfaction for his sinne, is forsaken of his owne, and betrayed by one of his familiars as a sinners, that the punishment might be agreeable to the sinne, and we who are very traitorous, forsookers, and sacrilegious might be deliuered out of the deuils snare.
12 Scandalizing, that he cause not out of your hands.
¶ 13 Iudas is, Peter. 13 All his disciples.
13 Vodes pre- teate of goodlines, all things are lost, tell to Iudas as doe violence against Christ.
14 Which he can't auent him, when hee hearing that there is in the night iud- gment name Iudas: whereby we may vnderstand with how great licencio- ousnesse these out- lawes vniu'sity set upon him.
¶ Mat. 26. 57.
John 18. 24.
15 The highest coun- cil was assembled, because Christ was accused as a blas- phemer and a false prophet: for as for the other crime of treason, it was ser- ged against him by the Priests, to en- force Pilate to en- force him to con- demn him.
24 Christ, who was so innocent that he could not be accused, nor not by false wit- nesses, is at the length, for consoling God to be his Father, con- demned of impietie before the hie Priest: that we, who denied God and were indeede wicked, might be ynnoc- fore God. ¶ Mat. 26. 59. & John 8. 59.

for all causes of life. And death were taken away from them, first by Herode the great, and afterwards by the Romans, about foure yeres before the destruction of the Temple, and therefore ye deliuer Iesus to Pilate. ¶ Mat. 27. 22. John 23. 3.
¶ Mat. 27. 22. John 23. 3.
¶ Mat. 27. 22. John 23. 3.

desire that he would doe as he had exer done vnto them.

9 Then Pilate answered them, & sayd, Will ye that I let loose vnto you the King of the Iewes?

10 For he knew that the hie Priests had defamed him of enuie.

11 But the hie Priests had mooued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayd againe vnto them, What will ye then that I do with him, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate sayd vnto them, But what euill hath he done? And they cried the more furiously, Crucifie him.

15 So Pilate desired to content the people, loosed them Barabbas, & deliuered Iesus, when he had scourged him, that he might be crucified.

16 Then the soldiers led him away vnto the hill, which is the common hall, and called together the whole band,

17 & And clad him with purple, & platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Hail, King of the Iewes.

19 And they smote him on the head with a reed, and spit vpon him, & bowed the knees, and did him reverence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 & And they compelled one that passed by, called Simon of Syrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 & And they brought him to a place named Golgotha, which is by interpretation, the place of deadmens skulls.

23 And they gaue him to drinke wine mingled with myrthe: but he receiued it not.

24 & And when they had crucified him, they parted his garments, calling lots for them, what euery man should haue.

25 And it was the third houre, when they crucified him,

26 And the title of his cause was written above, THAT KING OF THE IEWEES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the scripture was fulfilled, which sayth, & And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, & Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Save thy selfe, & come downe from the crosse.

31 Likewise also euen the hie Priests mocking, sayd among themselves with the Scribes, He saved other men, himselfe he cannot save.

32 Let Christ the king of Israel now come downe from the crosse, that we may see, and beleue. They also that were crucified with him, reuiled him.

33 & Now when the sixth houre was come, darkness arose ouer all the land vntill the ninth houre,

34 And at the 7 ninth houre Iesus cried with a loud voice, saying, & Eli, Eli, lam ma sabach thani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Betholder, he callith Elias.

36 And one of them went, & filled a sponge full of vinegar, and putt on a reed, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe.

37 And Iesus cried with a loud voice, and he gaue vp the ghost.

38 And the vail of the Temple was rent in twaine, from the top to the bottoome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, he sayd, Truly this man was true Some of God.

40 & There were also women which beheld afare off, among whom was Marie Magdalene, and Marie the mother of Iames the lesite, and of Ioses, and Salome,

41 Which also when he was in Galilee, followed him, & ministered vnto him, and many other women which came vp with him vnto Iherusalem.

42 & And now when the night was come (because it was the day of the preparation it is before the Sabbath)

43 & Ioseph of Ariuathas, an d honourable counsellour, which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marvelled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead,

45 And when he knew the truth of the Centurion, he gaue the body to Ioseph:

46 Who bought a linnen cloath, and tooke him downe, and wrapped him in the linnen cloath, and layed him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother, beheld where he should be layed.

e If we consider what danger Ioseph can himselfe, was in perspicuous now builde his way.

CHAP. XVII.

1 Of Christs resurrection. 9 He appeareth to Marie Magdalene, and to the two Marys.

ANd when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames and Salome, brought sweet oymments, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one)

5 & So they went into the sepulchre, and saw a yong man sitting at the right side, clothed in a long white robe: and they were sore troubled:

6 But he sayd vnto them, Be not troubled: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

Christe being angry with the Pharisees, and the Scribes, said, I will send forth my Seruaunts, which they shall not be able to resist, & they shall tread upon the Seruaunts, & kill them, & shall build a Temple, which shall laste for ever.

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a Christ going about to take away the sinnes of men, who went about to vsmpe the throne of God himselfe, is condemned as one that hath doted the kingdome, and made himselfe a little like vnto a kingdome, that was on the other side, who hath filled be etereall kinge, might receiue the crowne of glory at Gods right hand.
 Matt. 23. 35.
 Luke 23. 36.
 3 The rage of the wicked hath no measure, but in the meane season, even the weakest of Christ, be come in paine w den the heauie burden of the crosse, doth manifestly flexe that a lambe is fiewe to be sacrificed.
 Matt. 27. 33.
 Luke 23. 33.
 19 17.
 4 Christe led out of the wayes of the equity Iherusalem, into a toole place of dead mens carcases, as a man most vncleane, not touching himselfe, touching his garment, hanging out his finnes, which were layd vpon him, to the end that wee being made cleane by his blood, might be brought into the heauenly Sabaour.
 Luke 23. 34.
 5 Christ hangeth naked vpon the crosse, and as the wickedest cause that euer was, most vilely reprobed: that wee being clothed with his righteousness, & blessed with his cruies, and sanctified by his onely oblation, may be taken vp into heauen.
 Titus. 2. 13.
 28 John. 1. 19.
 30 How angrie God was against our sinne, which he punished in our sinne, his sonne, as appeare by this horrible darkness.
 By this word, Iohanne the mercie Palestina: so that the frangence of the wonder, is so much the more felt forth in that, that at the feasts of the Passouer, and in the full moon, when the Sunne shined euery all the rest of the world and at midday that corner of the world, wherein so wicked an ill was committed, was euer covered with most griffe darkness.

[illegible]

1 And it came to passe in thofe dayes, that there
 came a decree from Auguftus Cefar, that all
 the world fhould be taxed.
 2 (This firft taxing was made when Cyrenius
 was gouernour of Syria.)
 3 Therefore went all to be taxed, euery man
 to his owne cite.
 4 And Iefu alfo went vp from Galile into
 a cite called Nazareth, into Iudea, vnto the c^{ty}tie
 of Dauid, which is called Beth-leem (becaufe he
 was of the houfe and linage of Dauid.)
 5 To be taxed with Mary that was giuen him
 to wife, which was with child.
 6 And fo it was, that while they were there,
 the dayes were accomplished that there fhould be
 deliuered.
 7 And fhe brought forth her firft begotten
 fonne, and wrapped him in fwaddling clothes, and
 laid him in a cratch, becaufe there was no roome
 for them in the Inne.
 8 And he was called Iefus, becaufe he was
 faide to falue vs from all our iniquities.
 9 Now when Iofeph and Mary, how euer euery country, cite, family, and houfe
 of the world Dauid was borne, and brought vp in. *John 1:9-10*

19 And the Law of Moyses, were accomplished,
 they brought him to Hierusalem, to present him to
 the Lord.
 23 [As it is written in the Law of the Lord,
 ¶ Euzy man child that first openeth the wombe,
 shall be called holy to the Lord]
 24 And to give an oblation; as it is com-
 manded in the Law of the Lord, a pair of turtledoves,
 or two young pigeons.
 25 ¶ And betwixt, there was a man in Hierusa-
 lem, whose name was Simeon : this man was iust,
 and feared God, and waited for the consolation of
 Israel, and the Holy Ghost was upon him.
 26 And it was decreed to him from God by
 the holy Ghost, that he should not see death, be-
 fore he had seene that Anointed of the Lord.
 27 And he came by the motion of the spirit in-
 to the Temple, and when the parents brought in
 the babe Iesus, to doe for him after the custome of
 the Law,
 28 Then he tooke him in his armes, and praised
 God, and sayd,
 29 Lord, now I lettest thou thy servant depart
 in peace, according to thy word,
 30 For mine eyes haue seene thy salvation.
 ¶ Now, as it was commonly taken, I Letteste me depart out of this life, so be-
 cause of my fathers. In As thus ymaginest. ¶ That is, for I haue seene with
 my very eyes : for hye before ben made, a iust off of Abraham, He saw my
 father, and styered, ¶ That, whereunto saluation is comen,

voice from heauen, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Mathath, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Mathath, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattathia, the sonne of Naiban, the sonne of Dauli,

32 The sonne of Iesse, the sonne of Obed, the son of Obooz, the sonne of Salomon, the sonne of Naftion,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thata, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Caiman, the sonne of Atphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathufela, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Caiman,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

C H A P. I V.

¶ Of Christes temptation, and fasting. ¶ He teacheth in Nazareth to the great admiration of all. ¶ A Prophet that teacheth in his owne country is contemned. ¶ One possid of the deuill is cured. ¶ Peters mother in law is healed. ¶ And diuers sicke persons are restored to health. ¶ The deuill acknowledge Christ.

¶ And Iesus full of y holy Ghost returned from Iordan, and was led by that Spirit into the wilderness.

2 ¶ And was there fourtie dayes tempted of the deuill, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

3 ¶ Then the deuill sayd vnto him, If thou be the sonne of God, command this stone, that it be made bread.

4 ¶ But Iesus answered him, saying, It is written, ¶ That man shall not liue by bread onely, but by euery word of God.

5 ¶ Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

6 ¶ And the deuill fayd vnto him, All this power will I giue thee, and the glory of those kingdomes: for that is deliuered to me; and to whomsoeuer I will, I giue it.

7 ¶ If thou therefore wilt worship mee, they shall be all thine.

8 ¶ But Iesus answered him, and sayde, Hence from mee, Satan: for it is written, ¶ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 ¶ Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, call thy selfe downe from hence,

10 For it is written, ¶ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with thier handes they shall lift thee vp, leaſt at any time thou shouldest dash thy foote against a stone.

12 ¶ And Iesus answered, and sayd vnto him, It is sayd, ¶ Thou shalt not tempt the Lord thy God.

13 ¶ And when the deuill had ended all the temptation, he departed from him for a litle season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about:

15 For hee taught in thier Synagogues, and was honoured of all men.

16 ¶ And hee came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Eisaia: and when hee had opened the booke, he found the place, where it was written,

18 ¶ The spirit of the Lord is vpon mee, because he hath anoynted mee, that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blinde: that I should set at libertie them that are bound:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, & fate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 ¶ Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all bare him witness, and wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 ¶ Then he sayd vnto them, Ye will surely say vnto mee this Prouerbe, Physician, heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne country.

24 And hee sayd, Verely I say vnto you, ¶ No Prophet is accepted in his owne country.

25 ¶ But I tell you of a truth, many widowes were in Israel in the dayes of Elias, when heauen was shut three yeeres & sixe monethes, when great famine was throughout all the land:

26 ¶ But vnto none of them was Elias sent, saue into Sarepta, a ciſſe of Sidon, vnto a certaine widowe.

27 ¶ Also many lepers were in Israel, in the time

a By this word power, are the kingdoms: themselves want, which haue the power; and so it is spoken by the figure Metonymie. That is sure, for he is prince of the world, and not absolutely: and as the forerage once it, but by sufferance, and way of intercede, and therefore he saith not that he can giue it to whom he will. c One of an high place, which had a godly champion: namely his, showed him the situation of the cities. d Dicit. 6. 13. and 10. 40. e Psal. 91. 1. 2. dicit. 6. 16. 2. Mar. 13. 34. Marke 6. 1. Iohn 4. 43. f Who Christ is, and wherefore he came, he sheweth out of the Prophet Eia. g Their backs in these dayes were red as op as scales upon a ruler; and they were uncorrected, or vnfolded it, which is here called open. h Esai. 61. 1. i Familiaritie causeth Critic to be contemned, and the more hee attendeth to strangers. k Appointed these things, which hee spake, with common consent and voice: for the word, witness, signifieth in this place and many more to allow and approve a thing with open confession. l Not onely the Doctors, but also the common people were present at this conference of the Scriptures: and besides that their tongues were used, for so how could the people haue wondered? And appointed the same once in the Church at Corinth. m Cor. 14. 22. g Words full of the might power of God, which appeared in all his doings as well, and were more marvellous. n Iohn 4. 46. a grace is granted to

¶ Deu. 8. 3. Mat. 4.

thy lepers. a Iohn 4. 44. b 1. King. 17. 9. James 5. 17. b Land of Iſrael, Luke 4. 25.

g The more sharply the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

Mat. 4, 13. marke 1, 21.

Mat 7, 49. marke 1, 44.

Marke 3, 23.

6 Christ rebuketh not only men, but they neuer fo blockish, but euen the deuils also, whether they will or no.

Mat. 8, 14.

7 So that the Christ healeth the diseases of the body wth his word onely. hee prooueth what is Gods Almighty feere for mans saluation.

Marke 1, 35.

8 Sareo, who is a continual seeme to the truth, ought not to be hard, no nor thorn, whether he speaketh the truth.

9 No colour of pride ought to kinde vs in the case of our vocation.

2 Christ aduertise the foure disciples, which he had taken vnto him, of the office of the Apostolic ship, which should hereafter be committed vnto them.

Mat. 4, 18. marke 1, 16.

3 Didas as were layn him, so desirous they were to see him, and heare him, and therefore he taught them out of a ship.

of 4 Elifus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

18 5 Then all *that were* in the Synagoge, when they heard it, were filled with wrath,

19 And rofe vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

20 But he passed through the mids of them, and went his way,

21 6 And came downe into Capernaum a citie of Galilee, and there taught them on the Sabbath dayes.

22 7 And they were astonied at his doctrine: for his word was with authoritie.

23 8 And in the Synagoge there was a man which had a spirit of an vnclane deuil, which cried with a loud voyce,

24 9 Saying, What haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I knowe who thou art, *sonne* the Holy one of God.

25 10 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuil throwing him in the middles of them, came out of him, and hurt him nothing at all.

26 11 So feare came on them all, and they spake among themselves, saying, What thing is this: for with authoritie and power hee commandeth the foule spirits, and they come out?

27 12 And the fame of him spread abroad throughout all the places of the country round about.

28 13 7 And he rofe vp, and came out of the Synagoge, and entered into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.

29 14 Then he stood ouer her, and rebuked the feuer, and it left her, and immediately shee arose, and ministrte vnto them.

30 15 Now at the Sunne setting, all they that had sicke, *folloies* of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

31 16 And Iesus also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

32 17 And when it was day, he departed, & went forth into a desert place, and the people sought him, and came to him, & kept him that he should not depart from them.

33 18 But hee said vnto them, Surely I must also preach the kingdom of God to other cities: for therefore am I sent.

34 19 And hee preached in the Synagogues of Galilee.

C H A P. V.

1 Christ teacheth out of the ship, 6. of the draught of fishes. 12 The Leper, 16 Christ precheth in the desert. 25 One sicke of the palsey. 32 Leuit the Publicane. 34 The seruants and afflictions of the Apostles after Constantines ascension. 36, 37. 38 Feare heareth & weakne disciples are likened to old bottles and warme garments.

Then 1 6 it came to passe, as the people pressed vpon him to heare the word of God, that he stood by the lake of Geneser.

2 And sawe two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entered into one of the ships, which

was Simons, and requested vnto him, I will follow thee, and taught the people out of the ship.

4 7 Now when hee had left speaking, hee saide vnto Simon, Lanch ou into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and saide vnto him; b Matter, we haue trauailed for all night, and haue taken nothing: neuerthelesse at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, hee fell downe at Iesus knees, saying, Lord, goe from mee: for I am a sinfull man.

9 For hee was vnterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: for from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they furlooke all, and followed him.

12 8 2 Now it came to passe, as hee was in a certaine citie, beholde, *there was* a man full of leprosie, and when hee saw Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will be thou cleane. And immediately the leprosie departed from him.

14 And he commanded him that he should tell it no man: but, *Goe, saith he*, and shew thy selfe to the Priest, and offer for thy clearing, as 6 Moses hath commanded, for a witness vnto them.

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their inirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 9 4 And it came to passe, on a certaine day, as hee was teaching, that the Pharises & doctours of the Law came by, which were come out of euery towne of Galilee, and Iudaea, and Hierusalem, and the power of the Lord was in him, to heale them.

18 5 Then beholde, men brought a man lying in a bed, which was taken with a palsey, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the palsey, they went vp on the house, and let him downe through the tiling bed and all, in the mids before Iesus.

20 And when hee saw their faith, hee said vnto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? Who can forgive finnes, but God onely?

22 But when Iesus perceived their reasoning, hee answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy finnes are forgiven thee, or to say, Rise and walke?

b The word signifieth him that hath rule ouer any thing.

Mat 8, 2. marke 1, 40.

c Christ by healing the leper with his onely touch, aduertising him to the Priest, witnesseth that it is he, through whom and by whom, apprehended by faith, all we which are vncleane, according to the Lowe, by the witness of God himselfe, are pronounced to be pure and cleane.

Leuit 14, 4. Christ had rather to be famous by his doctrine, then by miracles, and therefore hee departs from them that seek him as a physician of the body, and not as the author of saluation.

4 Christ, in healing him that was sicke of the palsey, heaueneth the cause of all diseases, and the remedie.

e The mightie power of Christes Godhead, shewed it selfe in him, as that time.

Mat 9, 2. marke 4, 3.

27 * And I say vnto you which heare, Loue your enemies: doe well to them which hate you.
28 Bless them that curse you, and pray for them which hurt you.
29 * And vnto him that smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloake, forbid not to take thy coat also.
30 Giue to euery man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.
31 * And as ye would that men should doe to you, so doe ye to them likewise.

32 * For if ye loue them which loue you, what thanks shall ye haue? for euen the sinners loue thes that loue them.

33 And if ye doe good for them which doe good for you, what thanks shall ye haue? for euen the sinners doe the same.

34 * And if ye lend to them of whom ye hope to receive, what thanks shall ye haue? for euen the sinners lend to sinners, to receive the like.

35 Wherefore loue-ye your enemies, and doe good, and lend; * looking for nothing againe, and your reward shall be great, and ye shall be the children of the most High: for he is kind vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 * Judge not, and ye shall not be iudged; condemne not, and ye shall not be condemned: * forgive, and ye shall be forgiven.

38 Giue, and it shall be giuen vnto you: * a good measure, * pressed downe, * shaken together and running ouer the brim shall giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 * And he spake a parable vnto them, * Can the blind leade the blind? shall they not both fall into the ditch?

40 * The discipile is not above his master: but whosoever will be a perfect discipile, shall be as his master.

41 * And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 * For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 * For euery tree is known by his owne fruit: * for neither of thornes gather men figges, nor of burlies gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good: and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 * But why call ye me Lord, Lord, and doe not the things that I speake?

47 * Whosoever cometh to mee, and heareth my words, and doth the same, I will shew vnto whom he is like:

48 He is like a man which built an house, and digged deepe, and layd the foundation on a rocke: * and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 2 The Centurions faith. 3 The Centurions seruant cured with an Nain. 4 Iesus teacheth his disciples to Christ. 5 His seruants cured of leprosy. 6 The first woman is a signe of the newe.

When he had ended all his sayings in the audience of the people, hee entered into Capernaum.

2 And a certaine Centurions seruant was sicke and ready to die, which was deere vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him:

5 For he himselfe, sayd they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when hee was now not farr from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my roofe:

7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shall be whole:

8 For I lik wife am a man set vnder authority, and haue vnder mee souldiers, and I say vnto one, Goe, and hee goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and hee doeth it.

9 When Iesus heard these things, hee marvelled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came nere to the gate of the citie, behold, there was a dead man caried out, whose name was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord sayd her, hee had compassion on her, and sayd vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Young man, I say vnto thee, Arise.

15 And he that was dead, sat vp, and began to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went forth.

10 Affliction doth
the length of
the time of
the tribulation
from faith and
faith.

2 Mat. 8, 5.
3 Cor. 12, 1.
4 Mat. 8, 5.
5 Mat. 8, 5.
6 Mat. 8, 5.
7 Mat. 8, 5.
8 Mat. 8, 5.
9 Mat. 8, 5.
10 Mat. 8, 5.

2 Christ as such a
openly in power
out doeth
3 Nain is the name
of a town in Gal-
ilee, which was
situate on the other
side of Kana, which
is the place of the
wedding at Kana.

10 Mat. 8, 5.
11 Mat. 8, 5.
12 Mat. 8, 5.
13 Mat. 8, 5.
14 Mat. 8, 5.
15 Mat. 8, 5.
16 Mat. 8, 5.
17 Mat. 8, 5.

rowout all Judea, and thoroughout all the region round about

18 And the disciples of John showed him of all these things.

19 So John called unto him two certain men of his disciples, and sent them to Jesus, saying, Art thou he that should come, or shall we wait for another?

20 And when the men were come unto him, they said, John Baptist sent us unto thee, saying, Art thou he that should come, or shall we wait for another?

21 And at that time, he cured many of their sick, all sorts of pangs, and of all kind of fevers, and many kind of diseases, and of all kind of diseases.

22 And Jesus and his disciples, and layd unto them, Give your eyes, and the things which ye have seen, and heard, that the blind eye, of which god, the eyes are cleared, the deaf's hearing, the deaf's hearing, and the poor's praise of the Gospel.

23 And blessed's heart, that shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people of Jerusalem, saying, Who went out from me, to witness to you?

25 But what went ye out to see? A Prophet? then is it written, before his face which are gathered, appear he, and his disciples, are in kings courts.

26 But what went ye forth to see? A Prophet? then is it written, before his face which are gathered, appear he, and his disciples, are in kings courts.

27 But what went ye forth to see? A Prophet? then is it written, before his face which are gathered, appear he, and his disciples, are in kings courts.

28 For I say unto you, there is no greater Prophet than John, among them that are begotten of women: nevertheless, he that is less than he, is the least in the kingdom of God.

29 Then all the people that heard, and the Pharisees, and scribes, and all the people, began to say, Who is this that said these things?

30 And he said unto them, I say unto you, I am the least in the kingdom of God.

31 And he said unto them, I say unto you, I am the least in the kingdom of God.

32 And he said unto them, I say unto you, I am the least in the kingdom of God.

33 And he said unto them, I say unto you, I am the least in the kingdom of God.

34 And he said unto them, I say unto you, I am the least in the kingdom of God.

35 And he said unto them, I say unto you, I am the least in the kingdom of God.

36 And he said unto them, I say unto you, I am the least in the kingdom of God.

37 And he said unto them, I say unto you, I am the least in the kingdom of God.

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41 And he said unto them, I say unto you, I am the least in the kingdom of God.

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43 And he said unto them, I say unto you, I am the least in the kingdom of God.

44 And he said unto them, I say unto you, I am the least in the kingdom of God.

45 And he said unto them, I say unto you, I am the least in the kingdom of God.

46 And he said unto them, I say unto you, I am the least in the kingdom of God.

and anointed them with the precious ointment.

39 Now when the Pharisee, which bare him, saw this, he spoke within his self, saying, If this man were a Prophet, he would surely have known who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Jesus answered and said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on.

41 There was a certain lender which had two debtors: the one ought him hundred pence, and the other fifty.

42 When they had nothing to pay, he forgave them both: Which of them therefore, wilt thou love him most?

43 Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast truly judged.

44 Then he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, and thou gavest me no water to my feet: but these had washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oyle thou didst not anoint: but this hath anointed my feet with ointment.

47 Wherefore I say unto thee, many times are forgiven her: for she loved much. To whom a little is forgiven, he loveth little.

48 And he said unto her, Thy sins are forgiven thee.

49 And they that sat at table with him, began to say within themselves, Who is this that doth forgive sinners?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

51 And he said to the woman, Thy faith hath saved thee: go in peace.

52 And he said to the woman, Thy faith hath saved thee: go in peace.

53 And he said to the woman, Thy faith hath saved thee: go in peace.

54 And he said to the woman, Thy faith hath saved thee: go in peace.

55 And he said to the woman, Thy faith hath saved thee: go in peace.

56 And he said to the woman, Thy faith hath saved thee: go in peace.

57 And he said to the woman, Thy faith hath saved thee: go in peace.

58 And he said to the woman, Thy faith hath saved thee: go in peace.

59 And he said to the woman, Thy faith hath saved thee: go in peace.

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65 And he said to the woman, Thy faith hath saved thee: go in peace.

66 And he said to the woman, Thy faith hath saved thee: go in peace.

67 And he said to the woman, Thy faith hath saved thee: go in peace.

68 And he said to the woman, Thy faith hath saved thee: go in peace.

And as he said these things, he cried, Hee that hath eares to hear, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said vnto you, if it is giuen to know the secrets of the kingdome of God, but to other in parables, that when they see they should not see, and when they heare, they should not vnderstand.

11 The parable is this, The feede is the word of God :

12 And they that are beside the way, are they that heare : after ward cometh the deuill, and taketh away the word out of their hearts, least they should beleefe, and be saved.

13 But they that are on the fildes, are they which when they haue heard, receiue the word with ioy : but they haue no root : which for a while beleefe, but in the time of temptation goe away.

14 And that which fall among thornes, are they which haue heard, and after their deuires are chokt with cares and with riches, and voluptuous liuing, so that they be fruitles and without fruit.

15 But that which fall in good ground, are they which with a honest and good heart heare the word, and keepe it, and bring forth fruit with patience.

16 No man when he hath lighted a candle, couereth it with a vessel, neither putteth it vnder the bed, but setteth it on a candlestick, that they that enter in may see the light.

17 For nothing is secret, that shall not be euident : neither any thing hidde, that shall not be knownen, and come to light.

18 Take heed therefore how ye heare : for whosoever heareth to him shall be giuen : and whosoever hath not, from him it shall be taken euen that which he thinketh that he hath.

19 ¶ Then came he to his mother and his brethren, and could not come asere to him for the people.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 He answered, and said vnto them, My mother & my brethren are these which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake, and they lancht forth.

23 And as they sailed, he fell a sleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in jeopardy.

24 Then they went to him, and awoke him, saying, Master, Master, we perishe. And he arose, and rebuked the winde, and the waues of water : and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both

the windes and water, and they obey him.

26 ¶ And as hee went out to land, there met him a certaine man out of the cite, which had deuill long time, and hee was no garment, neither abode in house, but in the graues.

27 And when hee saw Iesus, hee cried out, and fell downe before him, & with a loud voice said, What haue I to doe with thee, Iesus the sonne of God the most High? I beseech thee torment me not.

29 For hee commaundeth the foule spirit to come out of the man : (For oftentimes hee had caught him : therefore hee was bound with chains, and kept in fiers : but he brake the bands, & was caused of the deuill into wildernes.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many deuils were entered into him.

31 And they besought him, that hee would not commaund them to goe out into the deepe.

32 And there was there by an heerd of many swine feeding on a hill : and the deuils besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entered into the swine : and the heerd was caried with violence from a stepe downe pace into the lake, and was chokt.

34 When the herdemen saw what was done, they fled : and when they were departed, they told it in the cite and in the country.

35 Then they came out to see what was done, and came to Iesus & found the man out of whom the deuils were departed, sitting at the feete of Iesus clothed, & in his right minde : and they were afraid.

36 They also which saw it, tolde them by what means he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that hee would depart from them : for they were taken with a great feare : and hee went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might be with him : but Iesus let him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached throughout all the cite, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people receiued him, for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay dying (and as he went, the people thronged him).

43 And a woman having a fluxe of blood, twelue yeeres long, which had spent all her substance vpon physicians, and could not be healed of any :

44 When he came behinde him, she touched the hemme of his garment, and immediately her fluxe of blood was healed.

all things are
done after which
may not be altered
for the word which
here is as much as
to say in our
tongue, to build a
man's house.
¶ Mat. 13:12
13:14, 13:15, 13:16
13:17, 13:18, 13:19
13:20, 13:21, 13:22
13:23, 13:24, 13:25
13:26, 13:27, 13:28
13:29, 13:30, 13:31
13:32, 13:33, 13:34
13:35, 13:36, 13:37
13:38, 13:39, 13:40
13:41, 13:42, 13:43
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13:86, 13:87, 13:88
13:89, 13:90, 13:91
13:92, 13:93, 13:94
13:95, 13:96, 13:97
13:98, 13:99, 13:100

¶ Mat. 13:12
13:14, 13:15, 13:16
13:17, 13:18, 13:19
13:20, 13:21, 13:22
13:23, 13:24, 13:25
13:26, 13:27, 13:28
13:29, 13:30, 13:31
13:32, 13:33, 13:34
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13:83, 13:84, 13:85
13:86, 13:87, 13:88
13:89, 13:90, 13:91
13:92, 13:93, 13:94
13:95, 13:96, 13:97
13:98, 13:99, 13:100

28 + 6 And

1. We must be
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 moderate and
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 good laws
 we desire to
 do, we desire
 glory, and
 the profit of our
 country.

to speak the
 13. of his heart
 14. in mind, and
 15. and that they are of
 16. the spirit of God
 17. called the Spirit
 18. born of God
 19. born of God
 20. and for the
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God.

14. * And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd vnto the people, There are six dayes in which men ought to worke : in them therefore come and be healed, and not on the Sabbath day.

15. Then answered him the Lord, and sayd, Hypocrite, doth not each one of you on the Sabbath day loofe his oxe or his asse from the stall, and lead him away to the water ?

16. And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeeres, be loosed from this bond on the Sabbath day ?

17. And when he sayd these things, all his adversaries were ashamed : but all the people reioyced at all the excellent things that were done by him.

18. * Then sayd he, What is the kingdome of God like ? or whereto shall I compare it ?

19. * It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nests in the branches thereof.

20. * And againe he sayd, Whereto shall I liken the kingdome of God ?

21. It is like leauen, which a woman tooke, and hid in three pecks of flour, till all was leauened.

22. * And hee went thorow all cities and townes, teaching, and journeying towards Hierusalem.

23. Then sayd one vnto him, Lord, are there few that shalbe saved ? And he sayd vnto them,

24. * Striue to enter in at the strait gate : for many, I say vnto you, will seeke to enter in, and shall not be able.

25. When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I know you not whence ye are.

26. * Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streets.

27. * But he shall say, I tell you, I know you not whence ye are : depart from me, all ye workers of iniquitie.

28. * There shall be weeping and gnashing of teeth, when ye shall see Abraham & Isaac, and Iacob, and all the Prophets in the kingdome of God, and you shall thrust out at doores.

29. Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30. * And beholde, there are last, which shall be first, and there are first, which shall be last.

31. * The same day there came certaine Pharisees, and sayd vnto him, Depart, and go hence : for Herod will kill thee.

32. Then sayd he vnto them, Goe yee and tell that foxe, Behold, I cast out demis, and will heale blind to day, and to morrow, and the third day I shall be perfected.

33. * Neuerthelesse I must walke to day, and to morrow, and the day following : for I cannot be that a Prophet should perish out of Hierusalem.

34. * O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy chil-

dren together, as the henne gathereth her brood vnder her wings, and ye would not !

35. Beholde, your house is left vnto you desolate : and verely I tell you, ye shall not see me vntill the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

CHAP. XIII.

a The dropsie healed on the Sabbath. b The chiefe places at bankets. 12 The poore must be called to our feasts. 16 Of those that were build the great supper. 23 Some compelled to come in. 28 One about to build a tower.

AND it came to passe that when hee was entred into the house of one of the chiefe Pharisees on the Sabbath day, to eat bread, they watched him.

2. And beholde, there was a certain man before him, which had the dropsie.

3. Then Iesus answering, saie vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day ?

4. And they held their peace. Then hee tooke him, and healed him, and let him goe.

5. And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, & will not straightway pull him out on the Sabbath day ?

6. And they could not answere him againe to those things.

7. * Hee spake also a parable to the guests, when hee marked how they chose out the chiefe roomes, and sayd vnto them,

8. When thou shalt be bidden of any man to a wedding, fer not thy selfe downe in the chiefe place, lest a more honourable man then thou be bidden of him,

9. And he that bade both him and thee, come, and say to thee, Gius this man roome, and thou then begin with shame to take the lowest roome.

10. * But when they are bidden, goe and sit downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher : then shalt thou haue worship in the presence of them that sit at table with thee.

11. * For whosoener exalteth himselfe, shall be brought low, and heeth at humbleth himselfe, shall be exalted.

12. * Then said he also to him that had bidden him, * When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense bee made thee.

13. But when thou makest a feast, call the poore, the maimed, the lame and the blinde,

14. And thou shalt be blessed, because they can not recompense thee : for thou shalt be recompensed at the resurrection of the iust.

15. * Now when one of them that sat at table heard these things, he sayd vnto him, Blessed is he that eateth bread in the kingdome of God.

16. Then said he to him, * A certaine man made a great supper, and bade many,

17. And sent his seruant at supper time to say to them that were bidden, Come : for all things are now ready.

18. * But they all with one minde beganne to make excuse. The first said vnto him, I haue bought a farme, and I must needs go out and see it. I pray thee haue me excused.

19. And another sayd, I haue bought five yoke of oxen, and I goe to plow them : I pray thee haue me excused.

1 Word for word, the selfe : now the bread of chibketh is the heile.

1 The Lawe of the very Sabbath ought to be observed, so that the offices of charitie.

2 Either one of the Elders, whom they called the Sanhedrim, or one of the chiefe of the Synagogue, John 7. 48.

3 For the word Pharisae was the name of a sect, though it appear by the whole history that the Pharisees were in great credit.

4 The reward of pride is ignominy : and the reward of true modestie is glorie.

5 Prov. 25. 7.

6 Chap. 11. 14. Mat. 23. 12.

7 Agaiett them which iustifie them, their goods either ambiguously, or for hope of recompense, whereas Christian charity respecteth onely the glory of God, and the profit of our neighbour.

8 Prov. 3. 27. Job 4. 7.

9 Mat. 23. 12. Mat. 23. 12.

10 The most part come of them to whom God hath revealed himselfe are lo mad, the such helps as they haue received of God, they willing to tyme into leas and bribes and aces.

11 As I sayd purp. 11. and thus agreed upon to sit, for though they alledge several excuses, yet all of them agree in this, that they haue their excuses, that they may not come to supper.

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the Goodman of the house angrie, and sayd to his seruant, Goe out quickly into the streets and lanes of the cite, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master said to the seruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, hee cannot be my discipule.

27 And whosoener heareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to builde a towne, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or whatking going to make warre against another King, sitteth not downe first, and taketh counsell, whether hee be able with ten thousand, to meete him that cometh against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, hee cannot be my discipule.

34 Salt is good: but if salt haue lost his fauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe. 8 Of the greater, and the lesser prodigall sonne.

Then^a resorted vnto him^a all the Publicans and sinners, to heare him.

2 Therefore the Pharisees and Scribes murmured, saying, Hee receiueb sinners, and eateth with them.

3 Then spake he this parable to them, saying, 4 What man of you hauing an hundred sheepe, if hee lose one of them, doeth not leaue nine and nine in the wilder nesse, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when he cometh home, he calleth together his friends and neighbors, saying vnto them, Reioyce with mee: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in

heauen for one sinner, that conuerteth: more then for ninetie and nine i. men, which neede none amendment of life.

8 Either what woman hauing tenne groates, if shee loose one groate, doeth not light a candle, and sweep the house, and seeke diligently till shee finde it?

9 And when shee ha found it, shee calleth her friends, and neighbors, saying, Reioyce with me: for I haue founde the great which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angells of God, for one sinner that conuerteth.

11 ¶ 2 Hee said moreover, A certain man had two sonnes.

12 And the yonger of them sayd to his father, Father, giue mee this portion of the goods that falleth to mee. So he diuided vnto them his substance.

13 So not many daies after, when the yonger sonne had gathered altogether, he tooke his iourney into a farre country, and there he wasted his goods with riotous living.

14 Now when he had spent all, there arose a great dearth throughout that land, and hee began to be in needefulle.

15 Then hee wen and claue to a citizen of that country, and hee fast him to his farme, to feed swine.

16 And hee would faine haue filled his bellie with the huskes that the swine ate: but no man gaue them him.

17 ¶ 3 Then he came to himselfe, and sayd, How many hired seruants at my fathers haue bread enough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thine hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 ¶ 4 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eat, and be merry:

24 For this my sonne was dead, and is aliue againe: he was lost, but he is found. And they began to be merry.

25 ¶ 5 Now the elder brother was in the field, and when hee came and drew neere to the house, hee heard melodie, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he sayd vnto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath receiued him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he answered, and sayd to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid, that I might make mery with my friends,

Men by their voluntarily falling from God, haue fouled themselves of the benefits which they receiue of him, call themselves headlong into infinite calamities: but God of his fatherly goodness, offering himselfe freely to them, whom he called to repentance, through the great love of their miserie where with they were tormented, doeth not only graciously receive them, but also restoreth them with farre greater gifts, and blisseth them with the chiefest blisse.

The beginning of repentance is the acknowledging of the mercy of God, which turneth vs to hope well.

Against God, because he sayd to dwell on heauen.

In true repentance there is a feeling of our sinnes, sorrowe with sorrowe, and thankes from whence springeth a confession, after which followeth forgiveness.

Such a trulye hearte God, desire to haue all men to be their fellowes.

Wide and bread quarters.

Buen those affectionous, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godlinesse may haue the upper hand and preeminence.

Math. 10, 47. If the master stand betweene God & him, as Theophyl. saith: and therefore these words are not spoken simply, but by comparison.

Chap. 9, 19. Math. 16, 24. mark 8, 34. The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kinde of miseries.

At home, and casteth all his costs before he begin the works.

Math. 5, 13. mark 9, 30. The disciples of Christ must be wise, both for themselves and for others: otherwise they be come the foolishness of all.

Or, drew neere.

We must not despise of them, which haue gone out of the way, but according to the example of Christ, we must take great paines about them.

Some Publicans and sinners came to Christ from all quarters.

Math. 18, 15.

3 Although we
consider, that what
these we have, we
have it of God, yet
are we despised of
God, as people
& are grieved, if we
put our trust in
our own
works before
God.

4 Verse from the
Psalme in a lower
place.

5 Chap. 14. 11.
mat. 13. 12.

6 Mat. 19. 13.
mat. 10. 13.

7 The children were
rendering out, in
that they were
brought, which ap-
pears to be ex-
ceeding in that, that
they were brought,
which is to say, that
they were brought
from their own
state, to the state
of the kingdom of
God.

8 To make or think
of Christ after
the manner of
our self, is the
cause of infinite
corruptions.

9 The children
also of the lawfall
are corrupted in
the true con-
duct of God.
10 Down that ex-
ceeding children,
wherein they are
corrupted.

11 Chap. 14. 11.
mat. 13. 12.

12 Mat. 19. 17.
mat. 10. 13.

13 The last of
the children
are, namely, the
children of the
law, who are
brought to the
glorious gift of God.

14 Mat. 19. 17.
mat. 10. 13.

15 They become
the richer of all.
With respect to
the blessing of
Christ's sake.

16 Mat. 10. 17.
mat. 10. 13.

17 To be true and cer-
tain in the discus-
sion is, to be in the
glory which re-
mains for the
conquerors.

18 They who see
how great the
disciples were.

the one a Pharisee, and the other a Publican.

11 ¶ The Pharisee stood and prayed thus with himselfe, O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.

12 ¶ I left wife in the week: I give tithes of all that I eat, I possess.

13 But the Publican standing a farre off, would not lift up so much as his eyes to heaven, but smote his breast, saying, O God, be mercifull to mee a sinner.

14 ¶ I tell you, this man departed to his house, justified rather than the other: for every man that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

15 ¶ ¶ I brought unto him also babes that he should touch them. ¶ And when his disciples saw it, they rebuked him.

16 ¶ But Iesus called them unto him, and said, Suffer the babes to come unto mee, and forbid them not: for of such is the kingdom of God.

17 ¶ Verely I say unto you, whosoever receiveth not the kingdom of God as a babe, he shall not enter therein.

18 ¶ Then a certaine ruler asked him, saying, Good Master, what ought I to doe, to inherite eternall life?

19 And Iesus sayd unto him, Why callest thou me good? none is good, save one, even God.

20 ¶ Thou knowest the commandments, ¶ Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 ¶ And he sayd, All these have I kept from my youth.

22 ¶ Now when Iesus heard that, he said unto him, Yet lackest thou one thing, Sell all that thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, & come follow mee.

23 But when he heard these things, he was very heavy: for he was mercifulles rich.

24 ¶ And when Iesus saw him very sorrowfull, he sayd, With what difficultie shall they that have riches, enter into the kingdom of God!

25 ¶ Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.

26 ¶ Then sayd they that heard it, And who then shall be saved?

27 ¶ And he sayd, The things which are impossible with men, are possible with God.

28 ¶ ¶ Then Peter said, Lo, we have left all, and have followed thee.

29 ¶ And he sayd unto them, Verely I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Which shall not receive much more in this world, and in the world to come life everlastinge.

31 ¶ ¶ ¶ Then Iesus took him by the hand, and sayd unto him, Behold, we go now to Hierusalem, and all things shall be fulfilled to thee of which the prophets have written.

32 ¶ For he shall be delivered unto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spit upon.

33 And when they have scourged him, they will put him to death: but the third day hee shall rise againe.

34 But they understood none of these things,

and this saying was hid from them, neither perceived they the things, which were spoken.

35 ¶ ¶ ¶ And it came to passe, that as he was come neere unto Iericho, a certaine blinde man sat by the way side, begging.

36 ¶ And when he heard the people passe by, he asked what it meant.

37 And they sayd unto him, that Iesus of Nazareth passed by.

38 ¶ Then he cryed, saying, Iesus the Sonne of David, have mercy on me.

39 ¶ ¶ And they went before, rebuked him that hee should hold his peace, but he cryed much more, O Sonne of David, have mercy on me.

40 And Iesus stood still, and commanded him to be brought unto him. And when hee was come neere, he asked him,

41 Saying, What wilt thou that I doe unto thee? And hee sayd, Lord, that I may receive my sight.

42 And Iesus sayd unto him, Receive thy sight: thy faith hath saved thee.

43 ¶ Then immediately he received his sight, and followed him, praying God: and all the people, when they saw this, gave praise to God.

CHAPTER. XIX.

¶ Zaccheus the Publican, 13 Ten pence of money delivered to servants to escape theft, 14 Iesus entered into Hierusalem, 15 Hee foretold his depredation of the citie, 16 Hee eateth the supper with the Temple.

¶ Now when Iesus entered and passed through Iericho,

2 Behold, there was a man named Zaccheus, which was the chiefe ruler of the tribute, and he was rich.

3 And hee sought to see Iesus, who he should be, and could not for the people, because hee was of a low stature.

4 Wherefore he ranne before, and climbed up into a wilde figge tree, that he might see him, for he should come that way.

5 And when Iesus came to the place, hee looked up, and saw him, and said unto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 ¶ Then he came downe hastily, and received him into his house.

7 ¶ And when all they saw it, they murmured, saying, how hee was gone in to lodge with a sinner.

8 ¶ And Zaccheus stood forth, & said unto the Lord, Behold, Lord, the half of my goods I give to the poore: and if I have taken from any man by forged cancellation, I restore him foure fold.

9 ¶ Then Iesus sayd to him, This day is saluation come unto this house, forasmuch as he is also become the sonne of Abraham.

10 ¶ For the sonne of man is come to seek, and to save it, which was lost.

11 ¶ And while they heard these things, hee continued, and spake a parable, because hee was nere to Hierusalem, & because also they thought that the kingdom of God should shortly appeare.

12 ¶ He said therefore, ¶ A certaine noble man went into a farre country, to receive for him selfe a kingdom, and so to come againe.

common weale is hindered. ¶ Blessed of God, one that walketh in the steps of Abrahams faith: and we gather that saluation came to that house, because they received the blessing as Abraham had, for all of the household were circumcised. ¶ Mat. 13. 11. ¶ We must patiently wait for the judgement of God, which shall be revealed in his time. ¶ Mat. 25. 14.

4 Mat. 20. 19.
mat. 10. 46.
11 Christ forthwith
by a visible man-
ifeste, that he is the
light of the world.

12 The more
drops and less that
Sarae layeth in
cur way even by
them of high pro-
fit, which is the
Name, & much
the more ought
we to go for-
ward.

13 Christ pre-
sented them with his
grace especially,
which seemed to
be forthwith from
the Father and
from the Son, and
from the Holy
Ghost, which were
their teachers: for
the Publicans
were divided into
companies, as we
may gather by many
places of Scripture
and history.

14 The world fore-
seeth the grace
of God, and yet is
wondering that it
should be bestowed
upon others.

15 The example
of true repentance
is known by the
effect.

16 By falsely ac-
cusing any man: and
thus agreed most
justly to the master
of the customers
persons: for common
justice.

17 They have thus
traded among them
where they rob and
spoil the common
people, they have
nothing in their
houses, but the
spoils of the com-
mon weale, and wonder
that they should
play the thieves,
as much that if
man were to be
reformed, they
should be reformed
and, and spoyling
the poor.

*b More then hee
ought.*

*c God made the vil-
lous parties in the
East part of one
world: but that
which we divide
into theys is our
munde is the place
of cursing to us
and judgement,
thru the good-
will and love of
God, and plea-
sure of the
father of the
gods, and in
this way.*

*d Christ being
seen at the point
of death, flew
himself to be
Gods child, to
be to the blind.*

*e Can't entre
floury into the
very d. kettell of
death, for to our
come death was
within a smalt
feet place.*

*f Christ canst
his very enemies
to give a mar-
vellous to his
side, to out as it
pleased him.*

*g Christ's be-
haviour, and
defence against
the flocke in the
midst of the tor-
ments.*

*h Mat 27. 57. Mar-
15. 42. John 19. 38.*

*i Canst through
his famous buriall
confirm the
truth both of his
death, and resur-
rection, by the
plaine and evident
wittnesse of Pilate.*

*k Word for word,
sayest, as new
beginning, for the
light of the sun-
daye, and the going
downe, and that was
the day of preparation
for the feast which
was to be kept the day following.*

*l Christ being
liven upon by the
death and all instruments,
and being come in
death was a, feteish
waine in his
foreward, minding
larger dayes to
triumph over those
terrible
troubles, without any
great endeavour.*

m Mark 16. 1.

*n I have been
informed by
the Scriptures
that the
resurrection
is chosen to be
the first witness
of the resurrection,
that there might
be no in priu-
ence of death or
violence.*

*o Very early as
Mat 28. 1. or as
down fast, which
was yet to be
done, when it was
performed the day
of the day.*

41 We are in leade righteously here: for we receive things worthy of that we have done: but it is man hath done nothing to amide.

42 And hee said vnto Iesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, no day that thou be with me in Paradise.

44 ¶ And it was about the sixth houre: and there was a darknesse ouer all the land, vntill the ninth houre.

45 ¶ And the Sunne was darkened, and the valley of the Temple rent through the middes.

46 And Iesus cited with a loud voyce, and said, ¶ Father, into thine handes I commend my spirit. And when he thus had sayd, he gaue vp the ghost.

47 ¶ ¶ Now when the Centurion saw what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that fight, beholding the things which were done, from their breasts, and returned.

49 ¶ And all his acquaintance stood asafare off, and the women that followed him from Galilee, beholding these things.

50 ¶ ¶ And behold, there was a man named Ioseph, which was a counsellor, a good man and iust.

51 Hee did not consent to the counsell and dede of them, which was of Arimathea, a ciue of the Iew, se who also himselfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Iesus.

53 And tooke it downe, and wrapped it in a linnen cloth, and layde it in a tombe bwen out of a rocke, wherein was neuer man yet layd.

54 And that day was the preparation, and the Sabbath began.

55 ¶ And the women also that followed after, which came with him from Galilee, beneld the sepulchre, and how his bodie was layd.

56 And they returned and prepared odours, and oymments, and rested the Sabbath day according to the commandement.

CHAP. XXIV.

1 The women came to the sepulchre ¶ They report that which they heard of the Angels, vnto the Apostles. ¶ Christ hath accom-
plished the promise to Emmaus. ¶ He expoundeth the Scriptures vnto them. ¶ He offereth himselfe to his Apostles to be bound. ¶ He promyseth the holy Ghost. ¶ He is carried vp into heauen.

NOW the first day of the week early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed therat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe their faces in the earth, they said to them, Why seeke ye him that liueth among the dead?

6 He is not here, but is risen: remember & how he spake vnto you, when he was yet in Galilee,

7 Saying, that the Sonne of man must be deliuered into the hands of his fullmen, and be crucified, and the third day rise againe.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things vnto the eleven, and to all the remnant.

10 Now it was Mary Magdalene, & Ioanna, & Mary the mother of Iames, and other women with them, which told these things vnto the Apostles.

11 But their words seemed vnto them as a fained thing, neither beleued they them.

12 ¶ ¶ Then arose Peter, and ran vnto the sepulchre, & looked in, & saw the linnen clothes layed by themselves, and departed wondering in himselfe at that which was come to passe.

13 ¶ ¶ And behold, two of them went that same day to a towne which was from Hierusalem about thre score furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 ¶ But their eyes were holden, that they could not know him.

17 And he said vnto them, What manner of communications are these that ye haue one to another as ye walke and are sayd?

18 And the one (named Cleopas) answered and saide vnto him, Art thou only a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he said vnto them, What things? And they sayd vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in dede and in worde before God, and all the people.

20 ¶ And how the chief Priestes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had benee hee that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs, made vs aftonied, which came early vnto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also seeme a vision of Angels, which said, that he was aliae.

24 Therefore certaine of them which were with vs, went to the sepulchre, & found it enen so as the women had said, but him they saw not.

25 Then hee sayde vnto them, O foolles and slowe of heart to beleuee all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne, which they went to, but he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee sat at table with them, he tooke the bread, and blessed, and brake

4 Chap. 9. 12. mat. 17. 23. marke 9. 31.

a The cowardly & dailly minded of the disciples is vbraided by the Lord courage of wemur. (lo wrought by Gods ear mercie) lo furey that the kingdome of God consisteth in an extraordinary power.

b John 20. 6. ¶ Christ vnto the incredulity of his disciples, to the fuller feeling forth of the truth of his resurrection, least they should seeme to haue beleued that too lightly, which they preached at toward to all the world.

c As it were holding downe his head, and bowing his necke, looked diligently in.

d Marke 16. 12. The resurrection is proved by two other witnesses, which saw it, and that it was not forged this framed of purple in their owne brains, all the circumstances doe declare.

e Were holden backe and stayed, God's opening it, no doubt: and therefore his body was not unseizable, but their eyes were aimed.

f Some of the old fathers thinke that the other disciple was this our Euangelist: but Epiphanius writing against the Samaritans, saith it was Nathanael, and all these are uncertainties.

g It appeareth by the conferring of the forewainings of the Prophets, that all those things are true and certain, which the Euangelists haue purposed in writing of Canis.

h As it were holding downe his head, and bowing his necke, looked diligently in.

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m As it were holding downe his head, and bowing his necke, looked diligently in.

n As it were holding downe his head, and bowing his necke, looked diligently in.

o As it were holding downe his head, and bowing his necke, looked diligently in.

✥ **Mat. 16.**

1 That Sonne, who is God from everlasting, & roots upon him mans nature, that one and the selfsame might be both God and man, which manifestly appeared to many witnesses, that is, to him amongst whom he was condescended, and was known by sure and undoubted arguments to be the very Son of God.

✥ **Mat. 17.**

1 That Sonne, who is God from everlasting, & roots upon him mans nature, that one and the selfsame might be both God and man, which manifestly appeared to many witnesses, that is, to him amongst whom he was condescended, and was known by sure and undoubted arguments to be the very Son of God.

✥ **Mat. 18.**

1 That Sonne, who is God from everlasting, & roots upon him mans nature, that one and the selfsame might be both God and man, which manifestly appeared to many witnesses, that is, to him amongst whom he was condescended, and was known by sure and undoubted arguments to be the very Son of God.

✥ **Mat. 19.**

1 That Sonne, who is God from everlasting, & roots upon him mans nature, that one and the selfsame might be both God and man, which manifestly appeared to many witnesses, that is, to him amongst whom he was condescended, and was known by sure and undoubted arguments to be the very Son of God.

✥ **Mat. 20.**

1 That Sonne, who is God from everlasting, & roots upon him mans nature, that one and the selfsame might be both God and man, which manifestly appeared to many witnesses, that is, to him amongst whom he was condescended, and was known by sure and undoubted arguments to be the very Son of God.

✥ **Mat. 21.**

1 That Sonne, who is God from everlasting, & roots upon him mans nature, that one and the selfsame might be both God and man, which manifestly appeared to many witnesses, that is, to him amongst whom he was condescended, and was known by sure and undoubted arguments to be the very Son of God.

14 ✥ 7 And that Word was made flesh, and dwelt among vs, (and we saw his glory thereof, as the glory of the only begotten Sonne of the Father) a full of grace and truth.

15 ✥ 8 John bare witness of him, and cried, saying, This was he of whom I said, He that cometh after me, will be before me: for he was better then I.

16 ✥ 9 And of his fulness have all we received, and grace for grace.

17 For the Law was given by Moses, but grace and truth came by Iesus Christ.

18 ✥ 10 No man hath seene God at any time: that only begotten Sonne, which is in the bosome of the Father, he hath declared him.

19 ✥ 11 Then this is the record of John when the Jewes sent Priests and Levites from Hierusalem to aske him, Who art thou?

20 And hee confessed and denied not, but said plaiuely, I am not that Christ.

21 And they asked him, What then art thou Elias? And he said, I am not. Art thou that Prophet? And he answered, No.

22 Then saide they vnto him, Who art thou, that we may giue answer to them that sent vs? What sayest thou of thy selfe?

23 He said, I am the voice of him that cryeth in the wilderness, Make straight the way of the Lord, as hath the Prophet Elias.

24 ✥ 12 Now they which were sent, were of the Pharisees.

25 And they asked him, and saide vnto him, Why baptizest thou then, if thou beest not that Christ, neither Elias, nor that Prophet?

26 John answered them, saying, I baptize with water: but there is one among you, whom ye

know not.

27 ✥ 13 Hee it is that cometh after me, which was before me, whose shoe latchet I am not worthy to vntie.

28 These things were done in Bethsara beyond Iordan, where John did baptize.

29 ✥ 14 The next day John seeth Iesus coming vnto him, and sayeth, Behold the Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After me cometh a man, which was before me: for he was better then I.

31 And I knewe him not: but because hee should be declared to Israel, therefore am I come, baptizing with water.

32 ✥ 15 So John bare record, saying, I beheld & that Spirit came downe from heauen, like a dove, and it abode vpon him.

33 And I knewe him not: but hee that sent me to baptize with water, hee saide vnto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is that Sonne of God.

35 ✥ 16 The next day, John stood againe, and two of his disciples.

36 ✥ 17 And he beheld Iesus walking by, and said, Behold that Lambe of God.

37 ✥ 18 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saw them follow, and saide vnto them, What seek ye? And they said vnto him, Rabbi, (which is to say by interpretation, Master) where dwellest thou?

39 Hee saide vnto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard of Iohn, and that followed him.

41 The same found his brother Simon first, and said vnto him, We have found that Messias which is by interpretation, that Christ.

42 And hee brought him to Iesus, And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation a stone.

43 ✥ 19 The day following, Iesus would goe into Galilee, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 ✥ 20 Philip founde Nathanael, and sayde vnto him, Wee have founde him of whom Moses did write in the Lawe, and the Prophets, Iesus the Sonne of Ioseph, that was of Nazareth.

46 Iohn gathered disciples, not to himselfe, but to Christ, forsooke to followe out as a vaine shadowe, but as our Mediator.

17 In this first gathering of the disciples we have shewed vnto vs, that the beginning of saluation is from God, who calleth vs vnto his Sonne by the ministration of his servants: whom (to preuenting vs) we must first know, and followe in his home, that being in the by bin, we may also followe where. ¶ Where is the Father? ¶ The night came on. ¶ That is, announced, and King after the manner of Ierush people. 18 The good endeours euen of the vncleane, God deeth to approve, that he maketh them matters to the learned. ¶ Gen. 49. 10. dech. 18. 15. 28. ¶ I. sa. 4. 2. and 40. 10. and 47. 8. iere. 25. 5. and 33. 14. ezech. 34. 13. and 28. 14. Dan. 9. 24.

✥ **Mat. 3. 11.**

make. 1. 7. i. 3. 16. acts. 1. 6. and 17. 16. and 19. 4.

13 The bodie and strength of all the faculties of the Law, to make satisfaction for the sinne of the world, in Christ.

14 This word (They) which is added, hath great force in it, not only to set forth the worthiness of Christ, and also to separate him from the Law, which was a figure of him, and from all other sacrifices of the Law, but also to bring into our minds the Prophets of Iesay and others.

15 This word of the present time, signifies a continuall gift, for the Lambe hath this vertue proper vnto him, and for ever, to take away the sinnes of the world.

16 That is, that rest of sinnes, to wit, our corruptions, and consequently, the fruits of the Law, which are carnall pleasures in the sinfull number.

17 I neuer know him by face before, 18 Christ is procured to be the Son of God, by the washing downe of the holy Ghost, by the Fathers voice, and by Iohns testimony.

19 Mat. 3. 16. make. 1. 10. Luke 3. 22.

20 This word (That) hath great force in it, to wit, our corruptions, and consequently, the fruits of the Law, which are carnall pleasures in the sinfull number.

21 Christ is far better fore to followe out as a vaine shadowe, but as our Mediator.

19 We must especially take heed of false presumptions, which thus upbraid us the entrance to Christ.
20 Simple presumption, because of the bareness of the heart from the false.
21 The end of miracles is to let before us Christ the Almighty, and also the unity of the Father of our salvation, that we may apprehend him by faith.
22 Gr. 12. 14. x By these words, the power of God is signified, which is the power of his ministry by the angels feeding him as the head of the Church.

15 Tien Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.
16 Jesus saw Nathanael coming to him, and said of him, Behold, indeed an Israelite, in whom is no guile.
17 Nathanael said unto him, Whence knowest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
18 Nathanael answered, and said unto him, Rabbi, thou art that Sonne of God; thou art that King of Israel.
19 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, beleevest thou? thou shalt see greater things then these.
20 And he said unto him, Verely, verely, I say unto you, Hereafter shall ye see heaven open, and the Angels of God shall be ascending, and descending upon that Sonne of man.

CHAP. III.

1 Christ turneth water into wine. 2 Which was the beginning of his miracles. 3 He goeth down to Capernaum: 13 from thence he goeth up to Hierusalem, 15 and calleth Nicodemus out of the Temple. 19 He telleth him of the Temple, that is, the body of Christ. 23 And I may beleeve in him, seeing the miracles which he doth.

ANd it was a third day, was there a marriage in Cana a towne of Galile, and the mother of Jesus was there.

2 And Jesus was called also, and his disciples went to the marriage.

3 And now when the wine failed, the mother of Jesus said unto him, They have no wine.

4 Jesus said unto her, Woman, what have I to doe with thee? mine hour is not yet come.

5 His mother sayd unto the seruants, Whatsoever he sayth unto you do it.

6 And there were there set six or seven waterpots of stone, after the manner of the purifying of Jewes, containing two or three biskins apiece.

7 And Jesus said unto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he sayd I vnto them, Draw it now, and beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was, but the seruants, which drew the water, knew) the gouernour of the feast called the briers goones.

10 And sayd vnto him, All men at the beginning first drinke good wine, and when men haue been well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of miracle. 21 And Jesus in Cana a towne of Galilee, and drew forth his glorie: and his disciples beleeued on him.

12 After that he went downe into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many dayes there.

13 For the Jewes Passouer was at hand. Therefore I also went up to Hierusalem.

14 And hee found in the Temple thes that sold oxen, and theep, and doves, and changes of

money sitting there.

15 Then hee made a scourge of small cordes, and drave them all out of the Temple with the theep, and oxen, and powdered out the changes money, and ouerthrew their tables.

16 And said vnto them that sold doves, Take these things hence: make not my fathers house an house of merchandise.

17 And his disciples rememberd it, that it was written, & The 22. of thine house both eaten me vp.

18 Then answered the Jewes, and sayd vnto him, Wherefore thus sayest thou vnto vs, that thou dost these things?

19 Jesus answered and said vnto them, & Do not try this Temple, and in three dayes I will raise it vp againe.

20 Then said the Jewes, Fourtie and six yeeres was this Temple a building, and wilt thou raise it vp in three dayes?

21 But hee saith of the temple of his body.

22 As for the therefore as hee was risen from the dead, his disciples rememberd it: as he thus said vnto them: and they beleeued the Scripture, and the word which Jesus had said.

23 Nowe when hee was at Hierusalem at the Passouer in the feast, many beleeued in his Name, when they saw his miracles which he did.

24 But Jesus did not come in himselfe into them, because he knew their all.

25 For he had no need that any should testify of man, for he knew what was in man.

To speake and do thus? Mat. 26. 62. and 26. 63. and 26. 64. 11. of his body. 6. It is not good crediting them, which had only vpon ymagine.

7. Christ is the teacher of heathen, and the Father the true God.

CHAP. III.

1 Christ teacheth Nicodemus the necessary principles of Christ's regeneration. 12. Ten signets in the palmes, 15. Iohn baptizeth, 17. and teacheth him, that he is not Christ.

THE first was now a man of the Pharisees, named Nicodemus, a ruler of the Jewes.

2 This man came to Jesus by night, and sayd vnto him, Rabbi, we knowe that thou art a teacher come from God, for no man could doe these miracles that thou doest, except God were with him.

3 Jesus answered and said vnto him, Verely, verely I say vnto thee, Except a man be borne againe, he cannot see the Kingdom of God.

4 Nicodemus said vnto him, How can a man be borne which is old? can hee enter into his mothers wombe againe, and be borne?

5 Jesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he cannot enter into the Kingdom of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is spirit.

7 Muenst thou that I said to thee, We must be borne againe.

8 The winde bloweth where it listeth, and

22. 19. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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

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

21 And I may beleeve in him, seeing the miracles which he doth.

22 And I may beleeve in him, seeing the miracles which he doth.

23 And I may beleeve in him, seeing the miracles which he doth.

24 And I may beleeve in him, seeing the miracles which he doth.

thou hearest the found thereof, but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the Spirit.

9 And Nicodemus answered, and said unto him, How can these things be?

10 Iesus answered and said unto him, Art thou a teacher of Israel, and knowest not these things?

11 Verily, verily I say unto thee, We speak that we know, and a testimony that we have seen: but yet receive not our witness.

12 If I when I tell you verily things, ye believe not, how should ye believe, if I should tell you heavenly things?

13 Forasmuch as I ascendeth up to heaven, but he that hath descended from heaven, is the Sonne of man which is in heaven.

14 And as Moles lift up the serpent in the wilderness, to wit that the Sonne of man be lift up,

15 That whosoever believeth in him, should not perish, but have eternal life.

16 For God so loveth the world, that hee hath given his only begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life.

17 For God so loveth the Sonne into the world, that he that believeth in him, shall not be condemned, but that he which doth not believe in the Name of that only begotten Sonne of God.

18 He that believeth in him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of that only begotten Sonne of God.

19 And this is the condemnation, that that light came into the world, and men loved darkness rather than that light, because their deeds were evil.

20 For every man that hateth doeth, hateth the light, neither cometh to light, lest his deeds should be reprooved.

21 But he that doth truth, cometh to the light, that his deeds might be made manifest, that they are wrought according to God.

22 After these things came Iesus, and his disciples into the land of Iudea, and there taried with them, and so baptized.

23 And Iohn also baptized in Enon beside Silam, because there was much water there: and they came and were baptized.

24 For Iohn was not yett cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about baptizing.

26 And they came unto Iohn, and saide unto him, Rabbi, he that was with thee beyond Iordan, to whom thou barest witness, behold, he baptizeth, and all men come to him.

27 Iesus answered, and said, A man can receive nothing, except it be given him from heaven.

28 Ye your felicitie are my witnesses, that I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, reioyceth greatly, because of the bridegrooms voice. This my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from on high above all: he that is of the earth, is of the earth, and I speaketh of the earth: he that is come from heaven, is above all.

32 And what he hath seen and heard that he testifieth: but no man receiveth his testimony.

33 He that hath received his testimony, hath sealed that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth him not the Spirit by measure.

35 The Father loveth the Sonne, and hath given all things into his hand.

36 He that believeth in the Sonne, hath eternal life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

37 The Father loveth the Sonne, and hath given all things into his hand.

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68 He that believeth in the Sonne, hath eternal life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

What meaneth you to say that I am sent before him? I am not that Christ, but that I am sent before him.

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What meaneth you to say that I am sent before him? I am not that Christ, but that I am sent before him.

thereof, and his sonnes, and his cattell?

13 Iesus answered, and sayd vnto her, Whoso-
euer drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I
shall giue him, shall neuer be more athirst: but the
water that I shall giue him, shall be in him a well of
water, springing vp vnto euerslasting life.

15 The woman said vnto him, Sir, giue me of
that water, that I may not thirst, neither come bi-
ther to draw.

16 Iesus sayd vnto her, Goe, call thine husband,
and come hither.

17 The woman answered, and sayd, I haue no
husband. Iesus sayd vnto her, Thou hast well sayd,
I haue no husband.

18 For thou hast had fise husbands, and hee
whom thou now hast, is not thine husb and: that
sayd I thou truly.

19 The woman sayd vnto him, Sir, I see that
thou art a Prophet.

20 Art our fathers worshipped in this mountaine,
and yee say, that in Ierusalem is the place
where men ought to worship.

21 Iesus sayd vnto her, Woman, beloue me,
the houre commeth, when yee shall neither in
this mountaine, nor at Hierusalem worship the
Father.

22 Ye worship that which yee know not: we
worship that which wee know: for saluation is of
the Iewes.

23 But the houre commeth, and now is, when
the true worshippers shall worship the Father in
Spirit and Truth: for the Father requireth euen
such to worship him.

24 God is a Spirit, and they that worship
him, must worship him in Spirit and Truth.

25 The woman sayd vnto him, I know well that
Messias shall come, which is called Christ: when
he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am he, that speake vnto
thee.

27 And upon that, came his disciples, and
maruelled that hee talked with a woman: yet no
man sayd vnto him, What askest thou, or why tal-
kest thou with her?

28 The woman then left her waterpott, and went
her way into the city, and sayd to the men,

29 Corne, see a man which hath tolde mee all
things that euer I did: is not he that Christ?

30 Then they went out of the cite, and came
vnto him.

31 ¶ In the meane while, the disciples prayed
him, saying, Master, eat.

32 ¶ But hee sayd vnto them, I haue meat to
eat, that yee know not of.

33 Then sayd the disciples betweene them-
selves, Hath any man brought him meat?

34 Iesus sayd vnto them, My meat is that I
may doe the will of him that sent mee, and finish
his worke.

35 ¶ Saw not ye, There are yet foure moneths,
and then commeth haruest? Beholde, I say vnto
you, Lift vp your eyes, and looke on the regions:
for they are white already vnto haruest.

36 ¶ And hee that reapeth, receiueeth reward,
and gathered fruit vnto life eternal, that both he
that soweth, and he that reapeth might reioyce to-
gether.

37 ¶ And hee that reapeth, receiueeth reward,
and gathered fruit vnto life eternal, that both he
that soweth, and he that reapeth might reioyce to-
gether.

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that soweth, and he that reapeth might reioyce to-
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39 ¶ And hee that reapeth, receiueeth reward,
and gathered fruit vnto life eternal, that both he
that soweth, and he that reapeth might reioyce to-
gether.

40 ¶ And hee that reapeth, receiueeth reward,
and gathered fruit vnto life eternal, that both he
that soweth, and he that reapeth might reioyce to-
gether.

37 For herein is the saying true, that one sow-
eth and another reapeth.

38 I sent you to reap that, whereon ye bestow-
ed no labour: other men laboured, and ye are en-
tered into their labours.

39 ¶ Now many of the Samaritanes of that ci-
tie beleueed in him, for the saying of the woman
which testified, He hath tolde me all things that
euer I did.

40 Then when the Samaritanes were come vnto
him, they beleught him, that he would tarry with
them: and he abode there two dayes.

41 And many moe beleueed because of his
owne word.

42 And they sayd vnto the woman, Now we
beleuee, not because of thy saying: for wee haue
heard him our selues, and know that this is indeed
that Christ the Saviour of the world.

43 ¶ So two dayes after he departed thence,
and went into Galilee.

44 For Iesus himselfe had testified, that a
Prophet hath none honour in his owne country.

45 Then when hee was come into Galilee,
the Galileans receiued him, which had seene all the
things that hee did at Hierusalem at the feast: for
they went also to the feast.

46 ¶ And Iesus came againe into Cana
of Galilee, where hee had made of water wine.
And there was a certaine ruler, whose sonne was
sicke at Capernaum.

47 When he heard that Iesus was come out of
Iudea into Galilee, hee went vnto him, and be-
sought him that he would goe downe, and heale his
sonne: for he was euen ready to die.

48 Then sayd Iesus vnto him, Except yee see
signes and wonders, yee will not beleuee.

49 The ruler sayd, vnto him, Sir, goe downe be-
fore my sonne die.

50 Iesus sayd vnto him, Goe thy way: thy sonne
liueth: and the man beleueed the word that Iesus
had spoken vnto him, and went his way.

51 And as hee was now going downe, his ser-
uant met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when
he began to amend. And they sayd vnto him, Yes-
terday the fourth houre the feuer left him.

53 Then the father knew that it was the same
houre in the which Iesus had sayd vnto him, Thy
sonne liueth. And he beleueed, & all his familie.

54 This second time hee did reioyce againe, after
he was come out of Iudea into Galilee.

CHAP. V.

¶ One lying at the poole, which hee healed of Christ in the Sa-
bath. ¶ The Iewes therefore said, for what cause doth he
doe this? hee commeth not with authority of his Father.

¶ For that, there was a sick of the Iewes, and
Iesus went vnto Hierusalem.

¶ And there is at Hierusalem by the place of
the shepse, a poole called in Hebrew Betsetai, or
in Greek Bethesda, having foure porches:

¶ In the which lay a great multitude of sicke
folke, of blinde, halt, and withered, waiting for the
moving of the water.

¶ For an Angel went downe at a certaine sea-
son into the poole, and troubled the water: when-
soever then that lay at the stirring of the water, dip-
ped in, was made whole of whatsoever distem-
per he had.

¶ And a certaine man was there, which had
been

That promise.

The Samaritane
doe most readily
believe that which
he sayes, not
for that they
believe.

The disciples
of Christ suppose
themselves of this
beuery: yet they
prepare to receiue
him with a
cold.

Intestines of Ga-
lilee, for hee had
not made a habit
in the country of
Nazareth, because
there a spirit thine,
and was called
other things, as
the Galileans
were called.

¶ The Galileans
were called
other things, as
the Galileans
were called.

¶ The Galileans
were called
other things, as
the Galileans
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were called
other things, as
the Galileans
were called.

¶ The Galileans
were called
other things, as
the Galileans
were called.

3 All the religion
of superstitious
people, standeth
for the most part,
vpon two pillars,
but very weakes,
that is to say, vpon
the examples of
the fathers, and
the penur-
ty, and a foolish
opinion of out-
ward things: a
gaioit which er-
rors we desire to
see the word and
nature of Gods.

¶ The name of this
mountaine is Gar-
zim, whereupon Sa-
maritane the Ca-
nae built a Tem-
ple by Alexander
of Macedonia his
leane, after the vi-
sion of Iesus: it
was made three
times as high as
the Temple of
Ierusalem.

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mountaine is Gar-
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leane, after the vi-
sion of Iesus: it
was made three
times as high as
the Temple of
Ierusalem.

43 Iesus then answered, and sayde vnto them, Murmur not among your felous.

44 No man can come to me, except the Father, which hath sent mee, draw him: and I will raise him vp at the last day.

45 It is written in the 4th Prophets, and they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, cometh vnto me:

46 ¶ Not that any man hath seene the Father, I saue hee which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, he that beleeueth in me, hath euerglasting life.

48 I am that bread of life.

49 ¶ Your fathers did eate Manna in the wilderness, and are dead.

50 P This is that bread which cometh downe from heauen, that he which eateth of it, should not die.

51 ¶ I am that liuing bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh, which I will giue for the life of the world.

52 ¶ Then the Iewes stroue among themselves, saying, How can this man giue vs his flesh to eate?

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye haue no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath euerglasting life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 ¶ Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 What then if ye should see that Sonne of man ascend vp: where he was before?

63 ¶ It is the spirit that quickeneth: the flesh profiteth nothing: the wordes that I spake vnto

you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except he be giuen vnto him of my Father.

66 ¶ From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also go away?

68 Then Simon Peter answered him, Master, to whom shall we go? thou hast the wordes of eternall life:

69 And wee beleeue and knowe that thou art that Christ that Sonne of the liuing God.

70 ¶ Iesus answered them, Haue not I chosen you twelue, and one of you is a deuil?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

a Christ, after his supper went vp to the feast of Tabernacles, to teach therein privately. 12 The people's sundry opinions of him. 14 He teacheth in the Temple. 16 The priests' commands to take him. 18 Strife among the multitude about him, and betweene the Pharisees and the officers that were sent to take him. 20 ¶ Nicodemus.

AFTER these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes & a feast of the Tabernacles was at hand.

3 ¶ His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleeued not in him.

6 ¶ Then Iesus sayd vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the works thereof are euill.

8 Goe ye vp into this feast: I will not go vp yet vnto this feast: for my time is not yet fulfilled.

9 ¶ These things he sayd vnto them, and abode still in Galilee.

10 ¶ But as soon as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were privately.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man:

other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 ¶ Now when at halfe the feast was done, Iesus went vp into the Temple, and taught.

15 And the Iewes maruelled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

¶ Iesus answered him roughly: a very few thinke we'll of him, and that he secret. c Or, boldly and freely for the sake of the Temple: Iesus taught much, as to bury the fame and aduise. A Christ teacheth with good will against the wicked estate of the world: in the meane season the most part of men take occasion of offence caused by that same, whereby they ought to haue beene stirred vp to embrace Christ. d About the fourth day of the feast

¶ Such is the malice of men, that they take occasion of their owne destruction, even of the very doctrine of saluation (for Iesus hee is a few, which beleeue through the singular gift of God.) 16 The number of the professors of Christ is very small, and among them also there be some hypocrites, and worse than all other

¶ Math. 23. 16. 17 The grace of God cometh not by inheritance, but it is a gift that cometh otherwise, whereby it cometh to passe, that often times the children of God suffer more affliction by their owne knowledge than by their enemies.

¶ His knowledge is for the sake of the Hebrews to please. a We must not follow the foolish desires of our flesh.

¶ Chap. 8. 13. 14 An example of horrible confusion in the very before of the Church. The Pharisees oppose the people with temerity and feare: the people feare Christ, who hee appeareth not: when hee appeareth himselfe, they neglect him. Some also that

¶ Chap. 8. 13. 14 An example of horrible confusion in the very before of the Church. The Pharisees oppose the people with temerity and feare: the people feare Christ, who hee appeareth not: when hee appeareth himselfe, they neglect him. Some also that

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¶ Ioh. 3. 13. 14 In the booke of the Propheets, for the old Testament was made: by them was there foretold participation of the Law, the Propheets, and the Holy Ghost. ¶ To wit, they should be children of the Church, for the Prophet Ezechiel expounded it, chap. 34. 13 that is, they should be shepherds of the flock, and work of God, and should not be in any power of man. ¶ Math. 11. 17. ¶ If the same only hath given the Father, then it is hee only that can teach and instruct us truly.

¶ The true life of Sacrament, is to be and from them to the thing it selfe, that is to Christ: by the partaking of whom one y. we get euerglasting life. ¶ Exod. 16. 13. ¶ He pointed out the people when he spake these words.

¶ Christ being sent from the Father, is the selfe same vnto vs for the getting and keeping of euerglasting life. ¶ Which good life is the world. ¶ That is to say, holiness is partaker of Christ indeed, yet it is not he.

¶ Flesh can not put a difference betweene fleshly eating, which is done by the helpe of our teeth, and spirituall eating, which consisteth in faith, and therefore it conuinceth that which it understandeth not: yet as withstanding the truth must be preached and taught. ¶ I Christ he present, Iesus present, his when Christ is absent, then is death present. ¶ 1 Cor. 11. 27. ¶ In that that Christ is man, he receiveth that power which quickeneth and giueth life to them that are his, of his Father: and hee adueth this word (That) to make a difference betweene him and all others.

¶ Christ his own nature, but because this flesh of his liueth by the Father, that is to say, doth liue and come out of the Father, that power which it hath to giue life. ¶ The lecture of man cannot comprehend the working of Christ and his members: therefore let it worship and reuerence that which is better then it selfe. ¶ 1 Cor. 3. 13. ¶ The flesh of Christ doth therefore quicken vs, because that hee is a man, is God: which myserie is only comprehended by faith, which is the gift of God, properly only to the elect. ¶ A Spirit, that is that power which flourisheth from the Godhead, and the flesh of Christ, which otherwise were nothing but flesh, both to liue in it selfe, and to giue life to vs.

8 And againe hee stomped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldest even to y^e last. Iesus was left alone, and the woman standing in the mids.

10 When Iesus had lift vp himselfe againe, & saw no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto her, saying, I & am the light of the world: hee that followeth me, shall not walke in darkenesse, but shall haue that light of life.

13 ¶ The Pharisees therefore sayde vnto them, ¶ Thou bearest record of thyselfe: thy record is not true.

14 ¶ Iesus answered, & said vnto the, b Though I beare record of my selfe, yet my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whether I go.

15 Ye iudge after the flesh: I iudge no man.

16 An if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, that the testimony of two men is true.

18 ¶ I am one that beare witness of my selfe, & the Father that sent me beareth witness of me.

19 ¶ Then sayd they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor y^e Father of mine. If ye had known me, ye should haue known that Father of mine also.

20 These words spake Iesus in the treasure, as he taught in the Temple, and no man laid hands on him: for his hour was not yet come.

21 ¶ Then sayd Iesus againe vnto them, I goe my way and ye shall seeke me, & shall die in your finnes. Whither I goe, can ye not come.

22 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he sayd vnto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I sayd therefore vnto you, That ye shall die in your finnes: for except ye beleue, that I am he, ye shall die in your finnes.

25 ¶ Then sayd they vnto him, Who art thou? And Iesus sayd vnto them, Even y^e same thing that I sayd vnto you from the beginning.

26 ¶ I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 ¶ They understood not that hee spake to them of the Father.

28 Then sayd Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe, but as

my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 ¶ As he spake these things, many beleueed in him.

31 ¶ Then sayd Iesus to the Iewes which beleueed in him, If ye continue in my word, ye are verely my disciples,

32 And shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be to Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for ever: but the Sonne abideth for ever.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 ¶ I know that ye are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your Father.

39 They answered, and sayd vnto him, Abraham is our father: Iesus sayd vnto them, If ye are Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then sayd they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then would ye loue me: for I proceede forth, and come from God, neither came I of my selfe, but he sent me.

43 Why doe ye not understand my t^r talker because ye cannot heare my word.

44 ¶ Ye are of your fathers the deuil, and the lustes of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him.

When he speaketh a lie, then speaketh hee of his owne: for he is a liar, and the Father thereof.

45 And because I tell you the truth, ye beleue me not.

46 ¶ Which of you can rebuke me of sinne? and if I say the truth, why do ye not beleue me?

47 ¶ He that is of God heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 ¶ Then answered the Iewes, and sayd vnto him, Say we not well that thou art a Samaritan, & hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 ¶ Verely, verely I say vnto you, If a man keep my word, he shall neuer see death.

52 ¶ Then said Iesus to the Iewes, I haue testified of me, and yet ye say, I haue a deuil, and I am not true: why doe ye not heare me? because ye are not of God.

53 ¶ Then said Iesus to the Iewes, I haue testified of me, and yet ye say, I haue a deuil, and I am not true: why doe ye not heare me? because ye are not of God.

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55 ¶ Then said Iesus to the Iewes, I haue testified of me, and yet ye say, I haue a deuil, and I am not true: why doe ye not heare me? because ye are not of God.

56 ¶ Then said Iesus to the Iewes, I haue testified of me, and yet ye say, I haue a deuil, and I am not true: why doe ye not heare me? because ye are not of God.

12 The true discipline of Christ continue in his doctrine, that promising more & more in the knowledge of him: so they may be delivered from the most grievous burden of sinne, into the true liberie of righteousness and life.

13 From the flattery of sinne, & some of the multitude, not they that beleue: for this is not the speech of men: but of men that are

14 Angels from above, & borne and begotten of Abraham.

15 Rom. 8. 30. 1. pet. 2. 10.

16 Our wicked manners declare, that we are plainly borne of a devilish nature. But we are changed, and made of the household of God, according to the covenant which he made with Abraham by Christ.

17 By Christ, which is apprehended and layd hold on by faith: which faith is known by a godly and honest life.

18 Or, language, as though he sayd, I am more confident what I say, then if I spoke in a strange and unknown language to you.

19 1. Iohn 3. 8. I from the beginning of the world: for as often as mine was made, the deuil cast him healing into death.

20 That is, continued not constantly, or remained not.

21 That is, in faithfulness, & uprightnesse, that is, kept in his creation.

22 Even of his owne head, & of his owne brain, or disposition.

23 The author thereof.

24 Christ did thoroughly execute the office, that his

25 Father intended for a while, but the Father will appeare at his time to reuenge the reproach that is done vnto him in the person of his sonne.

26 That is, that will reuenge both your despising of me, and of him.

27 The only doctrine of the Gospel apprehended by faith, is a fore remission of death.

28 That is, that shall not feel in yet in the midst of death, the faithful for life.

29 52 ¶ Then

30 ¶ Then

31 ¶ Then

32 ¶ Then

33 ¶ Then

34 ¶ Then

35 ¶ Then

36 ¶ Then

37 ¶ Then

38 ¶ Then

39 ¶ Then

40 ¶ Then

41 ¶ Then

42 ¶ Then

1 *And of wine effect.*

word of God was *glorious*, and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I sayd, I am the Sonne of God.

37 If I doe not the works of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, yet beleeue the works, that ye may know and beleeue, that the Father is in me, and I in him.

39 Again they went about to take him; but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

Christ, to shewe that hee is the life and the resurrection, 14. cometh to Lazarus being dead, 17. 34. and berides, 43. and raiseth him vp. 47. As the Priests were consulting together, 49. Canst thou so prophesie that one may die for the people. 56. 57. They command to seeke Coran out, and to take him.

31 Christ leaeth danger, out of misfeith, nor for feare of death, our that he would be idle, but to gather a Church to another place.

1 Christ in restoring the stinking calke of his friend to life, sheweth an example both of his mighty power, and also of his singular good will to man: then is which is also an image of the resurrection to come.

ANNE a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 And it was that Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou lovest, is sicke.

4 When Iesus heard it, he sayd, This sicke nesse is not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 ¶ And after he had heard that hee was sicke, yet abode hee two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let vs goe into Iudea againe.

8 ¶ The disciples said vnto him, Master, the Iewes lately sought to stone thee, and dost thou goe thither againe?

9 Iesus answered, Are there not twelue hours in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 The things I speake hee, and after, he said vnto them, Our friend Lazarus doth sleepe: but I goe to wake him vp.

12 Then said his disciples, Lord, if he sleepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for thy sakes, that I was not there: that ye may beleeue: but let vs go vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the grave four dayes already.

18 (Now Bethania was neere vnto Iherusalem, about fiftene furlong off.)

19 ¶ And many of the Iewes were come to Mar-

tha and Mary to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, went to meete him: but Mary fate fill in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother hath not bene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue thee.

23 Iesus sayd vnto her, Thy brother shall e

That is, shall yet come alive againe.

againe.

24 Martha sayd vnto him, I know that thou wilt raise him againe: in the resurrection at the last day.

Chap. xi. 19. 24. 14. 14.

25 Iesus sayd vnto her, I am the resurrection and the life: whoeuer beleeueth in me, though he were dead, yet shall he liue.

26 And whoeuer liueth in me, shall neuer die: Beleeueth thou this?

27 She sayd vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, who should come into the world.

28 ¶ And when she had sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Mary, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue to weepe there.

32 Then when Marie was come where Iesus was, and saw him, she fell downe at his feete, saying vnto him, Lord, if thou hadst bene here, my brother had not bene dead.

33 ¶ When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, hee

Christ weeping for his friend, shewing that hee was not yet come into the towne, but was in the place where Martha met him.

groined in the spirit, and was troubled in himselfe, and sayd, Where haue ye layd him? They sayd vnto him, Lord, come and see.

35 ¶ And Iesus wept.

36 Then sayd the Iewes, Behold, how hee loued him.

Christ weeping for his friend, shewing that hee was not yet come into the towne, but was in the place where Martha met him.

37 And some of them sayd, ¶ Could not hee which opened the eyes of the blind, haue made him also that he is man should not haue died?

38 Iesus therefore againe groined in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

Christ weeping for his friend, shewing that hee was not yet come into the towne, but was in the place where Martha met him.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord, he is dead already: for he hath bene dead foure dayes.

Christ weeping for his friend, shewing that hee was not yet come into the towne, but was in the place where Martha met him.

40 Iesus said vnto her, Say, ¶ I doe vnto thee, that if thou didst beleeue, thou shouldst see the glory of God.

41 Then they tooke away the stone from the place where the dead was layd. ¶ And Iesus lift vp his eyes, and sayd, Father, I thank thee, because thou hast heard me.

42 ¶ I know that thou heardest me alway: but because of the people at stand, I sayd, that they may beleeue, at thou hast heard me.

43 As hee had spoken these things, hee cried with a loud voice, Lazarus, come forth.

44 ¶ Then hee that was dead, came forth, bound hand and foot with bandes, and his face was bound with a napkin.

Iesus sayd vnto them, Loose him and let him goe.

45 ¶ Then many of the Iewes, which came to

Christ weeping for his friend, shewing that hee was not yet come into the towne, but was in the place where Martha met him.

Christ weeping for his friend, shewing that hee was not yet come into the towne, but was in the place where Martha met him.

Christ weeping for his friend, shewing that hee was not yet come into the towne, but was in the place where Martha met him.

9 All true felicity
cometh to us by
Christ alone
10 So farre is it,
that we should be
loose from the de-
viling of Christ, from
the Lord, according to
the will, that we
should rather re-
joyce for it, feeling
that all the blessing
of the members
dependeth upon
the glorying of
the Lord.
11 This is spoken in
this, that he is the
Father, for if the
Father is greater
then hee is as much
as the person to
whom request is made, is greater then hee that maketh the request. 11 Christ
ought to death notwithstanding, but willingly, not as yielding to the death, but
because his Fathers desire. In *the world*, for Satan will say, and by it you
may win all the might he can, but he hath no power over me, neither shall he find
any such thing in me as he thinketh he shall.

12 We are of na-
ture dead and fit
for nothing but
therefore
that we may live
and be fruitful,
we must first be
grafted into Christ,
as it were into a
vine by the Fathers
hand: and then
be daily filled
with continual
meditation of the
word and the
crosse; otherwise
it shall not avails
any man as all to
have beene grafted,
unless he cleave
fast unto the vine,
and do draw juice
out of it.
13 Mat. 13, 13.
14 Chap. 13, 13.
15 Coloss. 2, 10.
16 1 John 3, 12.
17 He abideth in
Christ, which re-
sisteth in his do-
ctrine, and there-
fore beareth forth
good fruit: and
the Father will
desire such an one
morning.
18 A. who would
say, Heerein shall
we knowe the Father,
and here in also
shall you see my
attempts, if you
bring forth much
fruit.
19 The love of
the Father to-
wards the Sonne,
and of the Sonne
towards y, and
ours towards God and our neighbour, are layed together with an unfeignable
love: and there is nothing more sweet and pleasant then this. Now this love
sheweth it selfe by the effects: a most perfect example whereof, Christ is an infallible
exhibition unto us. b That is, in that love, whereunto I love you: we have unity
in each part. * Chap. 13, 34. 1. the Father, 2. I, Iohn 3, 12. and 3. A. The
word of the Gospel, as it is uttered by Christes own mouth is a most perfect
and absolute declaration of the counsel of God, which pertaineth to our salu-
tion, and is committed unto the Apostles.

17 9 Peace I leave with you: my peace I give
unto you: not as the world giveth, give I unto you.
Let not your heart be troubled, nor feare.
18 10 Ye have heard how I said unto you, I go
away, and will come unto you. If ye loved me, ye
would verily rejoice, because I said, I go unto the
Father: for the Father is greater then I.
19 And now have I spoken unto you, before
it come, that when it is come to passe, ye might
believe.
20 11 Hereafter will I not speake many things
unto you: for the prince of this world cometh,
and hath much sought in mee.
21 But it is that the world may knowe that I
love my Father: and as the Father hath comman-
ded me, I do. And let us go hence.

CHAP. XV.

1 By the parable of the vine, 2 and the branches, 3 & hee
declareth how the disciples may beare fruit. 12 17 He
cometh which putteth out, 18 Hee sheweth them to beare
afflictions patiently, 20 by his owne example.

I Am that true vine, and my Father is that husbandman.

2 4 Every branch that beareth not fruite in
mee, hee taketh away: and every one that beareth
fruit, hee purgeth it, that it may bring forth more
fruit.

3 5 Now are ye cleane through the word, which
I have spoken unto you.

4 Abide in me, and I in you: as the branch can
not beare fruit of it selfe, except it abide in the
vine, no more can ye, except ye abide in me.

5 I am that vine: ye are the branches: he that
abideth in mee, and I in him, the same bringeth
forth much fruit: for without me can ye do no-
thing.

6 6 If a man abide not in me, he is cast forth as
a branch, and withereth: and men gather them,
and cast them into the fire, and they burne.

7 7 * If ye abide in me, and my wordes abide in
you, aske what ye will, and it shall be done to you.

8 8 Herein is my Father glorified, that ye beare
much fruit, and be made my disciples.

9 9 As the Father hath loved me, so have I loved
you: be continue in that my love.

10 10 If ye shall keepe my commandments, ye
shall abide in my love, as I have kept my Fathers
commandments, and abide in his love.

11 These things have I spoken unto you, that
my joy might remaine in you, and that your joy
might be full.

12 12 * This is my commandment, that ye love
one another, as I have loved you.

13 Greater love then this hath no man, when
any man beloveth his life for his friends.

14 14 Ye are my friends, if ye doe whatsoever I
command you.

15 15 Henceforth call I you not servants: for the

servant knoweth not what his master doeth: but I
have called you friends: for all things that I have
heard of my Father, have I made knowne to you.

16 16 Ye have not chosen me, but I have cho-
sen you, and ordained you, that ye goe & bring
forth fruit, and that your fruit remaine, that what-
soever ye shall aske of the Father in my Name, hee
may give it you.

17 17 These things command I you, that ye love
one another.

18 18 If the world hate you, ye know that it ha-
ted me before you.

19 19 If ye were of the world, the world would
love his own: but because ye are not of the world,
but I have chosen you out of the world, therefore
the world hateth you.

20 20 Remember the word that I said unto you:
* The servant is not greater then his master. * If
they have persecuted me, they will persecute you
also: if they have kept my wordes, they will also
keepe yours.

21 21 But all these things will they doe unto
you for my Names sake, because they have not
known him that sent me.

22 22 If I had not come and spoken unto them,
they should not have had sinne: but now have they
no cloake for their sinne.

23 23 He that hateth me, hateth my Father also.

24 24 If I had not done wondrous among them,
which none other man did, they had not had sinne:
but now have they both sinned, and have hated both
me, and my Father.

25 25 But it is that the world might be fulfilled,
that is written in their Law, * They hated me
without a cause.

26 26 But when that Comforter shall come,
* whom I will sende unto you from the Father,
even the Spirit of truth, which proceedeth of the
Father, he shall testifie of me.

27 27 And ye shall witness also, because ye have
beene with me from the beginning.

they are religious, and seek of him: but seeing I came to them, and they desired
to see me, I say can have in their hearts which will. 27 A. Some of these
words, but not the whole of them, but the Father will sende unto you from the
Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.
28 28 of the world, which shall stand freely by me, and condemn me: I the holy
Ghost, but the holy Ghost speaketh no of himselfe, but he speaketh by the mouth
of the Apostles. * Chap. 14, 26. Iohn 14, 26.

CHAP. XVI.

1 Hee foretelleth the disciples of persecution. 7 He pro-
misseth the Comforter, and describeth his office. 11 He
comprehendeth the affliction of the, to a woman that is
travailing with child.

These things have I said unto you, that ye
should not be offended.

2 They shall communicate with you: yea the
cite shall come, that whoe sever killeth you, will
thinke that he doth Gods service.

3 And these things will they doe unto you, be-
cause they have not knowne the Father, nor me.

4 4 But these things have I told you, that when
the hour shall come, ye might remember, that I
told you them. And these things shall I not unto
you from the beginning, because I was with you.

5 But now I goe my way to him that sent me,
and none of you asketh me, Whither goest thou?

6 6 But because I have said these things unto
you, your heart is full of sorrow.

7 7 Yet I tell you the truth, It is expedient for
you that I goe away: for if I goe not away, that
Comforter will not come unto you: but if I de-
part, I will send him unto you.

4 Christ is the an-
thour and prefer-
re of the munifi-
cence of the Gospel,
even to the world
end, but the mis-
takers have about
all things need of
prayer and doc-
trine to loose.
5 This place teach-
eth us plainly,
that our salvation
cometh from the
mercy of the Father,
and not from our
gratitude, for the
of the everlasting
Gospel, as it is
of knowing that we
are or can deserve.
6 Mat. 23, 19
7 I thought not
only not to make
but rather, confirm
the faithfull mem-
bers of Christ,
when they be al-
bated of the world
at their Malice:
Mat. 23, 19
8 Mat. 23, 19
9 10 Mat. 23, 19
11 The name that
the world beareth
against Christ, pro-
ceedeth of the
folly of the world,
which will not be
taught, but is
voluntarily
blind, for that the
world can perceive
no excuse to correct
their fault.
12 Ch. 14, 26, 27
13 A. who would
say, Heerein shall
we knowe the Father,
and here in also
shall you see my
attempts, if you
bring forth much
fruit.
14 The love of
the Father to-
wards the Sonne,
and of the Sonne
towards y, and
ours towards God
and our neighbour,
are layed together
with an unfeignable
love: and there is
nothing more sweet
and pleasant then
this. Now this love
sheweth it selfe
by the effects: a
most perfect exam-
ple whereof, Christ
is an infallible
exhibition unto us.
15 That is, in that
love, whereunto I
love you: we have
unity in each part.
16 Chap. 13, 34.
17 1. the Father,
2. I, Iohn 3, 12.
and 3. A. The
word of the Gospel,
as it is uttered by
Christes own mouth
is a most perfect
and absolute decla-
ration of the coun-
sel of God, which
pertaineth to our
salvation, and is
committed unto the
Apostles.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy Name, even them whom thou hast given me, that they may be one as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the child of perdition, that the Son of Scripture might be fulfilled,

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keep them from evil.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth: thy word is truth.

18 As thou diddest send me into the world, so have I sent them into the world.

19 And for their sakes sanctifie I myself, that they also may be sanctified through the truth.

20 I pray not for these alone, but for them also which shall believe in me, through their word,

21 That they all may be one, as thou, O Father, art in me, and I in thee: even that they may be also one in us, that the world may believe that thou hast sent me.

22 And the glory that thou gavest me, I have given them, that they may be one, as we are one, 23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 O Father, I will that they which thou hast given me, be with me even where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these I have known, that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and in thee.

CHAP. XVIII.

1 By Christ's power, whom Judas betrayeth. 6 The soldiers are cast down to the ground. 13 Christ saith to Annas and from him to Caiaphas. 21 Christ saith to the officers that fasten him with a cord. 25 Being accused to Pilate, 36 he declareth his kingdom.

When Iesus had spoken these things, he went forth with his disciples over the brooke Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas which betrayed him knewe also the place: for Iesus oft times resorted thither

with his disciples.

3 And Judas then, after he had received a band of men and officers of the high Priests, and of the Pharisees, came thither with lanternes and torches, and weapons.

4 Then Iesus, knowing all things that should come unto him, went forth and said unto them, Whom seek ye?

5 They answered him, Iesus of Nazareth. Iesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had said unto them, I am he, they went away backwards, and fell to the ground.

7 Then he asked them againe, Whom seek ye? And they said, Iesus of Nazareth.

8 Iesus answered, I said unto you, that I am he: therefore if ye like me, let these go their way.

9 This was that the word might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 So then Simon Peter having a sword, drew it, and smote the high Priest's servant, and cut off his right eare. Now the servants name was Malchus.

11 Then saide Iesus unto Peter, Put up thy sword into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band and the captaines, and the officers of the Lewes, toke Iesus and bound him.

13 And led him away to Annas first (for hee was father in lawe to Caiaphas, which was the high Priest that same ye re.)

14 And Caiaphas was hee, that gave counsell to the Lewes, that it was expedient that one man should die for the people.

15 Now Simon Peter followed Iesus, and another disciple, and that disciple was known of the high Priest: therefore he went in with Iesus into the hall of the high Priest.

16 But Peter stood at the doore without. Then went out the other disciple which was known unto the high Priests, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, unto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves: and Peter also stood among them, and warmed himselfe.

19 ¶ The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I never taught in the synagogs, and in the Temple, whether the Lewes resort continually, and in secret have I said nothing.

21 Why askst thou mee? aske them which heard me what I said unto them: behold, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, I sweare thou be the high Priest?

23 Iesus answered him, If I have euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bound unto Caiaphas the high Priest.

25 ¶ And Simon Peter stood and warmed himselfe: and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One

He prayeth that his people may peaceably agree and be in unity together, that as the Father and the Son, so they may be of one mind and one consent together.
 1 Psa. 133. 1.
 2 See the word in a manner of devotion, not that they should be in danger, but that they being preferred from all, might procure by experience that the doctrine of salvation is true, which they received at his mouth to deliver to others.
 3 That is, make them holy: and that as I say to be holy, which is dedicated and made proper to God only.
 4 He addeth moreover, that the Apostles have a vocation common with him, and therefore that they must be held up by the same lawe, to give up themselves wholly to God, whereby heeding him, did consecrate himselfe to the Father.
 5 The true and substantiall fellowship of Christ, is set against the outward unity.
 6 Secondly hee offereth to God the Father, all his, that is, how many forces shall beleeve in him by the doctrine of the Apostles: that as he cleaueth vnto the Father, receiving from him all fulnesse, so they being ioyned with him, may receive life from him, and at length being together brought in him, may also with him enjoy everlasting glory.
 7 Chap. 12. 26.
 8 He communitate with his by life & life, the knowledge of the Father, which is most full in Christ the Messiah, that they may in him be beloved of the Father, with the same love wherewith he loveth the Sonne.

Christ goeth of his owne accord into a garden which his betrayer knew, to be taken: that by his obedience he might take away the sinne that entered into the world by one mans rebellion, and that in a garden.
 1 Mat. 26. 36. Mar. 14. 32. Luke 22. 39.

Mat. 26. 47.
 1 Mat. 14. 43.
 2 Luke 22. 47.
 3 Christ, who was innocent, was taken at a wicked person, that wee which are wicked might be let goe as innocent.
 4 Christ's person did not have the sinne bound of the ad. elates, when and how he would.
 5 We ought to consider the sinne we beare, & God, within the bounds of our vocation.
 6 Christ is brought before an earthly high Priest, to be examined by our lawes, that we might be quelled of the everlasting high Priest, himselfe.
 7 Luke 3. 30.
 8 Chap. 11. 30.
 9 A high priest is the chief of the hierarchy of the church, who they be one left to themselves.
 10 Mat. 26. 38.
 11 Mat. 26. 38.
 12 Luke 22. 39.
 13 Christ denieth his disciples, because hee knewe that they would not follow him to the death, but to flee, that he was condemned as an innocent.
 14 Mat. 26. 57.
 15 Luke 22. 57.
 16 Mat. 26. 59.
 17 Luke 22. 59.
 18 After that inner voice of the Father, they cannot only make up themselves by their own strength, but also they have more of a more inner voice, until they be sealed by a paine, by a new.
 19 Verse of God.

25. 1. Luke 23. 11.

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26 One of the servants of the hie Priest, his cousin whole care Pilate wrote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied a gain, and immediately the cocke crew.

28 ¶ 4 Then le they Iesus from a Caphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be ¶ defiled, but that they might cate the Passover.

29 Pilate then went out vnto them, and sayd, What accusa tion bring ye against this man?

30 They answered, and said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes sayd vnto him, ¶ It is not lawfull for vs to put any man to death.

32 It was that the word of Iesus ¶ might be fulfilled, which he spake, ¶ signifying what death he should die.

33 ¶ So Pilate entred into the common Hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me, What hast thou done?

36 ¶ Iesus answered, My Kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then sayd vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witnesse vnto the truth: euerie one that is of the truth, heareth my voice.

38 ¶ Pilate sayd vnto him, ¶ What is truth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.

39 ¶ But you haue a custome that I should deliuer you one looke at the Passouer: will ye then that I loose vnto you the King of the Iewes?

40 ¶ Then ¶ cryed they all againe, saying, Not him, but Barabbas: now the Barabbas was a murderer.

CHAP. XIX.

1 Pilate, when Christ was scourged, a and crowned with thornes, ¶ was desirous to let him loose. 8 but being overcome with the outrage of the Iewes, 16 he deliuereth him to be crucified. 26 Iesus committeth his maker to the dispo- 30. Having tasted vinegar, he dieth: 34 and being dead, his sile is pierced with a speare. 40 He is buried.

Then ¶ Pilate tooke Iesus, and ¶ scourged him. And the souldiers played a crowne of thornes, and put it on his head, and they put on him a purple garment,

And sayd, Haile King of the Iewes. And they smote him with their tols.

4 Then Pilate went forth againe, and sayd vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Behold the man.

6 Then when the hie Priests and officers sawe him, they cryed, saying, ¶ Crucifie, crucifie him. Pilate said vnto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ 3 When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from above: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Celsus friend: for whoseouer maketh himselfe a King, ¶ speaketh against Cesar.

13 ¶ 4 When Pilate heard this word, hee brought Iesus forth, and fate downe in the iudgement seate in a place called the pavement, and in Hebrew, & Gabatha.

14 And it was the Preparation of the Passouer, and about the sixth houre: and hee said vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate saile vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cesar.

16 ¶ Then deliuered hee him vnto them, to be crucified. ¶ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side of one, and Iesus in the midst.

19 ¶ 6 And there wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the cite: and it was written in Hebrew, Greeke, and Latine.

21 Then said the high Pri- stes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am the King of the Iewes.

22 Pilate answered, What I haue written, I haue written

23 ¶ 7 Then the ¶ souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euerie souldier a part) and his coat; and the coate was without seame wouen from the top thorowout

24 ¶ 7 Therefore they saile one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled which saith, ¶ They parted my garments among them, and on my coat did cast lots. So the souldiers did these things indeed.

25 ¶ 8 Then Rode by the crosse of Iesus his mother,

a They will haue him crucified, whom by an old custome of theirs, they should haue loosed and haue set at liberty: but they desire to haue him crucified after the manner of the Romans: 3 Pilate coincidently heareth for Christ, but straightway is weakened, because it is not vpholden with the singular vertue of God.

4 Pilate condemne himselfe with the same mouth which he afterward condemneth Christ, ¶ Gabatha signifieth an high place, as iudgement seats are.

5 Christ fasteneth Sate, a hie and deat to the crosse, ¶ Mat. 27. 31. Mar. 15. 25. Luke 23. 26. 6 Christ tiring vpon the throne of the crosse, is openly written eternall king at all people, with his owne hand, whose mouth condemned him for vsuap, a kingdome.

7 Christ signifieth by the diuision of his garments amongst the blood outcasts, (his coat except, that had no seame) that it shall come to passe, that he will finally diuide his benefices, and enrich his very enemies throughout the world: but so withholding that the treasure of his Comica shall remain whole, ¶ Mat. 27. 35. Mar. 15. 24. 8 With a perfect example of all righteous, not only in the keeping of the first, but also of the second table.

mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene.

26 And when Iesus saw his mother, and the disciple standing by, whom he loved, he said vnto his mother, Woman, behold thy sonne.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that the 4. Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessell full of vineger, and they filled a sponge with vineger, and put it about an hydope *stake*, and put it to his mouth.

30 Now when Iesus had receiued of the vineger, hee said, It is finished, and bowed his head, and gaue vp the ghost.

31 ¶ The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 ¶ But one of the souldiers with a spear d pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that he saith true, that ye might beleue it.

36 For these things were done, that the Scripture should be fulfilled, ¶ Not a bone of him shall be broken.

37 And againe another Scripture saith, They shall see him whom they haue thrust thorow.

38 ¶ And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

39 And there came vs also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen cloathes with the odours, as the manner of the Iewes is to burie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

Now ¶ the first day of the weeke came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loved, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and we know not where they haue laid him.

3 Peter therefore went forth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And hee stooped downe, and saw the linnen cloathes lying: yet went hee not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen cloathes lie,

7 And the kerchiefe that was vpon his head, not lying with the linnen cloathes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and hee saw it, and beleued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ But Marie stood a without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 And saw two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Iesus hath lain.

13 And they sayd vnto her, Woman, why weepest thou? She said vnto them, They haue taken away my Lord, and I know not where they haue laid him.

14 When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus sayth vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had bene the gardener, saide vnto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away.

16 Iesus sayth vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Iesus sayth vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my 4. brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace be vnto you.

20 And when he had so sayd, he shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord, saying then among themselves, This day we have seen the Lord. ¶ But when he had said these things, he shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord, saying then among themselves, This day we have seen the Lord.

¶ Marke 16, 7.

¶ Luke 24, 1.

¶ John 20, 1.

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CHAP. XX.

¶ Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace be vnto you.

¶ Then

* Math. 13, 18.

21 ¶ Then said Iesus to them againe, Peace be vnto you : as my Father sent me, so I send you.
22 And when he had sayd that, hee breathed on them, and sayd vnto them, Receiue the holy Ghost.

¶ The publishing of the gift of the power of finnes by faith in Christ, and the setting forth and denouncing the wrath of God in punishing the finnes of the vnbelieuers, is the summe of the preaching of the Gospel.

¶ Christ draweth out of the vbeliefs of Thomas, a certaine and sure testimonie of his resurrection.

23 ¶ Whosoever finnes ye remit, they are remitted vnto them : and whosoever finnes ye re- taine, they are retained.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Iesus came.
25 The other disciples therefore said vnto him, We haue seene the Lord; but he sayd vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put my hand into his side, I will not beleue it.

26 ¶ And eight daies after, againe his disciples were within, and Thomas was with them. Then came Iesus, when the doores were shut, and stood in the midst, and sayd, Peace be vnto you.

27 After said he to Thomas, Put thy finger here, and see my handes, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde vnto him, Then art thou my Lord, and my God.

¶ True faith de- pended vpon the mouth of God, and not vpon hisly eyes.

* Chap. 13, vs.

¶ To beleue in Christ the Sonne of God : and our only Saviour, is the end of the doctrine of the Gospel, and especially of the history of his resurrection.

29 ¶ Iesus said vnto him, Thomas, because thou hast seene me, thou beleeuest : blessed are they that haue not seene, and haue beleueed.

30 ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written that ye might beleue, that Iesus is that Christ that Sonne of God, and that in beleueing yee might haue life through his Name.

C H A P. XXI.

Iesus appeareth to his disciples as they were a fishing. ¶ 7 whom they know by a miraculous draught of fishes. ¶ 15 He commetheth the charge of the sheepe to Peter, and receiveth him of the manner of his death.

¶ After these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias : and thus shewed he himselfe :

¶ In text, that Christ here is not only present, but also eateth with his disciples, by giueing a most full assurance of his resurrection.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I got a fishing. They sayd vnto him, Wee also will goe with thee. They went their way and eutred into a shippe straightaway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore; neuertheless the disciples knew not that it was Iesus.

5 Iesus then sayd vnto them, Syrs, haue ye any meat? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall haue so they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore sayde the disciple whom Iesus loved, vnto Peter, Ie is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by shippe, (for they were not farr from lande, but about two hundred cubites) and they drew the net with fishes.

¶ It was a wonder- ful thing, that he could not let his shippe sink.

9 As soone then as they were come to lande, they laue hote coales, and fish layed thereon, and bread.

10 Iesus sayde vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and thre; and albeit there were to many, yet was not the net broken.

12 Iesus sayde vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? feeling they knewe that hee was the Lord.

13 Iesus then came and tooke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus sayde to Simon Peter, Simon the sonne of Iona, louest thou me more then theis? He said vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feed my lambes.

16 He sayd to him againe the second time, Simon the sonne of Iona, louest thou me? He sayd vnto him, Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feed my sheepe.

17 He sayd vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me? and said vnto him, Lord, thou knowest all things : thou knowest that I loue thee. Iesus said vnto him, Feed my sheepe.

18 ¶ Verely, verely I say vnto thee, When thou wast young, thou girdedst thy selfe, and walkedst whither thou wouldest : but when thou shalt be olde, thou shalt stretch forth thine handes, and another shall gird thee, and lead thee whither thou wouldest shalt not.

19 And this spake he signifying by what death he should glorifie God. And when he had said this, he said to him, Follow me.

20 ¶ Then Peter turned about, and sawe the disciple whom IESVS loved, following, which had also leaned on his breast at supper, and had sayde, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd vnto him, If I will that he tarry till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this disciple should not die. Yet Iesus said not to him, Hee shall not die : but if I will that hee tarry till I come, what is it to thee?

24 ¶ This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ¶ Now there are also many other things which Iesus did, the which if they should be written every one, I suppose the worlde could not containe the bookes that should be written, Amen.

¶ The gift of that Spirit which is giuen vs from aboue, therefore, be we are assured, should be a certain proving & comfort or encouragement, which shall be in vs in all our sufferances as touching the flesh. ¶ That is, that Peter should die by a violent death. ¶ Wee must take heed, that while we call our eyes vpon other, we neglect that which is intoyed vs. ¶ Chap. 13. 33. ¶ The historie of Christ is true and warily written : not for the curiositie of men, but for the saluation of the godly. ¶ Chap. 10. 30.

a. Peter by his triple confession is restored into his former degree from whence he fell by his triple deniall, and therefore will be ascertified, that he is indeed a pastour, which heeved his long tyme continuing in feeding his sheepe. b. It was meet that he that had denied him should confesse him, that Peter might neither be the cause of the forgiveness of his sinnes, nor of his restoring to the office of the Apostleship. c. The violent death of Peter is recorded.

d. They that take fasts twice, especially in the East country, and in these places where the people used long garments, shod need to be girded and tied up. e. He meant that kinde of girding which is used toward captiues, when they are bound fast with cordes and chains, as who would say, Now thou shalt thy selfe as thou thinkest best, to go whither thou wilt, but the time will be, when thou shalt not goe there with a will, but rather thou shalt be ended the way thence, and carry thee whither thou wouldest not.

f. Not that Peter suffered death for the truth of God against his will : for we read that he came with joy and gladnes when he returned from the Council where he was whipped : but because this will cometh not from the flesh, but from the Spirit.

a Repentance and remission of sinnes in Christ, are the principles of the new life, and therefore of our salvation, and they are obtained by the promises apprehended by faith, and are ratified in us by Baptisme, whereunto I say, and the venue of the holy Ghost.

a The word that is used here, giueth vs to vnderstand that it was a free gift.

a Hee is truly ioyous to see the Church which separated himselfe from the wicked, so a notable example of the vertue of the holy Ghost: but such as are of age, are not baptized before they make confession of their faith.

a The marks of the true Church of the Apostles, the duties of charitie, the pure & simple administration of the Sacraments, and true inuocation of all the faithful.

b Communicating of goods, and all other duties of charitie, as is shewed afterward.

c The Levites used thin issues, and therefore they did rather breake them than cut them. So by breaking of bread they understood that living together and the banquets which they used to keep.

d And when they kept their long feastes, they used to celebrate the Lords Supper, which came in their dayes to be corrupted, and Paul amends it, 1 Cor. 11. So as the L. did himselfe inspect, he b. v. the rage of strangers, that the Church may be pure, and have some refreshing, 13 Charitie maketh all things common, concerning the vs, and according as neede requireth. 14 The faithful came together at the beginning with great feare, not only to the hearing of the word, but also to meat.

37 Now when they heard it, they were pricked in their hearts, and sayd vnto Peter and the other Apostles, Men and brethren, what shall we doe?
38 Then Peter sayd vnto them, Amend your liues, and be baptized every one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receive the gift of the holy Ghost.
39 For the promise is made vnto you, and to your children, and to all that are as farre off, as I am as many as the Lord our God shall call.
40 And with many other words he besought and exhorted them, saying, Save your selues from this forward generation.
41 Then they that gladly received his word, were baptized, and the same day there were added to the Church about three thousand soules.
42 And they continued in the Apostles doctrine, and in fellowship, and in breaking of bread, and prayers.
43 And there came vpon every soule: and many wonders & signes were done by the Apostles.
44 And all that beleueed, where in one place, and had all things common.
45 And they sold their possessions, and goods, and parted them to all men, as euery one had need.
46 And they continued daily with one accord in the Temple, and breaking bread at home, did cate their meat together with gladnetie and singlenesse of heart.
47 Praising God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saved.

CHAP. III.

1 Peter goeth into the Temple with Iohn, 2 healeth the creeple, 3 To the people gathered together to see the miracle, 4 he excommueth the mysticall saluacion through Christ, 5 receiving their ingratitude, 6 and requiring their repentance.

Now Peter and Iohn went vt together into the Temple, at the ninth hour of prayer.
2 And a certaine man which was a creeple from his mothers womb: was carried, whom they layde daily at the gate of the Temple called Beautiful, to aske almes of them that entred into the Temple.
3 Who seeing Peter and Iohn, that they would enter into the Temple, desiring to receive an almes.
4 And Peter earnestly beholding him with Iohn, sayd, Looke on vs.
5 And he came heede vnto them, trusting to receive some thing of them.
6 Then said Peter, Silver & gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth rise vp and walke.
7 And he tooke him by the right hand, and lift him vp, and immediately his feece and ankle bones received strength.
8 And he leaped vp, stood, and walked, and entred with them into the temple, walking and leaping, and praising God.
9 And all the people saw him walke, and praising God.
10 And they knew him, that it was he which sat for the almes at the Beautiful gate of the

Temple: and they were amazed, and sore astonished at that, which was come vnto him.
11 And as the creeple which was healed, b. held Peter and Iohn, all the people ranne amazed vnto them in the porch which is called Salomon.
12 So when Peter saw it, he answered vnto the people, Ye men of Israel, why maruaile ye at this? or why looke ye so steadfastly on vs, as though by our own power or godlinesse, we had made this man goe?
13 The God of Abraham, and Isaac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered.
14 But yee denied the Holy one and the last, and desired a murderer to be giuen you.
15 And killed the Lord of life, whom God hath raised from the dead, wherof we are witnesses.
16 And his Name hath made this man sound, whom ye see & know, through faith in his Name: and the faith which is by it, hath giuen to him this perfect health of his whole body in the presence of you all.
17 And now brethren, I know that through ignorance ye did it, as did all your governors.
18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.
19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.
20 And he shall send Iesus Christ, which before was preached vnto you,
21 Whom the heauen must containe vntill the time that all things be restored, which God hath spoken by the mouth of all his holy Prophets since the world began.
22 For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you 8 a Prophet, euen of your brethren, like vnto me: ye shall heare him in all things whatsoever he shall say vnto you.
23 For it shalbe that euery person which shall not heare the Prophet, shall be destroyed out of the people.
24 Also all the Prophets from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.
25 Ye are the children of the Prophets, and of the covenant, which God hath made vnto our fathers, saying to Abraham, I Euen in thy seede shall all the kindreds of the earth be blessed.
26 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to bless you, in turning euery one of you from your iniquities.
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88 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to bless you, in turning euery one of you from your iniquities.
89 Ye are the children of the Prophets, and of the covenant, which God hath made vnto our fathers, saying to Abraham, I Euen in thy seede shall all the kindreds of the earth be blessed.
90 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to bless you, in turning euery one of you from your iniquities.
91 Ye are the children of the Prophets, and of the covenant, which God hath made vnto our fathers, saying to Abraham, I Euen in thy seede shall all the kindreds of the earth be blessed.
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CHAP. IV.

1 Peter and Iohn are taken and brought before the council, 2 and pray the presence of Christ, 3 The disciples pray vnto God, 34 Many felt their possessions, 36 Of whom Barnabas was one.
37 And as they spake vnto the people, the Priests and the Captaine of the Temple, Nonacommunion, 38 Some of the elders, 39 Of the elders, 40 Of the elders, 41 Of the elders, 42 Of the elders, 43 Of the elders, 44 Of the elders, 45 Of the elders, 46 Of the elders, 47 Of the elders, 48 Of the elders, 49 Of the elders, 50 Of the elders, 51 Of the elders, 52 Of the elders, 53 Of the elders, 54 Of the elders, 55 Of the elders, 56 Of the elders, 57 Of the elders, 58 Of the elders, 59 Of the elders, 60 Of the elders, 61 Of the elders, 62 Of the elders, 63 Of the elders, 64 Of the elders, 65 Of the elders, 66 Of the elders, 67 Of the elders, 68 Of the elders, 69 Of the elders, 70 Of the elders, 71 Of the elders, 72 Of the elders, 73 Of the elders, 74 Of the elders, 75 Of the elders, 76 Of the elders, 77 Of the elders, 78 Of the elders, 79 Of the elders, 80 Of the elders, 81 Of the elders, 82 Of the elders, 83 Of the elders, 84 Of the elders, 85 Of the elders, 86 Of the elders, 87 Of the elders, 88 Of the elders, 89 Of the elders, 90 Of the elders, 91 Of the elders, 92 Of the elders, 93 Of the elders, 94 Of the elders, 95 Of the elders, 96 Of the elders, 97 Of the elders, 98 Of the elders, 99 Of the elders, 100 Of the elders.

and the Sad Iudges came vpon them;

2 Taking it graciously that they taught the people, and preached in Iesus Name the resurrection from the dead,

3 And they layd hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleued, and the number of the men was about fife thousand.

5 ¶ And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priest.

7 ¶ And when they had fet them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, layd vpon them, Ye rulers of the people, and Elders of Israel,

9 For as much as we this day are examined, of the good dede done to the impotent man, to wit, by what meanes he is made whole,

10 As he is known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, *men* by him doth this man stand here before you, whole.

11 ¶ This is the stone which the builders refused, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is given none other Name vnder heauen, whereby we must be saued.

13 ¶ Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men without knowledge, they marvelled, & knew them, that they had bene wth Iesus:

14 And belyuing also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and conferred among themselves,

16 Saying, What shall we doe to these men? for farly a manifest signe is done by them, and it is openly known to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth no man in this Name.

18 So they caild them and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 ¶ But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, Iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 ¶ So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for

that which was done.

22 For the man was aboue fourtie yeeres olde, on whom this miracle of healing was shewed.

23 ¶ Then as soon as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had layd vpon them.

24 ¶ And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them,

25 Which by the mouth of thy seruant David hast layd, ¶ Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou hast set anointed, both Herod and Pontius Pilate, with the Gentiles & the people of Israel gathered themselves together.

28 To do whatsoeuer thyne hand, and thy counsell had determined before to be done.

29 And now O Lord, behold their threatenings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 ¶ And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 ¶ And the multitude of them that beleued, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things in common.

33 And with great power gaue the Apolies witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 ¶ Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And layd it downe at the Apolies feete, and it was distributed vnto euery man, according as he had need.

36 Also Iosias which was called of the Apolies Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the country of Cyprus,

37 Where as he had land, sold it, and brought the money, and layd it downe at the Apolies feete.

38 ¶ They agreed both in counsel, with, and all purposes.

39 True charitie becometh the needfull of the poore (with his owne libel, but so that all things be done well and orderly.

40 ¶ They chose out Sapphira the wife of Ananias for his deceit in keeping backe part of the price, so fallen downe dead, & was choked with griefe.

41 ¶ The Apolies murmur against the faith is increased.

42 ¶ The Apolies that were impious, are delivered by an Angel: & being before the Synode of the Priests, goe through Gamaliel, & say they are kept alive, & are beaten.

43 ¶ They glorify God.

44 ¶ A certain man named Ananias, with Sapphira his wife sold a possession,

45 And kept away part of the price, his wife also being of counsel, and brought a certaine part, and laid it downe at the Apolies feete.

46 ¶ Then sayd Peter, Ananias, why hath Satan would seeme to shide and be chiefe in the Church.

47 ¶ The Apolies communicate their troubles with the Congregation.

48 ¶ We ought neither to be afraid of the threatenings of our enemies, neither yet foolishly to condemn their rage and malice.

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70 ¶ We ought neither to be afraid of the threatenings of our enemies, neither yet foolishly to condemn their rage and malice.

11 Faith and charitable loves forsake the true doctrine of God, even to the last breath.

c The word which he speaketh here, is such a kind of impudency or daring to enter charge, as remaineth him, and is ready for every, neither to be repented.

God, and sayd, Lord Iesus, receive my spirit.

63 And he kneeled downe, and cried with a loud voyce, Lord, I pray not this thine to their charge. And when he had thus spoken, he d slept.

CHAP. VIII.

a The godly make lamentation for Steuen. 3 Saul maketh haucke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus is his counterfeit. 17 he repented, and vnto 17 commeth to the Ethiopian Eunuich, and baptizeth him.

ANd Saul conferred to his death. And at that time, there was a great persecution against the Church which was at Iherusalem, & they were all scattered abroad thorow the regions of Iudea and Samaria, except the Apostles.

2 Then certaine men fearing God, & caried Steuen among them, to be buried, and made great lamentation for him.

3 But Saul made haucke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came he thilp into the cite of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those things which Philip spake: with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palies, and that batted, were healed.

8 And there was great ioy in that cite.

9 And there was before in the cite, a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But as soone as they beleued Philip, which preached the things that concerned the king Iune of God, and the Name of Iesus Christ, they were baptized both men and women.

13 ¶ Then Simon himselfe beleued also, and was baptized, and continued with Philip, and wondered, when he saw the signes and great miracles which were done.

14 ¶ Now when the Apostles, which were at Iherusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holy Ghost.

16 (For as yet he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 ¶ And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money.

19 Saying, Giue me also this power, that on the Apostles, and they will lay hands on whomsoever, and they will receiue the holy Ghost. ¶ Simon desired to buy the power of the Apostles, which was confirmed and build up the Churches of Samaria, whose foundation had bene layd forth by Philip. ¶ And those excellent gifts, which are necessary, especially for them that were to be appointed rulers and gouernours of the Church. ¶ Ambition and controuersie doe at length plucke the hypocrites out of their dens.

whomsoever I lay the hands, hee may receiue the holy Ghost.

20 ¶ Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this: because for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 Then answered Simon and said, Pray ye to the Lord for me, that none of these things which ye haue spoken come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Iherusalem, and preached the Gospel in many towne of the Samaritanes.

26 ¶ Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way which goeth downe from Iherusalem vnto Gaza, which it waste.

27 And he arose and went on: and beholde, a certaine Eunuch of Ethiopia, Candace the Queene of the Ethiopians: chief Gouernour, who had the rule of all her treasure, and came to Iherusalem to worship.

28 And as he returned sitting in his chare, hee read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe neere and loyde thy selfe to yonder chare.

30 And Philip ranne thither, and heard him read: the Prophet Esaias, and sayd, But vnderstandest thou what thou readest?

31 And hee sayd, How can I, except I had a guide? And he desired Philip, that he would come vp and sit with him.

32 ¶ Nowe the place of the Scripture which he read, was this, ¶ He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

33 In his humilitie his ingent heart bene excited: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom spaketh the Prophet this of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here is water, wilt thou let me to be baptized?

37 ¶ And Philip sayd vnto him, If thou beleuest with all thine heart, thou mayest. Then he answered, and sayd, ¶ I beleuee that Iesus Christ is that Sonne of God.

38 Then hee commanded the chare to stand still: and they went downe both into the water, both Philip and the Eunuch, and hee baptized them.

39 And as soon as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

for our sakes, in hearing his Fathers word. ¶ How long his age had last: for Christ having once risen from the dead, death no more. Rom. 6. 9. 13. Profit of faith is requisite in baptizing of them which are of years, and therefore it is sufficient that we are not then still in ignorance of Christ, when were are baptized, but being already ingrafted, are then confirmed. ¶ The summe of the confession which is necessary for baptizing.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

2 Saul going towards Damascus, was stricken downe to the ground of the Lord: Ananias is sent to baptize him.
3 The laying aside of the Jewes, as hee escapeth, being let downe through the wall. 31 Peter curseth Ananias of the pallie, 36 and him Tarsus being dead, 40 is retired to life.

And Saul yet a breathing out threatnings and slaughter against the disciples of the Lord, went unto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (either men or women) hee might bring them bound unto Hierusalem.

3 Now as hee journeyed, it came to passe that as hee was come nere to Damascus, & suddenly there shined rounde about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus.

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine discipule at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am here Lord.

11 Then the Lord said vnto him, Arise, and go into the Streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much euill he hath done to thy Saints at Hierusalem.

14 Moreover here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Goe thy way: for he is a chosen vessel vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (even Iesus that appeared vnto thee in the way as thou comest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly hee receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened,

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightaway hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, & came hither for that intent, that he should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Jewes tooke counsell together, to kill him.

24 But their laying awaite was knownen of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee layed to ioyne himselfe with the disciples: but they were all afraid of him, and beleued not that he was a discipule.

27 But Barnabas took him, and brought him to the Apostles, and declared to them, how he had sene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conversant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the faimts which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the pallie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trulle thy couch together. And hee arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 There was also at Ioppa a certaine woman, a discipule named Tabitha (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that shee was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was nere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

healing of the man that was sicke of the pallie. 30 Lydda was a citie of Palestine, 31 Saron a Champion country and a place of good pasture betwixt Cefarea of Palestine and the mountaine Tabar, and the iake of Genezareth which extendeth itselfe in great length beyond Ioppa. 32 Peter declared evidently by raising vp a dead body through the Name of Christ, that hee preached the glad tidings of life.

a Paul beginneth straightaway to execute the office which hee was entoyed to beare him, neuer consulting with his selfe and blood.

3 Paul knoweth not with his owne authoritie alone, but with the testimonies of the Propheies.

4 By concurring places of the Scripture together, as canning craftinesse do, when they make up any thing, they are together all parts together, to make them agree fully one with another.

5 Paul who was before a persecutor, hath now persecution laid oute himselfe, but yet a little off.

6 A Cor. 13. 32. We are not forbidden to auoide and shew the dangers and conspiracies that the enemies of God lay for vs, so that we are to be free from our vocation.

6 In ancient time no man was rashly or lightly receiued into the number of good amongst the Disciples of Christ, much less to be a pastor.

7 The constant seruants of God must looke for danger after danger yet: yet God watcheth for them.

8 With Peter and James, for hee faith that hee findeth one of the Apostles but them, Gal. 1. 18, 19.

9 Luke Chap. 6. 12. The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

10 The ende of persecution is the building of the Church, so that wee will patiently wait for the Lord.

11 This is a borrowed kinde of speech, which signifieth establishment and continuance.

12 Petrus Apostleship is confirmed by

y Saul (who is also Paul) persecuting Christ most cruelly, who did as it were beefore him, fallth into his hands, and is overcome, and with a singular example of the goodnesse of God, in stead of punishment which hee iustly deserved for his crueltie, is not only receiued to fauour, but is also chosen by the mouth of God appointed to an Apostle, and is confirmed by the ministerie and witnesse of Ananias.

4 Rom. 9. 33. Galat. 1. 13. a This is a token that Sauls humerke boyled and cast out great threatnings to murder the disciples.

6 A. To trade of life with a man is to let himselfe vnto, the Jewes call a way.

2. Chap. 26. 2. Cor. 15. 8. e This is a prouerbe which is spoken of them that through their owne stubbornnesse hurt themselves.

d Sould still and could not goe one step forward, but abode stand as if they had bene very hme.

e They heard Pauls voyce: for afterward it is said in flat termes, that they heard not his voyce that spake, as beneath chap. 29. 9. But aftergoe about to set their places at one which seeme to be at a barre, after this sort, to wit, that they heard a sound of a voyce, but no person's voyce.

f Tarsus was a citie of Cilicia nere vnto Anchiaba, which two cities Sandanias is said to haue built in see day.

g To beare my name in.

h I will shew him plainly.

i Into Iudas his house.

39 Then Peter arose and came with them: and when he was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing the coats and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when he saw Peter, fell vp.

41 Then he gaue her the hand, and lift her vp, and called the Saints and widewes, and restored her aliae.

42 And it was known throughout all Ioppa, and many beleued in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

C H A P. X.

1 Cornelius & the Angels commandment, & sendeth for Peter: 2 Who sheweth a vision 3, 4 so is taught not to despise the Gentiles, 5, 6 He preachteth the Gospel to Cornelius and his house 7, 8 Who having received the holy Ghost, 47 are baptized.

Furthermore there was a certaine man in Caesarea called Cornelius, a captain of the band called the Italian band,

2 A devout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision evidently about the ninth houre of the day an Angel of God coming in to him, and saying vnto him, Cornelius,

4 But when he looked on him, he was afraid, and said, What is it, Lord: and he said vnto him, Thy prayers and thine almes are come vp into remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He logeth with one Simon a Tanner, whose house is by the sea side: hee shall tell thee what thou oughtst to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a soldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew neere vnto the cite, Peter went vp vpon the house to pray, about the fixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made some thing readie, he fell into a trance.

11 And he saw heauen opened, and a certaine vessell come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe of the earth.

12 Wherein were all manner of foule footed beastes of the earth, and wilde beastes and creeping things, and fowles of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue ne-

uer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath purified, I polluted thou not.

16 This was so done thrife: and the vessell was drawn vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit saide vnto him, Beholde, three men seeke thee,

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Caesarea. Now Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 ¶ And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Yee know that it is an vnlawfull thing for a man that is a Iew, to company, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 ¶ Sende therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when he cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive, that God is no respecter of persons,

1 I doe not thus
hide them as
vncleane,

3 Religious adoration or worship
agreeeth onely to
God: but ciuill
worship is giuen
to the Ministers of
the word, although
not without danger.
4 Him which
the selfe same haunts,
but hee take, that is,
about name of the
clock the other day,
as it was then none
when he spake to
Peter.

5 Cornelius faith
therein forth it
selfe by prayer and
charitie.

6 As faith cometh
by heareings
so is it nourished
and groweth vp
by the same.

6 Distinction of
nations is taken
away by the com-
ing of Christ:

And it is enuinc-
ed by faith-
and righteousness,
who is agreeable
to him, or whom
he accepteth.

7 Thus God iudgeth
not after the
 outward ap-
pearance

8 Dent. 10. 17.
2. the. 19. 7. iob. 35.
10. rom. 2. 11.
gal. 3. 6. phil. 3. 25.
1. pet. 1. 17.

2 Peter consecrated
the first fruits
of the Gentiles to
God by the means
of sacrifices.

3 So that he was
not a Jew,
neither could
be vnfaithful in
Christ, because he
was a devout man:
but as yet he knew
not that he was
come.

4 This is a great
commandment to
thy man, that he
laboured to haue
all his household
and familiar friends
and acquaintance
in the religious
and civil wor-
ship with one, Lord: for
he saith himselfe
to beare.

5 This is a borrowed
kind of speech,
which the Hebrews
use very much, tak-
ing from sacrifices,
and applying to pray-
ers: for it is said
of whole burnt sacri-
fices, that the smoke
and favour of them
goeth vp into Gods
noyels: so that our
prayer, as a sweete
incense, which the Lord
accepts great pleasure
in it.

6 That is, in so
much that they will
not suffer God as it
were to forget thee:
for he saith the
Serpentes voice of-
tentimes to prattle
with vs as muses
doe with little
children, when they
frame their tongue.

7 He saith, I will
not suffer thee to
forget thee: for he
saith the
Serpentes voice of-
tentimes to prattle
with vs as muses
doe with little
children, when they
frame their tongue.

8 For though Peter stand not amazed as one that
is amazed, yet, he talketh with God, and is instructed in his mysteries, yet his
minds was farre otherwise then it was wont to be, but his poster returned to the
old habit. 9 So it is seeme to be a figure of a new heart. 10 H is in this
word (All) which is general, plainly set for an indifferency and uncertainty, that
is to say, for some of all sorts, not for all of one sort. 11 That is, such as were
not for vs: but for those who were by the Gospell, things, Le. 14. 16. 17. 18.
12 Peter propheth say in the knowledge of the benefit of Christ, yea, after that
he had received the holy Ghost,

6 By the feare of God, the heathen may understand the whole fruit of God: whereby we perceive that Cornelius was not void of faith, no more then they were which lived before Christs time: therefore they deale foolishly, which build preparative works, and free will upon this place.

7 God gave the Israelites to understand, that whosoever is truly godly, is acceptable to God, of what nation soever he be, for hee preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is, of the Jewes, but of all.

7 The faine of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quick and dead) in this, that Christ promised to the Father, and exhibited to his time with the mightie power of God, (which was by all means fulfilled) and at length came to reconcile us to God, did first againe the life againe the world, that whosoever beleeves in him should be saved through the remission of finnes.

35 But in every nation hee that o feare-h him, and worketh righteoufnesse, is accepted with him.

36 Ye knowe the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 Even the worde which came through all Iudea, & beginning in Galile, after the Baptisme which Iohn preached:

38 To wit, how God appointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jewes, and in Hierusalem, where they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, men to vs which did eat and drinke with him, after he arose from the dead.

42 And hee commanded vs to preach vnto the people, and to testify, that it is he that is ordained of God a iudge of quick and dead.

43 To him all-give all the Prophets wines, that through his Name all that beleeue in him, shall receive remission of finnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleeued, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which haue received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certaine dayes.

6 Toward the which when I had fastened mine eyes, I considered, & saw foure footed beafts of the earth, and wild beafts, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, A rise, Peter: rise and eare.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediately there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: for moreouer, these fix: brethren came with me, and wee entred into the mans house.

13 And he shewed vs, how he had seene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost fell on them, & even as upon vs at the beginning.

16 Then I remembered the word of the Lord, how hee said, Iohn baptized with water, but yee shall be baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they helde their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life:

19 And they which were scattered abroad because of the affliction that arose about Stenen, went throughout till they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Jewes onely.

20 A Nowe forme of them were men of Cyprus and of Cyrene, when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselves vnto the Lord.

25 Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him vnto Antiochia: and it came to passe that a whole yere they were conuersant with the Church, and taught much people, in so much that the disciples were first called Christians in Antiochia.

Chap. xj.

Chap. xj. 15 and 19. 4. mat. 3. 11. Luke 3. 16. Iohn 1. 26.

a Such as the question of the truth which they know not, ought to be quietly heard, and must so quietly yield to the declaration thereof.

b The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

c He speaks of Antiochia which was in Syria and extended vnto Carducia.

d The Church of Antiochia, the new Hierusalem of the Gentiles was extraordinarily called.

e The Apostles doe not only condemn an extraordinary vocation, but yet they induce it by the efficacy.

f There was no cooperation among the Apostles either of supporting or of setting places and degrees.

8 Luke 1. 14. 9 This file is taken from an old custome of the Jewes, who used to anoint their Kings and Prophets, whereupon it grew to call them anointed, vpon whom Gods blessing rested, and to raise. 10 This shewing of the Apostles is properly given to God, for though a secret opposition and setting of Gods enuy, and mens vices the one against the other, for the Apostles are immediately appointed of God, and the Church Ministers by means. 11 Jer. 31. 34. mat. 7. 18. chap. 15. 9. 12 The Spirit of God breatheth in the heart of the hearer, which the multiplier of the word speaketh by the commendation of God, as it appeareth by the effects. 13 Baptisme doth not b. & he make them holy which receive it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

a Peter being needed for going to the Gentiles, defendeth himselfe. a2 Barnabas is sent to Antiochia, so where the disciples are first called Christians: a3 and these Agabus foretelleth a famine to come.

Now 1 the Apostles and the brethren that were in Iudea, heard that the Gentiles had also received the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him.

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the cite of Ioppa, praying, and in a trance I saw this vision, A certaine vessel coming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

1 Peter being without cause reprehended of the yoke, still and ignorant, doth not object that hee ought not to be judged of any, but openly giueth an account of his doing.

7 God doth fo
wrap vp his
Cunche with the
wicked, in his
foules and
plagues which he
feeth vpon the
earth, that out-
wittinge be
proueth for it
conueniently.
8 All Congrega-
tions in Churches
make one boile.
9 Thus, that
thereof the Deacons
might succour the poore: it is becomen to haue all these things done orderly and
decently, and therefore it is said, that they put these things to the Elders, that is,
to the gouernours of the Church.

9 God giueth his
Church a tunic, but
for a little time.
10 This name Herod
was common to all
them that came of
the stocke of Herod
Africanus, whose
forname was Mag-
nus: but he that is
spoken of here, was
neither in Herod
the great, nor to
Antipatrus, and
father to that A-
grippa, whose episo-
pe he was afterward.
11 Willfully, his
cause beinge not
euen heard.
12 It is an old fa-
shion of tyrants to
procure the fauour
of the wicked,
with the blood of
the godly.
13 The tyrants
and wicked make
a gallow for them-
selves: euen then
when they doe
most according to
their owne will
and fantasie.
14 Thus prayes of
the godly ouer-
turne the counsell
of tyrants, obtaine
Angels of God,
breake the prisons,
vniuoke chaines,
put them to flight,
and preliue the
Church.
15 Chap. 5. 19.
16 In the prison.
17 Holy meetings
in the night as well
of men as women
put strany can-
not be suffered (in
the day time) are
allowable by the
example of the
Apostles.
18 We beaine
more of God, then
we dare well hope
for.
19 Out of the place
where they were
assembled, but not
out of his house.

17 In those dayes also came Prophets from
Hierusalem vnto Antiochia.
28 And there stood vp one of them named A-
gabaz, and signified by the Spirit, that there should
be great famine throughout all the world, which
also came to passe vnder Claudius Cesar.
29 Then the disciples euery man according to
his abilitie, purposed to fende b¹ succour vnto the
brethren which dwelt in Iudea.
30 Which thing they also did, and sent it to
the Elders by the hand of Barnabas and Saul.

CHAP. XII.

1 Herod killeth Iames with the sword. 4 And imprisoneth
Peter. 8 When the Angell deliuereth. 10 Herod being
offended with them of Tyraz, as is pacified: 11 And
takinge the honour due to God, to himselfe, 23 he is eaten
with wormes, and dyeth.

NOW about that time, Herod the king stretch-
ed forth his hand to vex certaine of the
Church,
2 And he killed Iames the brother of Iohn
with the sword.
3 And when he saw that it pleased the Iewes,
he proceeded further, to take Peter also (then
were the dayes of voleanued bread.)
4 And when he had caught him, hee put him
in prison, and deliuered him to foure quarterions
of soldours to be kept, intending after the Pass-
ouer to bring him forth to the people.
5 So Peter was kept in prison, but earnest
prayer was made of the Church vnto God for him.
6 And when Herod would haue brought him
out vnto the people, the same night slept Peter be-
tweene two soldours, bound with two chaines,
and the keepers before the doore, kept the prison.
7 And behold, the Angell of the Lord came
vpon them, and a light shined in the house, and
he smote Peter on the side, and raised him vp, say-
ing, Arise quickly. And his chaines fell off
from his hands.

8 And the Angell said vnto him, Gird thy selfe,
and bind on thy sandals. And so he did. Then hee
saide vnto him, Cast thy garment about thee, and
follow me.

9 So Peter came out and followed him, and
knewe not that it was true, which was done by the
Angell, but thought he had fene a vision.

10 Now when they were past the first and the
second watch, they came vnto the yron gate that
leadeth vnto the citie, which opened to them
by it owne accord, and they went out, and passed
through one street, and by and by the Angell depar-
ted from him.

11 And when Peter was come to himselfe,
he said, Now I know for a truth, that the Lord hath
sent his Angell, and hath deliuered me out of the
hand of Herod, and from all the waiting for of the
people of the Iewes.

12 And as he considered the thing, hee came
to the house of Mary, the mother of Iohn, whose
surname was Marke, where many were gathered
together, and prayed.

13 And when Peter knocked at the entrie
doore, a maide came forth to hearken, named
Rhode,

14 But when she knew Peters voice, shee open-
ed not the entrie doore for gladnesse, but ranne
in, and told how Peter stood before the entrie,

15 But they said vnto her, Thou art mad. Yet
she affirmed it constantly, that it was so. Then said
they, It is his Angell.

16 But Peter continued knocking, and when
they had opened it, and saw him, they were aston-
ished.

17 And he beckened vnto them with the hand,
to hold their peace, and told them how the Lord
had brought him out of the prison. And hee said,
Goethwe these things vnto Iames and to the bre-
thren: and hee departed and went into another
place.

18 ¶ Now as for the day, there was
no small trouble among the soldours, what was
become of Peter.

19 And when Herod had sought for him, and
found him not, hee examined the Keepers, & com-
manded them to be led to be punished. And hee
went downe from Iudea to Cesarea, and there a-
bode.

20 Then Herod was angrie with them of Ty-
raz and Sidon, but they came all with one accorde
vnto him, and perswaded Blafus the Kings Cham-
berlaine, & they desired peace, because their coun-
try was nourished by the Kings land.

21 And vpon a day appointed, Herod arayed
himselfe in royall apparel, and sat on the iudge-
ment seat, and made an oration vnto them.

22 And the people gaue a shout, saying,
The voice of God, and not of man.

23 But immediately the Angell of the Lord
smote him, because hee gaue not glorie vnto God,
so that hee was eaten of wormes, and gaue vp the
ghost.

24 And the word of God grew and multi-
plied.

25 So Barnabas and Saul returned from Hieru-
salem, when they had fulfilled their office, & tooke
with them Iohn, whose surname was Marke.

CHAP. P. XIII.

1 The holy Ghost commandeth that Paul and Barnabas be
separated one from the other. 4 At Paphos 8 Elymas the so-
cerer is broken blind. 14 From whence beinge come to An-
tiochia, 17 they preach the Gospell, as the Iewes un-
willingly withstand them.

THEY were also in the Church that was at An-
tiochia, certaine Prophets and teachers, as Bar-
nabas, and Simeon called Niger, and Lucius of Cy-
rene, and Manahan (which had beene brought vp
with Herod the Tetrarch) and Saul.

2 Now as they were ministred to the Lord, and
fasted, the holy Ghost said, Separate me Barnabas
and Saul, for the worke whereunto I haue called
them.

3 Then fasted they and prayed, and laid their
hands on them, and let them goe.

4 And they after they were sent forth of the
holy Ghost, came downe vnto Seleucia, and from
thence they failed to Cyprus.

5 And when they were at Salamis, they pre-
ached the worde of God in the Synagogues of the
Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the
yle vnto Paphos, they found a certaine forcerer, a

17 He may some-
times giue place
to the rage of the
wicked, but yet
so, that our diffe-
rence which ought
to be vied in God
bushelle, be not a
vaine shew.
18 Eulitullius
faileth out in the
end to be hurt of
the deuils of it.

9 A miserable
and shamefull ex-
ample of the end
of the enemies of
the Church.
10 The Rasterie
of the people, ma-
keh foules fauise.
11 God reuileth
the proud.
12 Iosephus reco-
rdeth, that this King
did not reuerse
these platters
in tongues, and there-
fore at his death he
was chastised and
cryed out of their
vanitie.
13 Tyrants build
vp the Church by
plucking it downe.
14 They that heare
the word of God,

1 Paul with Bar-
nabas is angrie the
second time ap-
pointed Apollos
of the Gentiles,
not of man, nei-
ther by man, but
by an extraordi-
nary commande-
ment of the holy
Ghost.
2 The same was
Antipus, which
put Iohn Baptis-
t to death.
3 Whiles they were
beinge doing their
office, the Holy
Ghost is, as
Christophorus
proueth it, while
they were pre-
aching.
4 The Lord is said
to call (whereof
this word calling)
commeth which is
usual in the

Church) when he saith that to be, which was not, whether you referre it to
the matter (it selfe) or to any qualitie or thing about the matter: and at greuous
of this, because when things begin to be, they haue faine name: as Gods
mighte vouch as all declared thereby, who spake the word, and things were
made. 2 Paul, and Iohannes prayes were offered before the laying out of bodies.
3 Paul and his companion Ioseph at the first bringe Cyprus to the subditi-
on of Alexandria successours.
4 Seleucia was a citie of Cilicia, founded by Seleucus one
of Alexanders successours.

falsē prophet, being a Jew, named Sergius Paulus,

7 Which was with the Depute Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 + But Elimas the forcerer, (for so is his name by interpretation) withstood them, and sought to turne away the Depute from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghoſt, ſet his eyes on him,

10 & And ſayde, O full of all subtilty and all miſchief, the child of the deuil, and enemy of all righteouſnes, wilt thou not ceaſe to perſeute the ſtraight wayes of the Lord?

11 Now therefore behold, the hand of the Lord is vpon thee, and thou shalt be blind, and not ſee the ſunne for a ſeaſon. And immediately there fell on him a miſt & a darkenes, and he went about, ſeeking ſome to lead him by the hand.

12 Then the Depute when hee ſaw what was done, beleued, and was ſtationed at the doctrine of the Lord.

13 & Now when Paul and they that were with him were departed by ſhippe from Paphos, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Hieruſalem.

14 But when they departed from Perga, they came to Antiochia a citie of ſyria, and went into the Synagoge on the Sabbath day, & ſate dōwne.

15 & And after the lecture of the Law and Prophets, the rulers of the Synagoge ſent vnto them, ſaying, Ye men and brethren, if ye haue any word of exhortation for the people, ſay it.

16 & Then Paul ſtood vp and beckened with the hand, and ſayd, Men of Iſrael, and ye that feare God, hearken.

17 The God of this people of Iſrael choſe our fathers, and exalted the people: when they dwelt in the land of Egypt, and with an high arme brought them out thence.

18 And about the time of forty yeeres, ſuffered hee their maners in the wilderneſſe.

19 And he diſtreſſed generations in the land of Canaan, & cōſtituted their land to them by lot.

20 Then afterward he gaue vnto them * Judges about foure hundred and ſixty yeeres, vnto the time of Samuel the Prophet.

21 So after that, they deſired a * King, and God gaue vnto them * Saul, the ſonne of Cis, a man of the tribe of Benjamin, by the ſpace of * fouentie yeeres.

22 And after he had taken him away, he raiſed vp * Dauid to be their King, of whom hee witneſſed, ſaying, I haue found Dauid the ſonne of Ieſſe, a man after mine owne heart, which will doe all things that I will.

23 Of this manſeeds hath God * according to his promiſe raiſed vp to Iſrael, the Sauour Ieſus:

24 When Iohn had firſt preached * before

his coming the baptiſme of repentance to all the people of Iſrael.

25 And when Iohn had fulfilled his courſe, he ſaid, + Whom ye thinke that I am, I am not; he but behold, there cometh one after mee, whole ſhooe of his ſet I am not worthy to looſe.

26 Ye men and brethren, children of the generation of Abraham, and whoſeuer an oarg you feareth God, to you is the word of it is ſaluation ſent.

27 ¶ For the inhabitants of Hieruſalem, and their rulers, becauſe they knew him not, nor yet the wordes of the Prophets, which are read euer Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cauſe of death in him, yet deſired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they rocke him downe from the tree, and put him in a ſepulchre.

30 But God * raiſed him vp from the dead.

31 And hee was ſene many daies to them, which came vp with him from Galilee to Hieruſalem, which are his witneſſes vnto the people.

32 And we declare vnto you, that touchin the promiſe made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he raiſed vp Ieſus, & cōuen as it is written in the ſecond Pſalme, * Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raiſed him vp from the dead, no more to returne to corruption, lee hath ſaid thus, * I will giue you the holy things of Dauid, which are ſaithfull.

35 Wherefore hee ſaith alſo in another place, * Thou wilt not ſuffer thine holy one to ſee corruption.

36 Howbeit, Dauid after hee had ſerued his time by the counſell of God, hee aſlept, and was laid with his fathers, and ſaw corruption.

37 But hee whom God raiſed vp, ſawe no corruption.

38 Be it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of finnes:

39 And from 9 all things, from which ye could not be iuſtified by the Law of Moſes, by him euerie one that beleeueth, is iuſtified.

40 Beware therefore leaſt that come vpon you, which is ſpoken of in the Prophets,

41 * Beholde, yee deſpiſers, and wonder, and vaniſh away: for I worke a worke in your dayes, a worke which ye ſhall not beleeue, if a man would declare it you.

42 ¶ And when they were come out of the Synagoge of the Iewes, the Gerulies helpe, that they would preach theſe wordes to them the next Sabbath day.

43 Now when the congregation was diſſeſſed, many of the Iewes and * Proſelites that feared God, followed Paul and Barnabas, which ſpake vnto them, and exhorted them to continue in the grace of God.

44 The Lord was ſo in grone, that he ſent no corruption, 23. 1. King 2. 10. chap. 2. 9. 13 Chriſt was ſent to give them free ſal- uation of finnes, which were condemned by the Law. 14 Whereas the ceremo- niall of the Law could not aſſure you from your finnes, that man ſhall aſſure: you, if you lay to down your faith. 15 The benefits of Gods law to the vniu- uerſal of them that conuerſe them. 16 The law is not to be kept, but to be kept in the kingdom of heauen. 17 And had ſuffered their hands to be ſet on, and entered the reſurrection for ſaith by Meſſias.

4. Mat. 3. 11. mar. 1. 7. Luke 3. 16. 10. Cor. 1. 1. 11. All things come to passe to Chriſt, which the Prophets in euery Meſſias. 12. Chriſt by his 13. apperance that he is the true and onely Sauour: and yet notwithstanding they are to be excuſed, which did not onely con- ſe- cence him, but alſo perſeute him moſt cruelly, though he was innocent. 13. Mat. 23. 32. mar. 13. 32. Luke 23. 32. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

17 A lamentable
example of dif-
ficultie men not
very great heere,
yet not for pro-
phanes or their
piousse affaires,
neither yet for
doctrine.

18 God vseth the
faulce of the fer-
uents to the pro-
hibe and building
of his Church, yet
we haue to take
heed, euen in the
best matters that
wee palle out
meane to beate: They were an great heate; but herein we haue to consider
the force of Gods counsell: for by thyme it came to passe, that the doctrine
of the Gospel was exercised in many places.

19 Paul himselfe
doeth not receive
Timotheus into the
ministrye, till hee
haue testimo-
nie, and allow-
ance of the bre-
thren.

20 Paul himselfe
doeth not receive
Timotheus into the
ministrye, till hee
haue testimo-
nie, and allow-
ance of the bre-
thren.

21 Paul himselfe
doeth not receive
Timotheus into the
ministrye, till hee
haue testimo-
nie, and allow-
ance of the bre-
thren.

22 Paul himselfe
doeth not receive
Timotheus into the
ministrye, till hee
haue testimo-
nie, and allow-
ance of the bre-
thren.

23 Paul himselfe
doeth not receive
Timotheus into the
ministrye, till hee
haue testimo-
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24 Paul himselfe
doeth not receive
Timotheus into the
ministrye, till hee
haue testimo-
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thren.

25 Paul himselfe
doeth not receive
Timotheus into the
ministrye, till hee
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26 Paul himselfe
doeth not receive
Timotheus into the
ministrye, till hee
haue testimo-
nie, and allow-
ance of the bre-
thren.

27 Paul himselfe
doeth not receive
Timotheus into the
ministrye, till hee
haue testimo-
nie, and allow-
ance of the bre-
thren.

37 15 And Barnabas counselled to take with
them Iohn, called Marke.
38 But Paul thought it not meete to take him
vnto their companie, which departed from them
from Pamphylia, and went not with them to the
worke.
39 16 Then were they so stirred, that they de-
parted asunder one from the other, so that Barna-
bas took Marke, and sailed vnto Cyprus.
40 And Paul chose Syllas and departed, being
commended of the brethren vnto the grace of
God.
41 And hee went through Syria and Cilicia,
establishing the Churches.

42 And hee went through Syria and Cilicia,
establishing the Churches.

43 And hee went through Syria and Cilicia,
establishing the Churches.

44 And hee went through Syria and Cilicia,
establishing the Churches.

45 And hee went through Syria and Cilicia,
establishing the Churches.

46 And hee went through Syria and Cilicia,
establishing the Churches.

47 And hee went through Syria and Cilicia,
establishing the Churches.

48 And hee went through Syria and Cilicia,
establishing the Churches.

49 And hee went through Syria and Cilicia,
establishing the Churches.

50 And hee went through Syria and Cilicia,
establishing the Churches.

51 And hee went through Syria and Cilicia,
establishing the Churches.

52 And hee went through Syria and Cilicia,
establishing the Churches.

53 And hee went through Syria and Cilicia,
establishing the Churches.

54 And hee went through Syria and Cilicia,
establishing the Churches.

55 And hee went through Syria and Cilicia,
establishing the Churches.

56 And hee went through Syria and Cilicia,
establishing the Churches.

57 And hee went through Syria and Cilicia,
establishing the Churches.

58 And hee went through Syria and Cilicia,
establishing the Churches.

59 And hee went through Syria and Cilicia,
establishing the Churches.

60 And hee went through Syria and Cilicia,
establishing the Churches.

seller of purple, of the cite of the Thyatirians,
which worshipped God, heard vs; whose heart
the Lord opened, that thee attended vnto the
things, which Paul spake.

15 9 And when these was baptized, and her
household, the be sought vs, saying, if ye haue iud-
ged me to be faithful to the Lord, come into
mine house, & abide there: and the constrained vs.

16 10 And it came to passe that as w. went to
prayer, a certaine raid hauing a spirit of diuina-
tion, met vs, which gate her masters much van-
tage with diuining.

17 Shee followed Paul and vs, and cried, say-
ing, These men are the seruants of the most high
God, which theye vnto you the way of saluation.

18 And this did shee many dayes: but Paul
being grieved, turned about, and said to the spirit,
I commaund thee in the Name of Iesus Christ,
that thou come out of her. And he came out the
same houre.

19 11 Now when her masters saw that the hope
of their gaine was gone, they caught Paul and Si-
las, and drew them into the market place vnto the
Magistrates.

20 12 And brought them to the gouernours,
saying, These men which are Iewes trouble our
cite,

21 13 And preach ordinances, which are not
lawfull for vs to receiue, neither to oblerue, seeing
we are Romanes.

22 14 The people also rose vp together against
them, and the gouernours rent their cloathes, &
commanded them to be beaten with rods.

23 And when they had beaten them fore, they
cast them into prison, commanding the Gaolor to
keepe them surely.

24 Who hauing receiued such commandement,
cast them into the inner prison, and made their
feet fast in the stocks.

25 15 Now at midnight Paul and Silas prayed,
and sung Psalmes vnto God: and the prisoners
heard them.

26 And suddenly there was a great earthquake,
so that the foundation of the prison was shaken:
and by and by all the doores opened, and euery
mans bands were loosed.

27 16 Then the keeper of the prison waked out
of his sleepe, and when hee saw the prison doores
open, hee drew out his sword and would haue
killed himselfe, supposing the prisoners had bin fled.

28 17 But Paul cried with a loude voyce, say-
ing, Doe thy selfe no harme: for we all are here.

29 Then hee called for a light, and he leaped in,
and came trembling, and fell downe before Paul
and Silas.

30 And brought them out, and sayd, Syrs, what
must I doe to be saved?

31 And they sayde, Belieue in the Lord Iesus
Christ, & thou shalt be saued, and thine household.

32 And they prayed vnto him the worde of
the Lord, and to all that were in the house.

33 18 Afterward hee toke them the same
houre of the night, and washed their stripes, and
was baptized with all that belonged vnto him
straightaway.

34 And when hee had brought them into his
house, hee set meate before them, and ioyced that
he with all his household beleued in God.

35 19 And when it was day, the gouernours
sent the sergeants, saying, Let those men goe.

36 Then the Magistrates,

9 An example of
a godly housewife.

10 Satan trans-
formeth himselfe
into an Angel of
light, and con-
uerteth to him
to enter by
vndermining, but
Paul openly les-
teth him, and ca-
meth him out.

11 This is a proper
note of Apollo,
which was sent to
them as answere to
them that asked
him.

12 Paul made no
haste to be mira-
cle, for hee did
all things as hee
was led by the spirit.

13 Countenou-
se of lucre and gaine
is an occasion of
persecuting the
iustice. In the
meane season, God
spurring Timothee,
called Paul and
Silas as the fran-
ger, to battelle.

14 Countenou-
se pretendeth a de-
sire of common
peace and godli-
nesse.

15 It is an argu-
ment of the euill,
to venge the auar-
bitie of ancieties
without any dila-
tion.

16 An Example of
euill Magistrates
to obeye the foule
and rage of the
people.

17 Because hee
would be more sure
of them, he set them
fast in the stocks.

18 The players of
the godly do shake
both heauen and
earth.

19 The mercifull
Lord, so oft as he
isteth, diueth
men to life, euen
through the midst
of death, and
whereas they de-
ferred great punish-
ments, hee sheweth
them great mercie.

20 In meeres
which are effecti-
ally extraordinar-
ie, we ought not
to stand, but to
goe forward, vnto
the end, vnto the
end of the world,
vnto the end of
the world, vnto
the end of the
world, vnto the
end of the world.

20 We must not render iudgment for him, and yet we know withstanding it is lawful for vs to vie fuch helpe as God giueth vs, so bridde the outrageous selfe of the wicked, that they hurt no other in like sort.
 21 The wicked are not iudged with the care of God, but with the feare of men: and by that measure hee will prouide helpe for him, which is needfull.
 22 We may chuse our daunges, so that we euen exceed our dutie.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to loofe you, I may therefore get you hence, and goe in peace.

37 20 Then sayd Paul vnto them, After that they haue beaten vs openly vnto condemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily: I say verely: but let them come and b' g vs out.

38 21 And the leaguers tolde these wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 22 And they went out of the prison, and entred into the house of the law, when they had feared the brethren, they comforted them, and departed.

CHAP. xvii.

1 Paul at Thessalonica, 3 preache the Christe, 6, 7 is entertained at Iafon, 10 Hee cometh to Berea, 15 from thence commeth to Athens, 19 in Mars preche as hee precheth the law, God to him unknowne, 24 and so many are converted vnto Christ.

NOW as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his manner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures.

3 2 Opening and alledging that Christ must haue suffered, and risen againe from the dead, and this is Iesus Christ, whom I sayd he shoulde preach to you.

4 And some of them beleued, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 3 But the Iewes which beleued not, moued with enuie, tooke vnto them certaine vagabondes and wicked fellows, and when they had abused the multitude, they made a tumult in the cite, and made assault againt the house of Iafon, and sought to bring them out to the people.

6 But when they found them not, they drew Iafon and certaine brethren vnto the heads of the cite, crying, These are they which haue floured the state of the world, and here they are.

7 Whom Iafon hath receiued, and these all doe against the decrees of Cesar, saying, that there is another King, Iesus.

8 Then they moued the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iafon and of the other, they let them goe.

10 4 And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 5 These were all more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily, whether these things were so.

12 Therefore many of them beleued, and of

honest women, which were Grecians, and men not a few.

13 6 But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mocked the people.

14 7 But by and by the brethren sent away Paul to goe as farre to the sea: but Silas and Timotheus abode there still.

15 8 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 9 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the cite full of idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with whomsoever he met.

18 10 Then certaine Philosophers of the Epicurens, and of the Stoicks, disputed with him, and some said, What wilt thou babble say? Others sayd, He seemeth to be a setter forth of strange gods (because hee preached vnto Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would know therefore what these things meane.

21 11 For all the Athenians and strangers which dwelt there, gaue themselves to nothing els, but either to tell, or to heare some newes.

22 12 Then Paul stood in the middes of Mars street, and said, Ye men of Athens, I perceive that in all things yee are too superstitious.

23 For as I passed by, and behelde your monuments, I founde an altar wherein was written, VNTO THEE O VNKNOWNE GOD. Whom ye then ignorantly worship, him shewe I vnto you.

24 13 God hath made the world, and all things that are therein, seeing that he is Lord of heauen and earth, & dwelleth not in temples made with hands.

25 14 Neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breath and all things.

26 15 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their habitation.

their owne braines. 1 Word for word, feed together: a b word kind of speech taken of things which spake care, and as appoynted to them which without all arte biffer out such knowledge as they haue gotten by themselves: as men that be born k. This was a place and as you may see, Mars hall, where the iudges sat, and were called Areopagus. upon their offices, which in olde times were called Stoicks, and afterward commended men of wisdom. 2 The wisdom of man is vaine. 3 The idolaters themselves must be still floundering and to crie argumēt against their owne superstition. 4 To stand in the people and feruēt a feare of your gods. 5 What people men worship for religious folk, that we call deuotion. 6 Pantheism in his Attires, much mention of the altar which the Athenians had dedicated to unknowne gods. 7 Lertur in the Epistle much mention of an altar that had no name. 8 It is a most foolish place, which can be comprised in no place, and to thinke to allude him with gifts of whom all men haue receiued all things whatsoever they haue: And these are the foundations of idolatry. 9 Chap. 7. 45. 10 God is wonderful in all his works, but especially in the worke of man: not that he should stand amazed at his works, but that we should lift up our eyes to his workman. 6 Of one stocke and one beginning.

6 Satan hath his, who are zealous for him, and that such folk, at least of all sorts. 7 There is neither courtly, nor fustian, nor middle, against the Lord. 8 The heepee of Christe also waich for the patient head and face, but yet in the Lord. 9 It is not for ought that the Iewes of Berea were so commended for they brought Paul, they brought him, and there is an distance betwixt these two, all Theologia, and Ecclesia, and Attica. 9 To comparing the wisdom of God with mans wisdom, men keele and moule that which they vnderstand not: And God visit the curiouse of foolies to gather together his elect. 10 He could not iure. 11 Slauish giuen to idolatry. 12 Pantheism writeth that there were more Idoles in Athens, then in all Greece, yet they had Idoles dedicated to some gods. 13 What matter Paul mit with, that you shew him to take with him, be yeasond with him. 14 thoughtfully with the owne with the zeale of Gods glory. 15 Two lectures especially of the Pantheists doe set them cleaerly. 16 Curre the Epictetus, which make a care and some still religion: and the Stoicks, which determine vpon matters of religion according to their owne braines. 1 Word for word, feed together: a b word kind of speech taken of things which spake care, and as appoynted to them which without all arte biffer out such knowledge as they haue gotten by themselves: as men that be born k. This was a place and as you may see, Mars hall, where the iudges sat, and were called Areopagus. upon their offices, which in olde times were called Stoicks, and afterward commended men of wisdom. 2 The wisdom of man is vaine. 3 The idolaters themselves must be still floundering and to crie argumēt against their owne superstition. 4 To stand in the people and feruēt a feare of your gods. 5 What people men worship for religious folk, that we call deuotion. 6 Pantheism in his Attires, much mention of the altar which the Athenians had dedicated to unknowne gods. 7 Lertur in the Epistle much mention of an altar that had no name. 8 It is a most foolish place, which can be comprised in no place, and to thinke to allude him with gifts of whom all men haue receiued all things whatsoever they haue: And these are the foundations of idolatry. 9 Chap. 7. 45. 10 God is wonderful in all his works, but especially in the worke of man: not that he should stand amazed at his works, but that we should lift up our eyes to his workman. 6 Of one stocke and one beginning.

For as blinde men we could not see out God, but only by good men's wit, before the time they came and lightned the world.
 9. *Blind, 9.*
 9. *Which stuff, as gold, silver, stones, are customably graven as a mans wit can devise, for man will not see that which is graven as it is, unless by some art that have gotten some proportion it.*
 15. The old este of the earth doth not excuse them that erre, but it commends and setteth forth the patience of God: who notwithstanding will be a iudge to such as condemn him.
 2. *By denieth Christ to be iudge of the world through the resurrection from the dead.*
 26. Men, to flow from their vanitie, are diversly affected and mooved with one selfe same Gospel, which notwithstanding creast not to be effectuall in the elect.

27 That they should seeke the Lord, if so be they might have grouped after him, and found him, though doubleles he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our being: as also certaine of your owne Poets haue said: For we are also his generation.

29 Forasmuch then, as we are the generation of God, we ought not to thinke that the God-head is like vnto gold, or silver, or stone: graven by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousness, by that man whom he hath appointed, whereof he hath giuen an assurance to all men, in that hee hath raised him from the dead.

32 Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Areopagite, and a woman named Damais, and other with him.

CHAP. XVIII.

As Paul at Corinth 6 taught the Gentiles, & the Lord comforteth him. 1 He is accused before Gallio, to be in blame. 18 Prayers hee faileth to Sosthenes, 19 and to Ephefus. 23 At Galatia and Phrygia hee bringeth the disciples. 24 Appointing more extrell, instructed by Aquila, 28 preacheth Christ with great efficacy.

After these things, Paul departed from Athens, and came to Corinth.

2 And found a certaine few named & Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Clandius had commanded all Iewes to depart from Rome) and hee came vnto them.

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul forced in Spirit, testified to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he vtooke his raiment, and said vnto them, Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Titus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And Crispus the chief ruler of the Synagogue beleeued in the Lord with all his house.

9 And Crispus the chief ruler of the Synagogue, which was greatly moued: for Paul was so zealous, that hee cleane forgotte himselfe, and with a wonderful courage came hee in to preach Christ. 10 Although wee haue altered all meane possible, & yet in vision wee could not loue off from our worke, but forsake the rebellion, and goe to them that were more obedient. 11 Chap. 13. math. 10. 14. d This is a kinde of speech taken from the Hebrewes, whereby he meaneth, that the Iewes are cause of their owne destruction: and as for him, that he is without fault in forsaking them and going to other nations. 12 1. Corin. 11. 19.

bold: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yeere & fixe months, and taught: the word of God among them.

12 Now when Gallio was depuie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deepe, I would according to a reason maintaine you.

15 But if it be a question of wordes and names, and of your Law, looke ye to it your selues: for I will be no iudge of those things.

16 And hee drew them from the iudgement seate.

17 Then tooke all the Grecians Softness the chief ruler of the Synagogue, and beate him before the iudgement seate: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had made a vow.

19 Then hee came to Ephefus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 Who desired him to tarrie a longer time with them: but he would not consent.

21 But badde them farewell, saying, I must needs keepe this feast that cometh, in Hierusalem: but I will returne againe unto you, & if God will, so hee failed from Ephefus.

22 And when hee came downe to Cefarea, he went vp to Hierusalem: and when hee had saluted the Church, he went downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named Apollos, borne at Alexandria, came to Ephefus, an eloquent man, and mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the Spirit, and taught diligently the things of the Lord, and knew but the baptism of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when & Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe them much which had beleueed through P grace.

28 For mightily hee confuted publicly the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

29 And also of a woman: and so becometh an excellent iudger of the Church. 30 1. Cor. 12. 19. Very well instructed in the knowledge of the Scriptures. 31 Rom. 16. 4. The way that leadeth to God. 32 These Gods gracious fauour, or by those excellent gifts which God hath beend upon him,

4 God doeth enough and maintaine the continuance of his seruants.

1. *For the word, seate, whereupon they in former times tooke the name of their Rulers: but Paul, though in a continuall manner, using the word of God, and this kinde of seate belonging nothing to them, which makes him to be a iudge to teach them.*

5. *The wicked are neuer weary of euill doing, but the Lord mocketh their endeavours continually.*

7. *Paul is of Grecia, a yet his name did not call him Depuie of Grecia, but of Achaia, because the Romans brought the Grecians into subjection by one Iulius Caesar, which in those dayes were Princes of Grecia, as Paulus saith elsewhere.*

8. *As much as in right I could.*

9. *As if a man had not put well as the cause of your religion flourisheth.*

10. *For this prophane man thinketh that the controuersie of religion, is but a branie about words, and for no matter of conscience.*

11. *Substance.*

12. *Hee came all to Achaia, to Iewes all to Christ.*

13. *That is, Paul.*

14. *Cenchrea was an haue of the Cicerinians.*

15. *Nam 16. 18.*

16. *That is, Paul.*

17. *The Apostles were carried about not by the will of man, but by the leading of the holy Ghost.*

18. *1. Cor. 12. 19.*

19. *Some should promise nothing without this clause, for we know not what the Angels lawning will bring forth.*

20. *Apollos, a godly & learned man, refuse to not profit in the schools of a bafe and abject handiworkman.*

8 Certaine disciples at Ephesus, 3 having onely retained Iohns baptisme, 4 and knew not the visible gyses of the holy Ghost, wherewith God had banished his Sonnes Kingdom, 5 are baptized in the Name of Iesus. 13 The Temple sheweth 16 is rotten of the deuil. 19 Conuincing bookes are burnt. 21 Demetrius 19 raiseth sedition against Paul.

AN^d it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the holy Ghost since ye beleued? And they sayd vnto him, We haue not so much as heard whether there be an holy Ghost.

3 And he sayd vnto them, Vnto what were ye then baptized? And they sayd, Vnto Iohns baptisme.

4 Then sayd Paul, & Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his handes vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdom of God.

9 But when certaine were hardened, and disobeyed, speaking ill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one Tyannus.

10 And this was done by the space of two yeeres, so that al they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kercheys, or banker kercheys, & the diseases departed from them. & y^e euil spirits went out of them.

13 ¶ Then certaine of the vagabond Iewes, exorcists tooke in hand to name out them which had euil spirits, the name of the Lord Iesus, saying, We adure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seuen which did this.)

15 And the euil spirit answered and sayd, Iesus I acknowledge, and Paul I know; but who are ye?

16 And the man in whom the euil spirit was, ranne on them, and ouercame them, and prevailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 & And many that beleued, came and confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the word of God grew mightily, and was proued.

21 So the word of God grew mightily, and was proued.

plished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, (saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministered vnto him, Timotheus, and Titus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluermith, which made silver temples of Diana, brought great gaires vnto the craftsmen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye knowe that by this craft we haue our goods:

26 Moreover ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath persuaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our portion shall be reeponed, but also that the temple of the great goddess Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole ciie was full of confusion, and they rushed into the conon place with one assent, and caught & Gaius, and & Arriarchus, men of Macedonia, and Pauls companions of his Iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 ¶ Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew sooth Alexander, the Iewes thrusting him forwards. Alexander then benekened with his hand, and would haue excused the matter to the people.

34 ¶ But when they knew that he was a Iew, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 ¶ Then the towne clerk, when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipp of the great goddess Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye see haue brought in these men, which haue neither committed sacriledge, neither doe blaspheme your goddesse,

38 Wherefore, if Demetrius and the craftsmen which are with him, haue a matter against any man, the law is open, and there are Iudges: but if they accuse one another,

39 But if ye inquire any thing concerning other matters, as Iulius for his

7 Gaius called with a shew of religion, is a beuery cause with refuse idleness, & idly and foolishly deluded.

8 These were certaine counterfeited temples with Dianas picture in them, which they bought and were worshipped here.

9 As he said, if Paul goe out, as we haue by name to continue the opinion which men haue of Dianas image, all this our gaine will come to nothing.

10 Rom. 6. 12, 13, 14.

11 1 Cor. 1. 2.

12 These ought to be in all Christians and especially in the Ministers, an inuincible constancie, which may not by any forme or excuse be overcome, which come,

13 withstanding must suffer it selfe modestly to be gouerned by wisdom.

14 In steade of reason, the idolaters are sufficiently contented with their owne mediocrity and outcries, and those are the greatest diseases that they haue.

15 An example of a pollicie man who redeembeth his life and spirit with a little and a little, which Paul would neuer haue done.

16 The Ephesians beleued in superfluous things, that the image of Diana came downe from heauen to them.

17 Some ought to accuse any man of. For there are euill men appointed for euill causes and matters of wickedness, and the Diuine. 18 By the Diuinites are meant also the Diuinites Substantiues, that is, such matters, as Iulius for his

2 Paul being onch offended at the rudenes of the Ephesians, planteth a Church among them.

3 These excellent gyses of the holy Ghost, which were in the Church, a Iohn did onely begin to instruct the disciples whom Christ should make perfect.

4 In what doctrine then are you taught and instructed?

5 To be baptized into Iohns baptisme, is to profess the doctrine which Iohn preached and sealed with his baptisme.

6 Chap. 1. 3. 13. 14. And 11. 16. Mat. 3. 11. Mar. 1. 8. Luke 3. 16. Iohn 1. 26.

7 For a man to separate himselfe and others from iehuda which are vnto defecation, it is not to deuide the Church, but rather to vaite it and make it one.

8 By this word Way, the Hebrews vnderstand any kind of life, and here it is taken for Christianitie.

9 This was a mans proper name.

4 Sano is conuincit to giue witnesse against himselfe.

5 So were they called which call out deuils by conuincing them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and

6 Those that were possessed with deuils, were also called.

7 He preached against them though they should neuer be much.

8 Conuincing and forcetie is commanded by open testimonie, and by the authoritie of the Apostle.

9 Confessed their errors, and desired them specially, being stirred with the feare of the iudgement of God: and what is this to care for spirits?

10 They that make the least value of vs, seeketh to be about right humbly towards England.

CHAP. XXI.

Paul goeth toward Hierusalem, & at Cesarea he talketh with Philip the Evangelist: 10 Agabus foretelleth him of his death. 17 After hee came to Hierusalem, & into the Temple. 18 The Jewes layd hands on him: 19 Lyfias the Captaine taketh him from them.

AN^d as we launched forth, and were departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a ship that went ouer vnto Phenice, and went aboard, and let forth.

3 And when wee had discouered Cyprus, wee left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the shippe vnailed the burden.

4 And when we had found disciples, we taried there seven dayes And they told Paul through the Spirit, at he should not goe vp to Hierusalem.

5 But when the dayes were ended, we departed & went our way, and they all accompanied vs with their wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when wee had embraced one another, weooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, we arrived at Ptolemais, and I saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came vnto Cesarea: and wee entred into the house of ^a Philip the Evangelist, which was one of the ^b seven Deacons, and abode with him.

9 Now hee had foure daughters virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, & bound his owne bandes & fetter, and said, Thus saith the holy Ghost, So shall the Jewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the bandes of the Gentiles.

12 And when wee had heard these things, both we and other of the fauce place before him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What doe ye weeping and bresking mine necke? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trustd vp our fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when hee had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministratiō.

20 & So when they heard, they glorified God, and said vnto him, Thou next brother, how many thousand Iewes there are which beleeeue, and they are all zealous of the Law:

21 Now they are informed of thee, that thou

teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circuncise their sonnes, neither to liue after the Customes,

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. We haue foremen, which haue made a vow,

24 Them take, and purifie thy selfe with them: & contribute with them, that they may thake their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keptst the Law.

25 For as touching the Gentiles, which beleeeue, we haue written, and determined, that they obserue no such thing, but that they keepe themselves from things offered to Idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, at the next day was purified with them, and entred into the Temple, declaring the accomplishment of the dayes of the purification, until that an offering should be offered for euerie one of them.

27 And when the seven dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreover, I haue brought Grecians into the Temple, and hath polluted his holy place.

29 For they had sene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe capraine of the band, that all Hierusalem was on an uproare.

32 Who immediately tooke soldiers and Centurions, and ran downe vnto them: and when they saw the chiefe capraine, and the soldiers, they left beating of Paul.

33 Then the chiefe Capraine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people: So when hee could not know the certaintie for the nowell, hee commaunded him to be led into the castle.

35 And when he came vnto the priors, it was for that he was borne of the foullities, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, hee said vnto the chiefe capraine, May I speake vnto thee? Who said, Cast thou, speake Greek?

38 And thou the Egyptian, who beate these dayes since a sedition, and led euery one of the wildernesses round about them that were near thereto?

39 Then Paul said, Doubtlesse, I am a man which am a Jew, and citizen of Tarsus, a famous

That is, confanctie thy selfe, for the pharisees had here of the which are, but of such as were taken with the wine of the Nazarenes. That is, may be known, that thou wast not only purged at the same, but also a chiefe man in it: and therefore it is said afterwards, that Paul obeyed the dayes of purification: for although the charges for the Nazarenes of being vnto 30 dayes, yet they might haue beene vnto 10, Num. xvi.

Chap. xviii, verses 18, 19. The Jews were to be bound with of the same summe of the dayes of the purification, because there were sacrifices to be offered the four dayes that their vow was made.

A propheticall word, is the cause of great confusion, and a great mischief.

God sent some euill among the wicked and purgane themselves, to hinder the euillous of the world.

Some euill among the wicked and purgane themselves, to hinder the euillous of the world.

Some euill among the wicked and purgane themselves, to hinder the euillous of the world.

Some euill among the wicked and purgane themselves, to hinder the euillous of the world.

Some euill among the wicked and purgane themselves, to hinder the euillous of the world.

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Some euill among the wicked and purgane themselves, to hinder the euillous of the world.

Some euill among the wicked and purgane themselves, to hinder the euillous of the world.

Not onely men simply, but euen, our friends, and such as are endued with the Spirit of God, doe sometime goe about to hinder the course of our vocation: but it is one paine to goe forward without all hoping or flagging, after that wee are sure of our calling from God. A They foresaw through the Spirit what danger hangd ouer Pauls head, and thus they did as Prophets: but of a flibly affliction they feared him from going to Hierusalem.

Chap. vi, b Hee speaketh of the seven Deacons which hee mentioned before. Chap. vi, c They had a peculiar gift of foretelling things to come.

The will of God is hideth all afflictions, which we see, which seemeth to be the glory of God.

God is to praise, whose the Author of all good things and deales.

In things indifferent (of which sort were not the sadities) as of the Pharisees, but the ceremonies of the Law, we will be true in Christian liberty was more fully regulated to the law of charitie, which is to consume or spuly our fellowes willingly.

Chap. vi, c Hee saith, to our brethren which doe not blearily, and maliciously, but the strength, but not throughly instructed specially the question be of the whole multitude.

Chap. vi, c Hee saith, to our brethren which doe not blearily, and maliciously, but the strength, but not throughly instructed specially the question be of the whole multitude.

Chap. vi, c Hee saith, to our brethren which doe not blearily, and maliciously, but the strength, but not throughly instructed specially the question be of the whole multitude.

citie of Cilicia, & I beseech thee, suffer mee to speake vnto the people.

43 And when hee had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people, and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 2 And the Iewes hear him a while: 3 But so faine at they crie out, 4 He is commanded to be scourged and examined; 5 And so declareth that he is citizen of Rome.

YE men, brethren, & fathers, heare my defence now towards you.

2 And I when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said

3 I am verely a man, which am a Iew, borne in Tarsus in Cilicia, but brought vp in this cite at the feete of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was devout toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priests doth beare me witness & all the company of the Elders: of whom alſo I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 And so it was, as I journeyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou mee?

8 Then I answered, Who art thou, Lord? And he said to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw in deede a light, and I were affraide: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I doe Lord? And he, Lord said vnto me, Arise, and goe vnto Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Lawe, having good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and said vnto mee, Brother, Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldst know his will, and thou shalt see that Iust one, and shouldest beare the voyce of his mouth.

15 For thou shalt be his witness vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarrest thou? Arise, and be baptized, and wash away thy finnes, in calling on the Name of the Lord.

17 And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance.

18 And saw him, saying vnto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witness concerning me.

19 Then I said, Lord, they know that I persecuted, and beat in euery Synagogue them that believed in thee.

20 And when the blood of thy martyr Stephen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that flow him.

21 Then hee said vnto mee D part: for I will send thee farre hence vnto the Gentiles

22 And they heard him vnto this word, but then they lift vp their voyces, and said, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they cried & cast off their clothes, and drew dust into the aire,

24 The chiefe captaine commanded him to be led into the citie, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, is it lawful for you to scourge one that is a Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heed what thou doest: for this man is a Romaine.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romaine? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was affraid, after hee knew that he was a Romaine, and that he had bound him.

30 On the next day, because hee would haue knownen the certaintie wherefore hee was accused of the Iewes, hee loosed him from his bonds, and commanded the bie Priests and all their Councill to come together: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth them to smite him, 3 Difficultie among his accusers, 4 God encourageth him, 5 The Iewes laying wait for Paul, so is deliuered vnto the chiefe captaine, 6 Hee sendeth him to Felix the Gouernour.

AND Paul behelde earnestly the Councill, and said, Men and brethren, I haue in al good conscience serued God vntill this day.

2 Then the bie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God will smite thee, thou whited wall: for thou standest to iudge me according to the Lawe, and art transgressing the Law, commaundest thou me to be smitten?

4 And they that stood by, said, Reuilest thou Gods bie Priest?

5 Then said Paul, I knew not brethren, that he was the bie Priest: for it is written, & Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceived that the one part were of the Sadduces, and the other of the

pharisees, he said, I appeare here plainly by the Greek phrase, that I am a pharisee, and am called such by the Iewes. I am not contentious, but only pronounce the predictions of Gods agais him. It is a commandment of Moses to be true in speech, but yet not irreuerent: for ye shall say I speak rudely, and yet be words of the bitter affliction of a pharisee and an iudicall man. For the Law commaundeth the Iudge to beare the reuerence that is due to his patience, and to pronounce the sentence aduisedly. We must willingly and from the heart giue honour to Magistrates, although they be tyrants. We may lawfully sometimes strike wicked together by the eares, that they may leaue off to aduise vs, so that it be with no breache of the truth.

Pharisees,

This is properly spoken: for Stephen was murdered of a sect of euill men, not by order of Iustice, but by open force: for as much as the Iewes could not put any man to death by Law.

A Sout and Ruben have pride will neither in selfe nor in the truth, neither suffer other to reuelate.

The description of a furious, harlebury, and of an haughty and mad multitude. The wisdom of the flesh doeth not consider that it is iust, but what is profitable, and therewithall measure the profit according as it appeareth presently.

There is no cause why we may not vse those lawfull means which God quick vs, to repell, or put away an iniurie. Not by Nations, but by the laws of the curse.

¶ Chap. 24. 11.
Phil 3. 5.

¶ The concord of the wicked is weak, although they conspire together to oppress the truth.
7 It is an idle benefit of the Sadducees, to desire the substance of Angels and souls, and therewithall the resurrection of the dead.

¶ Act. 22. 3.
¶ It signifies that he is not hidden.
8 The Lord when he pleases him, findeth defenders of his cause, even among his enemies.
¶ The Scribes office was a public office, and the name of the Pharisees was the name of a sect.
9 God will not go into man's sin.

¶ Such as are carried away with a foolish zeal, think that they may lie and murder, and do what is contrary to the law of God.
¶ Then cursing and bearing themselves, promise.

¶ The and the Sermon passing the fence to be done, least that the Tribune should think that it was demanded of him at some private man's suite.

¶ The wilderness of the Spirit must be covered with simplicity.

Pharise, he cried in the Council, Men and brethren, & I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

¶ And when hee had sayde this, there was a dissension betweene the Pharisees & the Sadducees, so that the multitude was divided.

¶ For the Sadducees say that there is no resurrection, neither of Angel, nor spirit: but the Pharisees confesse both.

¶ Then there was a great cry: and the scribes of the Pharisees part rose up, and stroue, saying, Wee finde none evil in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

¶ And when there was a great dissension, the chiefe captaine, fearing lest Paul should have bene pulled in pieces of them, commanded the souldiers to go downe, and take him from among them, & to bring him into the castle.

¶ Now the night following, the Lord stood by him, and said, Be of good courage, Paul, for as thou hast testified of mee in Hierusalem, so must thou beare witness also at Rome.

¶ And when the day was come, certaine of the Jewes made an assembly, and bound themselves with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

¶ And they were more then fourety, which had made this conspiracie.

¶ And they came to the chiefe Priests and Elders, and said, Wee have bound our selves with a solemn curse, that we will eate nothing, untill wee have slaine Paul.

¶ Now therefore, ye and the Concill, signifie unto the chiefe captaine, that he bring him forth vnto you to morrow, as though you would knowe something more perfectly of him, and we, or euer he come neere will be ready to kill him.

¶ But when Pauls sisters sonne heard of their laying a wait, he went, and entred into the castle, and told Paul.

¶ And Paul called one of the Centurions vnto him, and said, Take this young man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

¶ So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me vnto him, and prayed mee to bring this young man vnto thee, which hath something to say vnto thee.

¶ Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

¶ And he sayd, The Jewes have conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Council, as though they would inquire somewhat of him more perfectly.

¶ But let them not perswade thee: for there lie in wait for him of them, more then forty men, which have bound themselves with a curse, that they will neither eate nor drinke, till they have killed him: and now are they ready, and wait for thy promise.

¶ The chiefe captaine then let the young man depart, after hee had charged him to vnto it to no man, that hee had shewed him these things.

¶ And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesarea, and horsemen

three hundred and ten, and two hundred with darts, at the third houre of the night:

¶ And let them make ready an horse, that Paul beinge set on, may be brought safe vnto Felix the gouernour.

¶ And he wrote an Epistle in this maner:

¶ Claudius Lyfias vnto the most noble gouernour Felix, healthfull greeting.

¶ As this man was taken of the Jewes, and should haue bene killed of them, I came vpon them with a garrison, and refused him, perceiving that hee was a Romaine.

¶ And when I would haue knowne the cause wherefore they accused him, I brought him forth into their Council.

¶ There I perceived that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

¶ And when it was shewed mee, how that the Jewes layd wait for him, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

¶ Then the souldiers as it was commanded him, tooke Paul, and brought him by night to Antipatris.

¶ And the next day, they left the horsemen to goe with him, and returned into the Castle.

¶ Now when they came to Cesarea, they delivered the Epistle to the gouernour, and presented Paul also vnto him.

¶ So when the Gouernour had read it, he asked of what province he was: and when he understood that he was of Cilicia,

¶ I will heare thee, sayd hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIV.

¶ Tertullus accuseth Paul: 10 He answered for himselfe: 11 He preached Christ to the gouernour and his wife. 12 Felix hoped, but in vaine to receive a bribe, so that hee was faine to let him goe, leaue him prisoner.

¶ One after five dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine orator, which appeared before the gouernour against Paul.

¶ And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obteined great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence.

¶ We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

¶ But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy clemencie a few words.

¶ Certainly we haue found this man a peccant fellow, and a mouer of sedition among al the Jewes thoroughout the world, and a chiefe maintainer of the sect of the Nazirites:

¶ And hath gone about to pollute the Temple: therefore we take him, and would haue iudged him according to our Law:

¶ But the chiefe captaine Lyfias came vpon vs, and with great violence tooke him out of our hands,

¶ Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

¶ The iowes name where they thought that Christ was borne, where I was borne, that I was called him Galitan.

¶ Lyfias is falsely made by the Lord Pauls patron.

¶ Hypocrites, which they cannot doe what they would doe by force and treachery although they goe about to compass it by a shewe of Law.

¶ Felix ruled that prisoner with great cruelty and cruelty, and yet left him recordeth that he had many worthy things, as that he tooke Elias in the expense of certain contrivances, and put that deceitful wretch the captain to flight, which caused great troubles in Iudea.

¶ He wish a word which the Scribes defined to be a prophetic doctrine and became a plague.

¶ Word for word, a plague, as you would say, a single leader, as an only bearer.

¶ So they called the Christians, signifying of the iowes name where they thought that Christ was borne, where I was borne, that I was called him Galitan.

x He praeueth that which he sayd before of faith, by the example of Abraham, 3. 6 and the testimonie of the Ser. mure: and ten times in the Chapter he beateb upon this word Impuration.

W^hat shall we say then, that Abraham our father hath found concerning the ^a Beth?

2. For if Abraham were iustificd by works, he
hath wherein to reioyce, but not with God.

3 3 For what faith the Scripture? Abraham beleued God, and it was counted to him for righteousness.

4 + Now to him that^b worketh, the wages is not^c counted by favour, but by debt:

5 But to him that worketh not, but beleueth
in him that doth iustifieth the vngodly, his faith is

6 Even as David declareth the blessedness
of the man, upon whom God imputeth righteous-

of the man, vnto whom God imputeth righteousness without works, saying,

8 Blest is the man to whom the Lord imputeth

9 'Came this' blessednesse then vpon the cir.

cumcision *only*, or vpon the vncircumcision also.
For we say, that faith was imputed vnto Abraham

10 7 How was it then imputed? when hee was circumcised, or uncircumcised? not when hee was

circumcised, or uncircumcised? Not when he was circumcised, but when he was uncircumcised.

11. After, he received the signs of circumcision, as the seal of the righteousness of the faith which he had, when he was uncircumcised, so that

hee should be the father of all them that beleue,
not being circumcised, that righteousnes might

12 ¹⁰ And the father of circumcision, not unto

them onely which are of the ci-cumcision, but vnto them also that walke in the steps of the faith of our father Abraham which he had when he was

our father Abraham ~~which he had~~ when he was
uncircumcised.

15 For the Law causeth wrath: for where no Law is, there is no transgression. 19 A reason of the first confirmation.

16 ¹⁴ Therefore it is by faith, that it might come by grace, and the promise might be true to all the

4 feed, is not to that only which is of the Law: **LAW**; because
but also to that which is of the faith of Abraham **SAID** the Law took
who is the father of us all **NOT** reconcile G

17 (As it is written, I have made thee a father of many nations) even before ^{me} God whom

he beleueed, who quickeneth the dead, & callerh
those things which be not, as though they were

18 17 Which *Abraham* about hope, beleue
vnder hope, that he should be the father of many

nations: according to that which was spoken to him, So shall thy seed be.

19 And he that was weak in the faith, considered not his own body, which was now dead, being almost an hundred years old, neither yet deadness

20. Neither did he doubt of the promise of God

25 Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God,

21. Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for
righteousnesse.

CHAPTER V

He amplifieth a Christ: righteousness, which is layd
bold on by faith, & was given for the weak, & an
unfull. He compareth Christ with Adam, 17 Death

Then being justified by faith, we have peace

2. ✠ By whom also through faith wee have

a had this access into this grace^b wherein we
c stand, a and d reioyce vnder the hope of the glo-
ry of God

3 + Neither *that* onely, but also we & reioyce in tribulations, knowing that tribulation bringeth

Another argument taken of the effects : we are instructed with that, which truly appeareth our confidence before God : but faith in Christ doth appeare our confidence, and not the Law, as it was before sayd, therefore our faith, there

[illegible]

18 He comforteth the faithful against the reliques of flesh and sinne, & groweth that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which be called the body, that is to say, a lump) which is as yet purged from his earthly filthines, in death: but therewithall willing them to doubt doubting of the happy successe of his comber, because that comber is the little spark of the Spirit: (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, to the foode of life.

19 The flesh, as yet flunketh fast in the clifts of sinne, and death.

20 A confirmation of the former sentence: You haue the selfe same Spirit, which Christ haith: Therefore lengthen it shall doe the same in you, that it did in him, as yet, when all infirmities being vnto layd aside, and dead overcome, it shall cleaue you with heavenly glory.

21 By the word and power of it, which sheweth the same might first in our heart, and day by day in his members. 22 An exhortation to oppresse the flesh daily by the use of the virtues of adoption. 23 Now that you are dectus vnto God, for so much as you haue received for many benefites of him. 24 Another reason of the prob: that entice h: for such as true and fight valiauly shall haue everlasting life. 25 A confirmation of this reason: for they be the children of God, which are gouerned by his Spirit, therefore shall they haue euertlasting. 26 He declarath & expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is giuen to the beleueis: because faith be, they haue received the grace of the Gospel, wherein God is forth becom, not (as before) a stranger, but a Father, mercifull, and fearfull, but a most benigne & louing Father in Christ, to that with great boldnes we call him Father, the holy Ghost sealing his adoption in our hearts by faith. 27 By the Spirit is meant the holy Ghost, whom we are said to receiue, when he worketh in our minds, & which seuer is first d up in our minds, by the preaching of the Law. 28 Which text sheweth our adoption in our minds, and therefore exhorteth our members. 29 A prooof of the consequent of the confirmation: because that he, which is the Sonne of God, doeth enuey God with his Christ: *¶* Parakeus vs of our faith, and of our hope, in the same as he is called by adoption. 30 Now that we teach by what way the sonnes of God doe come to be filiales: 1. to wit, by the crosse. 31 Christ himselfe did, and therewithall openeth vnto them foundations of comfort: as first, that we haue Christ a companion & fellow of our afflictions: secondly, that we shall alio his f-flores in that exulting glory. 30 Thirdly, that this glory which we looke for doeth a thousand parts f-furnish vnto the misery of our afflictions. 31 All being well considered, gather, a. Fourthly, be plainly reached vs that we shall certainly be rescued from that confusion and horrible defonon of the whole world, which shall be conuulsed in it vnto the last day beginning: But as it had a beginning by the flame of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect. *¶* A. I. this word, is *is* husheth to a vanishing off sitting place. *¶* Not by their natural inclination. *¶* That they should obey the Creatours commandment, when it pleased to shew by their pickle efface, how greatly he was displeased with man, a God would not make the misdeed itselfe to euertlasting curse, for the sinne of man, but would make it to be a curse to the creature. *¶* From the corruption which they were in, they haue delivered and changed into that lifeless state of corruption, which holie the revealed when the sonnes of God shall be advanced to glory. *¶* By this word is meant, not only exceeding sorrow, but also the first that set vnto it. 32 Fifthly, if the state of the world looke for a restoring, growing as it were for it, and that not in vain, let it not grieve vs also to sigh, yet vs be more certainly persuaded of our redemption to come, forasmuch as we haue the same focus of the Spirit,

10 And if Christ be in you, the body is dead, because of sinne; but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore brethren, we are debtors not to the flesh, to live after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the Spirit of bondage, to a feare againe: but ye haue receiued the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit beareth witness with our spirit, that we are the children of God.

16 If we be children, we are also heires, even the heires of God, and heires annexed with Christ: so if he be that we suffer with him, that we may also be glorified with him.

17 For a count that the afflictions of this present time are not worthy of the glory, which shall be shewed vs.

18 For the fervent desire of the creature waiteth when the sonnes of God shall be revealed, because the creature is subiect to vanity, not of it owne will, but by reason of him, which hath subiect it vnder a hope.

19 Because the creature also shall be delivered from the bondage of corruption into the glorious liberie of the sonnes of God.

20 For wee know that every creature groweth with vs also, and travaileth in paine together vnto this present.

21 And not only the creature, but we also

which haue the first fruites of the Spirit, men wee doe sigh in our selves, waiting for the adoption, which is the redemption of our body.

22 For we are aured by hope: but hope that is feene, is not hope: for how can a man hope for that which he feeth?

23 But if we hope for that we see not, we doe with patience abide for it.

24 Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as we ought: but the Spirit it selfe maketh a request for vs with sighs, which cannot be expressed.

25 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for vs Saints according to the will of God.

26 Also wee know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

27 For those which bee knew before, he also predestinate to bee made like to the image of his Sonne, that hee might be the first borne among many brethren.

28 Moreover, whom he predestinate, them also he called, & whom he called, them also he iustificed, and whom he iustificed, them also he glorified.

29 What shall wee then say to these things? If God be on our side, who can be against vs?

30 Who spared not his owne Sonne, but gave him for vs all to death, how shall he not with him give vs all things also?

31 Who shall lay any thing to the charge of Gods choyset it is God that iustificeth.

32 Who shall condemne it is Christ which is dead: yea, or rather, which is risen againe, who is alio at the right hand of God, and maketh request also for vs.

33 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

34 As it is written, & For thy sake are we killed alday long: we are counted as the p for vs slaughter, & Neuertheless, in all these things wee are more than conquerors through him that loued vs.

35 For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

36 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

1. From the heart of the heart.

2. Like as in the heart.

3. That last restoration, which shall be the accomplishment of our adoption.

4. Since we are necessarily taught with faith: feeling then that we be like those things, which we are not yet acquainted with.

5. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

6. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

7. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

8. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

9. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

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22. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

23. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

24. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

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34. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

35. And hope is the thing that is present, we much therefore hope and patiently wait for that which we be like those things, which we are not yet acquainted with.

harm, but by Gods providence for our great profit, who as he is the first from the beginning, so he is the end: and he will bring us in his time, being called and iustified, to glory by the crosse. 1. Not only afflictions, but whatsoever it is. He calleth this, a purpose, which God hath from everlasting appointed with himselfe according to his good will & pleasure. 2. He is the time past, for the time present, as the Hebrews say, who sometime first say: the thing that is to come, by the time that is past, to signify the certainty of it: & he hath also a regard to Gods clemency work. 3. Notably we haue no cause to feare that the Lord will not give vs what we feele to be profitable for vs, fearing that hee hath not forced his Sonnes to suffer a second part of this Epistle, that is, of the treatise of iustification. There are none others as we haue neede to be afraid of death, & feare that God himselfe abhorreth vs as iust: and therefore much lesse neede we to feare damnation, seeing that we rest vpon the death and resurrection, the almighty power and defence of Iesus Christ. Therefore what can there be to feare in this life, or of so great feare power, that might haue vs, as though we might fall from the loue of God, whereof the loue is the first: but we haue no feare, for the Sonnes of God are not to feare, & fire, & also in vs: being conformed by Iesus faith, who by promises vs, not only patience, but also p-ferty and his Sonnes. 4. Wherein Christ liveth vs. 5. *¶* Psal. 44. 2. 1. We are not only overcome with sorrow and many misfortunes and calamities, but also more than conquerors in all of them.

CHAP. IX.

1 He answereth an objection, which might be brought on the two heads: 1. of the elect of two sorts of Abrahams children, 1. & that God worketh all things in this matter according to

CHAP. XIII.

4 * For as wee have many members in one body, and all members have not one office,

5 So we being many, are one body in Christ, and every one, one anothers members

6 * Seeing then that wee have gifts that are diverse, according to the grace that is given unto vs, whether we have propheticke, let vs prophesie according to the portion of faith.

7 Or an office, let vs minister on the office: or be that teachers, or teaching:

8 Or be that exhorters, exhortation: hee that distributeth, let him do it with simplicity: he that rules, with diligence: he that sheweth mercy, with cheerfulness.

9 * Let love be without dissimulation: * Abhorre that which is enuill, and cleave vnto that which is good.

10 * Be affectioned to loue one another with brotherly love. In giuing honour, goe one before another,

11 Not thoughtfull to doe seruice, feruent in spirit, & feruing the Lord.

12 * Reioicing in hope patient in tribulation, * Continuing in prayer.

13 * Did things which are necessary of the Saints: & giuing your leues to be obedient.

14 * Bless them which persecute you: blessed, if ye can suffer it.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection: do one towards another: * Be not hindered: but make your leues equal to them of the lower sort: be not * in your felues.

17 * Reconcile to one another: for euill: procure things honest in the sight of all men.

18 * If it be possible, as much as in you is, haue peace with all men.

19 Dearly beloved, * avenge not your selves, but give place vnto wrath: for it is wittnes: Vengeance is mine: I will repay, saith the Lord.

20 * Therefore if thine enemy be hunger, feed him: if he thirst, giue him drinke: for in so doing thou shalt beape vnto thyselfe his reward.

21 Be not overcome of euill, but overcome euill with goodnesse.

1 Hee willeth that we submit our felues to Magistrates: 2 To loue our neighbours: 13 To liue uprightly, 14 and to put on Christ.

1 * Every * soule be subiect vnto the higher * powers: for there is no power but of God: & the powers that be, are ordained of God.

2 Whoſoeuer therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves condemnation.

3 * For magistrates are not to be feared for good work, s, but for euill. I Will thou then be without feare of the power? doe well: for thou shalt haue praise of the same:

4 For he is the minister of God for thy weake: but if thou doe euill, fear: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth euill.

5 Wherefore we must be subiect, not onely to wrath, onely, but also to discipline like.

6 * For for this cause ye pay tribute: for they are Gods ministers, applying themselves for the same thing.

7 * Giue to all men therefore their duty, tribute, to whom ye owe tribute: custom, to whom custom: feare, to whom feare: honour, to whom ye owe honour.

8 * Owe nothing to any man, but to loue one another: for he that loveth another, hath fulfilled the law.

9 For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not take false witness, Thou shalt not couet: and if there be any other commandment, it is comprehended in this saying, *even in this*, * Thou shalt loue thy neighbour as thy selfe.

10 Loue doth not euill to his neighbour: therefore is love the fulfilling of the law.

11 * And that, considering the season, that it is now time that we should arise from sloupe: for now is our last season next, then when we be dead, we die.

12 The night is past, and the day is at hand: let us therefore cast away the works of darkness, and let vs put on the garment of light.

13 So that we walke honestly, as in the day: not in * gluttonie, and drunkennes, neither in

Tit. 1. 1.

1 Peter. 1. 13.

1 Now be thou that resisteth the power,

13 To liue uprightly,

14 and to put on Christ.

1 To liue uprightly,

14 and to put on Christ.

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4 There is a double reason of the precept giuen afore: the one is, because God hath not committed vny thing to thee of euery man, and therefore, hee hath back againe, and not only vny thing, but also to the great dignity of others, with which himselfe and others, which putteth the honour of his vocation: the other is, for that this diuine and unequalle vocation as a gift, is remitted to our common duty: feeling that the same is therefore limited and appointed, that we should be bound to another. Whereupon it followeth that no man ought to be grieved thereby, feeling that the vie of euery private gift is common.

4 * For, 1. to. 2. That which be spake before in general, he amplified particularly by the benefit of the word, wherein men offend with brotherly danger. And he sheweth them into two sorts, to wit, into Prophets, and Doctors: and againe he sheweth the Prophets into two sorts, and Doctors he maketh three sorts: to wit, the one to be such as are (as we say) teachers of the Church, others, whom hee calleth propheticke Doctors: the other to be vigorous of all sinners, who are called Sentinels or sentinels to be such as properly feared in the hope of the power, of which looke the company of witnesses were. That every man offendeth in the more of that which is said in the first, *Whose office it is to exhort in the Scriptures, in which others sheweth that it is to be such as are called Sentinels or sentinels to be such as properly feared in the hope of the power, of which looke the company of witnesses were. That every man offendeth in the more of that which is said in the first, Whose office it is to exhort in the Scriptures, in which others sheweth that it is to be such as are called Sentinels or sentinels to be such as properly feared in the hope of the power, of which looke the company of witnesses were.*

17 * Reconcile to one another: for euill: procure things honest in the sight of all men.

18 * If it be possible, as much as in you is, haue peace with all men.

19 Dearly beloved, * avenge not your selves, but give place vnto wrath: for it is wittnes: Vengeance is mine: I will repay, saith the Lord.

20 * Therefore if thine enemy be hunger, feed him: if he thirst, giue him drinke: for in so doing thou shalt beape vnto thyselfe his reward.

21 Be not overcome of euill, but overcome euill with goodnesse.

22 * Therefore if thine enemy be hunger, feed him: if he thirst, giue him drinke: for in so doing thou shalt beape vnto thyselfe his reward.

23 * Therefore if thine enemy be hunger, feed him: if he thirst, giue him drinke: for in so doing thou shalt beape vnto thyselfe his reward.

chambers

† *Ther. 1. 15.*

† *1. Cor. 8. 13.*

19 He glorieth a double boasting in each matters one, which persuade, to the thing that he which hath obtained a true

knowledge of this thinge longe durat affe to the end he may live it wisely and profitably as hath bene told; the other which he telleth the creature that they do nothing really by themselves; example as in a woman, so often we see that cannot be done without those, whereof we are not capable; by the word of God, that he libereth, and a promise for it. *g. He before us in 1. 10. 12. it is in our 17. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

CHAP. XV.

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

WE which are strong, ought to beare the infirmities of the weakes, and not to a please our selves.

1 Therefore let every man please his neighbour in that that is good to edification.

2 For Christ also would not please himselfe, but as it is written, * The rebukers of them which rebuked thee, fell on me.

3 For whatsoever things are written aforetime, are written for our learning, that we through patience, and comfort of the scriptures might have hope.

4 Now the word of prudence and consolation give you that ye be well maintained one towards another, according to Christ Iesus.

5 That ye with one minde, and with one mouth may praise God, even the Father of our Lord Iesus Christ.

6 Wherefore receive ye one another, as Christ also received us to the glory of God.

7 Now I say, that Iesus Christ was minister of the circumcision, for the strength of God, to confirme the promises made unto the fathers.

8 And let the Gentill * praise God, for his mercie, as it is written, * For this cause I will be contente these among the Gentiles, and sing vnto thy Name.

9 And againe herewith, * Reioyce, ye Gentiles, with his people.

10 And againe, * Praise the Lord, all ye Gentiles, and laud him all people together.

11 And againe Elias saith, * There shall be

a roote of Iesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

12 Now the God of hope fill you with all joy, and peace in believing; that ye may abound in hope, through the power of the holy Ghost.

13 And I myselfe also am persecuted of you, my brethren, that I ye also are full of goodness, and filled with all knowledge, and are able to all-mounth one another.

14 Neuthelesse, brethren, I have somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is given me of God,

15 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

16 I have therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

17 For I dare not speake of any thing, which Christ hath not wrought by mee, to make the Gentiles obedient in word and deed.

18 With the power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about into Illyricum, I have caused to abound the Gospel of Christ.

19 Yea, so I enforced myselfe to preach the Gospel: not where Christ was named least: I should have built on another mans foundation.

20 But as it is written, * To whom he was spoken of, they shall see him, and they that heard not, shall understand him.

21 Therefore also I have bene of set to come vnto you:

22 But now seeing I have no more place in these quarters, and also have bene desirous many yeeres agoe to come vnto you,

23 When I shall take my journey into Spaine, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have bene somewhat filled with your company.

24 But now goe I to Hierusalem, to minister vnto the Saints.

25 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem.

26 For it hath pleased them, and their detters are they: * for if the Gentiles be made partakers of their spiritual things, their duty is also to minister vnto them in carnall things.

27 When I have therefore performed this, and have reaped them this fruit, I will passe by you into Spaine.

28 And I know when I come, that I shall

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

7 He feeleth vp as it were all the former trouble with prayer, with a little batte to the point of the sword, but he had commanded them to In whom he hope.

8 Abundantly and plentifully. 9 The conclusion of the book is here, as he first exhorteth himselfe, that both written and what are lauded to be, rather to warne themselves to teach them, and that of necessity by reason of his vocation, which bindeth him peculiarly to the Gentils.

10 I of your most devotion and of your selfe. 11 By the offering up of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.

12 He commendeth his Apostleship highly by the office, but ye that moreover, and besides that he speaketh all things truly, he giveth all the glory to God, and the only author: and doth not properly, but truly, for this reason: that men may be able to see the

truth of his bedoings, which he pronounced with him. 13 Christ was so with us, all things and by all means, that if we would never so long, we should not be able to say, who is the author of the

to buy the Gospel, of it, he it please the Lord Power, signifyeth the face, as we know, the wonder, it is a great

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

*m The preaching
of Christ crucified,
or the kinde of
speech which we
use.*

16. 17. 18. 19.

*It is that where-
in he declareth his
majestie power
in saving his elect,
which would not
be so without ap-
peare, if it changed
any other helps of
man's power.*

20. 21. 22. 23.

*It is that where-
in he declareth his
majestie power
in saving his elect,
which would not
be so without ap-
peare, if it changed
any other helps of
man's power.*

24. 25. 26. 27.

*It is that where-
in he declareth his
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in saving his elect,
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peare, if it changed
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man's power.*

28. 29. 30. 31.

*It is that where-
in he declareth his
majestie power
in saving his elect,
which would not
be so without ap-
peare, if it changed
any other helps of
man's power.*

32. 33. 34. 35.

18 For that preaching of the crosse is to them that perish, foolishness: but vnto vs, which are saved, it is the ^o power of God.

19 For it is written, ^o I will destroy the wisdom of the wise, and will cast away the understanding of the p.udent.

20 Where is the wife? where is the ^o Scribe? where is the P.udent of this world? hath not God made the wisdom of this world foolishness?

21 For seeing the world by wisdom knew not God in the wisdom of God, ^o it is pleased God by the foolishness of preaching to save them that beleeue:

22 Seeing also that the Iewes require a sign, and the Grecians keasay wisdom.

23 But wee preach Christ crucified: vnto the Iewes, a stumbling block, and vnto the Grecians, foolishness:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisdom of God.

25 For the foolishness of this is wiser then men, and the weaknesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things which are not, to bring to y. thought things that are,

29 That we should by wisdom see that we are foolish, and by the power of God we should see that we are wise.

30 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

31 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

32 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

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35 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

36 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

29 That no flesh should reioyce in his presence.

30 But ye are ^o of him in Christ Iesus, ^o who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, ^o He that reioyceth, let him reioyce in the Lord,

32 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

33 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

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45 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

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47 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

CHAP. II.

He setteth downe a platforme of his preaching, which was borne in witness of his wisdom, 13. that he might reflect of his power and wisdom, 14. And he setteth downe that he is not a man, and cannot rightly iudge thereof.

1 And I, brethren, when I came to you, I came not with excellencie of wordes, or of wisdom, shewing vnto you the testimony of God.

2 For I esteemed not to knowe any thing among you, Iesus Christ, and him crucified.

3 And I was among you in weakness, and in feare, and in much trembling.

4 Neither stood my wordes, and my preaching in the excellency of mans wisdom, but in plain evidence of the Spirit and of power,

5 That your faith should not be in the wisdom of men, but in the power of God.

6 And wee speake wisdom among them that are perfect: not the wisdom of this world, neither of the princes of this world, which come to nought.

7 But we speake the wisdom of God in a mystery, even the hidden wisdom, which God hath determined before the world, vnto our glory.

8 Which none of the princes of this world hath known: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, that we should be wise, we became fools, because we knew not the wisdom of God, which is hidden in secret.

10 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

11 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

12 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

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14 For the wisdom of this world is foolishness unto God, for he seeth all things through the foolishness of men, and he knoweth the things which are hidden in secret.

tion, golde, silver, precious stones, timber, hay, or stubble,

13 ⁷ Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the fire shall try every mans worke of what sort it is.

14 If any mans worke, that he hath built upon, abide, he shall receive wages.

15 If any mans worke burne, he shall lose, but he shall save himselfe: nevertheless yet as it were by the fire.

16 ⁴ Know yee not that yee are the Temple of God, where the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceive himselfe: if any man among you seeme to be wife in this world, let him be a foole, that he may be wife.

19 For the wisdom of this world is foolishnesse with God: for it is written, **He catcheth the wise in their owne craftinesse.**

20 And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man be joyce in men: for all things are: yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, **even all are yours,**

23 And ye Christs, and Christs Gods.

of his labours, which pleased himselfe in a thing of naught. He catcheth not away hope of salvation from the vantage and foolish outsiders, which holde fast the foundation, of which were those Rehearsals rather then parables of Corinth: but be a dead an exception, that they must notwithstanding suffer the small of their worke, and also abide the little of their vaine labours. **4 Chap. 6.9 a. cor. 6.16** 9 Concluding still in the same apostle of a building, he teacheth vs that this ambition is not only vaine, but also foolish: for he sayth that the Church is as it were the Temple, in which God dwelleth as it were himselfe by his Spirit. Then turning himselfe to these ambitious men, he sheweth that they profane the Temple of God, because these vaine ambitions men, they leave themselves so much, as as he teacheth, so many pollutions of the holy church of God, as the puritie of the Church, which wickednesse shall not be suffered upon those of Christ, as the church is **undecent being holy, and surely they do as it is, by Paul his judgement, which by his judgement is a puritie of the Gospel.** **10** Hee concludeth by the contrary, that they profane pure wisdom in the Church of God, which he doth away all those varieties of men, and they be mocked on the world is sufficient for them that they be wise according to the will of God, and as he will have them to be wife. **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

CHAP. IIIII.

1 **Bringing in the definition of a true Apostle, 1. he sheweth that humilitie ought rather to be an honour then a shame unto him. 2. Hee bringeth in proofe, whereby it may evidently appeare, 1. that hee member had care of glory, 2. not of his belike. 3. He commendeth Timothy.**

Let a man looke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 And as for the rest, it is required of you

as we conclude the ducate of the braters to towards their ministers, that they esteeme them not as lords: and yet notwithstanding, that they give care unto them, as to them that are sent from Christ, first for to send and purpose, that they may seevie as it were at their hands, the advantage of salvation which is drawn out of the secrets of God. A **fourth** man. A last of all, he warneth the ministers, that they also should be humble: not as lords, but as faithful servants, because they must render an account of their stewardship unto God,

disposers, that every man be sent said full.

3 As touching me, I passe very little to be judged of you, 4 or of mans judgement: no, I judge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby justified: but he that judgeth me, is the Lord.

5 Therefore I judge nothing before the time, until the Lord come, who will lighten things that are hid in darkness, and make the counsels of the hearts manifest: and then shall every man have his praise of God.

6 Now therefore, brethren, I have figured myselfe applied unto mine owne selfe and Apollos, for your sakes, that ye might learne by vs, that no man please above that which is written, that one swell not against another for any mans cause.

7 For who separateth thee? and what hast thou, that thou hast not received? if then hast received it, why receivest thou, as though thou hadst not received it?

8 Now ye are full: now ye are made rich: ye reigne askings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath let learn vs the last Apostles, as men appointed to death, for we are made as galling stocks unto the world, and to the Angels, and to men.

10 We are fooles for Christs sakes, and ye are wise in Christ: we are weak, and ye are strong: ye are honourable, and we are despised.

11 Unto this house we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place,

12 And labour, working with our owne hands: we are reailed, and yet we blasse: we are persecuted, and suffer it.

13 We are unspoken of, and we pray: we are made as the stink of the world, the off-curing of all things, unto this time.

14 I write not these things to shame you, but as my beloved children I admonish you.

15 For though ye have tame boldness instru-

ment, yet I know that I am not vulnerable, all this no. And tending much less therefore should I please my selfe as you do. **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

7 He retheth, at
luded the mouth
it, that all are not
good builders, or
not some of them
which stand upon
this one and only
foundatio: not how-
soever this worke
of euill builders,
which be, stand for
a season, yet shall
it not alwaye de-
ceiue, because that
the light of the
sunne appearing
at length, as day
shall discouer this
falsene, and shew
what it is. And as
the stuffe is tried
by the fire, whe-
ther it be good
or not, so will God
in his time by the
sunne of his Spirit
and word, trie all
buildings, and so
shall it come to
passe, that such as
be found pure and
found, shall still
continue fo, to
the praise of the
workman: but they
that are otherwise
consumed, shall be
consumed, and
vanish away, and
so shall the workman
be frustrate of the hope of his labours, which pleased himselfe in a thing of naught. He catcheth not away hope of salvation from the vantage and foolish outsiders, which holde fast the foundation, of which were those Rehearsals rather then parables of Corinth: but be a dead an exception, that they must notwithstanding suffer the small of their worke, and also abide the little of their vaine labours. **4 Chap. 6.9 a. cor. 6.16** 9 Concluding still in the same apostle of a building, he teacheth vs that this ambition is not only vaine, but also foolish: for he sayth that the Church is as it were the Temple, in which God dwelleth as it were himselfe by his Spirit. Then turning himselfe to these ambitious men, he sheweth that they profane the Temple of God, because these vaine ambitions men, they leave themselves so much, as as he teacheth, so many pollutions of the holy church of God, as the puritie of the Church, which wickednesse shall not be suffered upon those of Christ, as the church is **undecent being holy, and surely they do as it is, by Paul his judgement, which by his judgement is a puritie of the Gospel.** **10** Hee concludeth by the contrary, that they profane pure wisdom in the Church of God, which he doth away all those varieties of men, and they be mocked on the world is sufficient for them that they be wise according to the will of God, and as he will have them to be wife. **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

9 He and Kereth
an objection: But
the faithful is de-
fined by the soci-
ety of the unfaith-
ful. The Apo-
stle saith that, and
prooveth that the
faithful man will
good confidence
may live the wife
of his unfaithful
wife, by thus that
their children
which are borne
of them, are ac-
counted holy
(that is, contained
within the prom-
ise) for it is said
to all the faithful,
I will be thy God,
and the God of
thy seed.

Y 14 9 For the vabeleecing husband is ^h sanctified to the ⁱ wife, and the vabeleecing wife is sanctified to the ^h husband, else were your children vaneane: but now are they ⁱ holy.

15 10 But if the vobeleuing depart, let him depart: a brother or a sister is not in subiection in such things: 11 but God hath callth vs in peace.

16 For what knowest thou, O wife, whether
thou shalt faie thine husband? O: what knowest
thou, O man, whether thou shalt faue thy wife?

17 12 But as God hath distributed to every man, as the Lord hath called every one, so let him walke: and so ordaine I in all Churches.

18 13 Is any man called being circumcised ? let him not ^{gather} *his uncircumcision* : is any called uncircumcised ? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 ♣ Let every man abide in the same vocation wherein he was called.

21 Art thou called *being* a seruant? P care no
for it; but per if thou mayest be free, vse it rather

22 For he that is called in the 9 Lord, *being* a
servant, is the Lords freeman: likewise also he that
is called *being* free, is Christs servant.

23. ²³ ¶ Ye are bought with a price: be not
the servants of men.

24. 15 Brethren, let every man, wherein he was called, therein abide with God.

25¹⁶ Now concerning virgins, I haue no
commandement of the Lord: but I giue mine
advice, as one that hath obtained mercie of the
Lord to be faithfull.

26 I suppose then^u this to be good for the
 * present necessity; I *mean*, that it is good for a
 man so to be.

[illegible][illegible]

27 Art thou bound vnto a wife? seeke not to
be loosed: art thou loosed from a wife? seeke not
a wife.

28 But if thou takest a wife, thou sinnest not :
and if a virgine marrie, she sinneth not : neuerthe-
lesse, such shall haue trouble in the 7 flesh : but I
² spare you.

29 And this I say, brethren, because the time is
a short, hereafter that both they which have wines,
be as though they had none :

30 And they that ^b weep, as though they wept
not: and they that reioyce, as though they reioy-
ced not: and they that buy, as though they posses-
sed not:

31 And they that vse this world, as though
they vsed it not; for the a fashion of this world go-
eth away.

32 And I would haue you without care. The unmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, & careth for the things of the worlde, howe hee may please his wife.

34 There is difference also betwene a virgin and a wife: the vn-married woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne & commo-
ditie, not to rangle you in a feare, but that ye follow
that which is honest, and that ye may cleare fast-
ness the Lord without fear.

36 ¹⁷ But if any man thinke that it is vncomely
for his virgine, if shee passe the flowre of *her* age,
and neede to require, let him doe what he will, he
^b sinneth not: let them be married.

37 Neuerlicheſſe, bee that ſtandeth firme in his heart, that he hath no need, but bath power ouer his owne will, and hath ſo decreed in his heart, that he will keepe his virgine, he doth

38 So then hee that giueth her to marriage,
doeth well, but he that giueth her not to marriage,
doeth ill.

39 ¹⁸ The wife is bound by the ^mlaw, as long as her husband ⁺ liueth: but if her husband be dead, she is at libertie to marrie with whom shee will, only in the ⁿ Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: & I thinke that I haue also the Spirit of God.

[illegible]

y By the (flesh)
he unartyranneth
what things soever
belong to this pre-
sient life, for mar-
riage is wrought with
it many discom-
modities: so that
he be nath more
to a fil. life, net be-
cause it is a service
more agreeable to
God then marriage
is, but for thoe dis-
commodities, which
(if it were possible)
he would wipe all
more to be rid of;
that they might
give them selves to

7 I would your
 takenesse were
 provided for.
 a For we are now
 in the latter end
 of the world.
 b By weeping, the
 H-brewes under-
 stand all adversitie,
 and by joy, all pro-
 speritie.
 c These things
 which God giveth

us here.
 & The guise, the
 shape, and fashion;
 whereby he shew-
 eth us, that there
 is nothing in this
 world that con-

youth.
 e They that are
 married, have (their
 wives drawn hither
 and thither, and
 therefore if any
 man have the
 gift of continence,
 it is more com-
 modious for him to live
 alone: but they that
 are married may
 ease for the things
 of the Lord also.
 Clemen. Strom. 3.
 f Minde.
 g He meaveth that
 he will enforce no
 man either to mar-
 rie or not to marrie,
 but to let them
 chuse what kinde
 of life is most com-
 modious.

power and authoritie
er doctrine they con-
they neither depriv
nstraine them to mar-
cessitie vrgeth them
l b Beddoeth well :
That the weaknesse
ent that he may safely
for his children, and
re mentioned. 18 That
now, to wit, that these
and yet he differeth
the voic of many care
s, and in the feare of

CHAPTER VIII.

3 From this place unto the end of the tenth Chapter, he
walleth them not to be at the Geniſies profane banks:
8 He reſtraineth the abuſe of Chriſtian libertie, 11 and
ſheweth that knowledge muſt be tempered with chaſtity.

2

ANd as touching things sacrificed vnto idols,
wee knowe that wee all haue knowledge:
knowledge puffeth vp, but loue edificeth.

2 Nowe, if any man thinke that hee knoweth
any thing, he knoweth nothing, yet as he ought to
know.

3 But if any man love God, the same is known of him.

bee remoneth all
those things which
the Corinthians
pretended in vsing
things offered so

5 For though there be that are called gods,
whether in heauen, or in earth (as there be many
gods, and many lords.)

6 Yet vnto vs there is but one God, *which is* that Father, *f* of whom are all things, and we e in him, and *4* ^b one Lord Iesus Christ, *i* by whom are all things, and we by him.

7 3 But every one hath not that knowledge
for + many hauing^k conscience of the idole, va-

that are cleane. Be it so faith Paul : be it that we are all

8 s But meate maketh vs not acceptable to God, for neither if we eate, haue we the more: nei

But take heede leaft by any meanes the power of yours be an occasion of falling, to them that are weake.

10⁶ For if any man see thee which hath knowledge, sit at table in the Idoles temple, shall not the conscience of him which is weake, be boldened to eat those things which are sacrificed to Idoles?

because it is the my-
stresse of pride: may redceh not so much as deserue y^e name of godly knowledge
if it be separate from the loue of God, & therefore from y^e loue of our neighbour
A this generall worde is to be abridged as appeareth verse 7. for there is
kinde of taunt in it, as wee may perceiue by the next verse. b Minisireth occa-

God of vanitie and pride: because it is voyde of charitie. e Instructed our neighbour. 2 Tb- application of that auerue to things offered to idoles: is graunt, sayeth hee that an idole is in deede a vaine imagination, and that there is but one God and Lord, therefore that meate cannot be made holy or prophane.

by the Idole: but it followeth not therefore that a man may without respect vnto
those meates as any other. d This worde (Idole) in this place is taken for an
image wher is made to represent some godhead, that worshipp might be giuen
vnto it: wherewith came the rooyde (idolatrye) that is to say, Image seruice.
e It is a vaine dreame. f When the Father is distinguished from the Sonne.
Hence is meant the consuming of all things: after hanging being in him: d. Ioh.

Hee is nam'd the beginning of all things; yet hee calleth out being in him. 2. *John* 13. 13. chapter 12. 3. *b* But as the Father is called Lord, so is the Sonne, God; therefore the worde (One) doeth not respect the persons, but the nature. 4. This worde (By) doeth not signify the instrumental cause, but the efficient: For as the Father and the Sonne worke together, which is not so to be taken, that we make two causes. *See. 2.* they haue both but one nature. though they be distinct.

performs. 3 The reason why that followeth not, is this: because there are many men which doe not knowe that which you knowe. Nowe the iudgement of our waide things depende not onely vpon your conscience, but vpon the conscience of them that beholde you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your brethren. 4 And

applying of the reason, There are many which cannot este of things offered to idoles, but with a wavering conscience, because they thinke them to be vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, & thou hast bene: be occasion of this mischief. *R By consuetud of the idle, hee meaneth*

with the secret and evil that they had within themselves, whereby they thought all things unclean, that were offered to idols, and therefore they could not use them with good conscience. For thus saith our Lord, that if it be good, it maketh things indifferent good, and if it be evil, it maketh them evil. As a prebending of an oblation: Why then, shall we therefore be deprived of our liberty? No, for he that saith he is free, shall be free. For he that is a Christian, is a Christian, although he be a slave.

but remember, if you do not give your names to the part of the congregation and sign your abjection for your brethren's sake, is also if you receive the meate, it maketh you no waite the more holy, for our commendation before God consisteth also in meate but to use our libertie with offence of our brethren, is an abuse of libertie: the true use whereof is cleave contrary, to wit, to love v'e, as in shew of it we have confirmation of our weak brethren. 6. Another plaier ex-

plication of the same reason, propounding the example of the sitting down at the table in the idoles temple, which thing the Corinthians did until account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall be declared in his place.

II 7 And through thy knowledge shall the
weake brother perish, for whom Christ died.

12. 8 Nowe when yee sinne so againſt the brethren, & wound their weake conſcience, yee ſinne againſt Chriſt.

13 9 Wherefore if meate offendeth my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

thus destroy thy brother, hardning his weak conscience by this example
to doe euill, for whose saluation Christ himselfe hath dyed? **¶** Rom. 14. 15. 3 An
other application: Such offending of our weak brethren redoundeth vnto Christ,
& therefore let not these men thinke that they haue to doe onely wth their
brethren. **¶** R m. 14. 11. 9 The conclusion, wherby Paul conceiveth in his 6th of

person, that he might not seem to exact that of others, which he will not be himself subject unto himself. I had rather (saith hee) absteine for ever from all kinde of flesh, then give occasion of sinne to any of my brethren, much lesse would I refuse in any certaine place or time for my brethren sake not to eat flesh offered to idoles.

CHAP. IX.
1 He declareth, that from the liberty which the Lord gave him, 15 he will not abate it, 18 as least in things indifferent hee should offend any. 24 He saith that our life is like unto a race.

AM I not an Apostle? am I not free? have I not seene Iesus Christ our Lord? are ye not my worke? in the Lord?

2 ² He be not an Apostle vnto other, yet doubt-
lesse I am vnto you: for ye are the ^b seale of mine
Apostleship in the Lord.

4 + Have we not power to ^deate and to drink?
5 Or haue we not power to lead about a wife
being a ^e sister, as well as the rest of the Ap^ostles,
and of the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power not to worke?

8. ⁶ Say I theſethings^b according to man?
ſay man theſethings^c according to himſelf?

9 For it is written in the Lawe of Moses,
Thou shalt not muzzle the mouth of the ox that
treadeth out the corne: doeth God take care for
his oxen?

10 Either sayeth hee it not altogether for our
sakes? For our sakes no doubt it is written, that he
which careth, should care in hope, & that hee that
the Church in hope, should the members of his body

Christ himself, and the authority of his mission was sufficiently confirmed to him amongst them by their conversion. And all these things he set forth before their eyes, to make them ashamed for that they would not in the least stir up his might by their thanksgiving for the service they rendered to Christ, the Lord of life.

be, desire themselves for the weaker kind, whereas the Apostle himself did not; that he could to winne them to God, & he they were vntirely reproued & without God. *a By the Lord. b As a seate whereby it appeareth sufficiently that God is the author of m. Affectiōs.* 3 Hee addeth this by the way, as if he would say, So far it is off, that you may doubt of any Apostleship, that I will reuē euen which call it into question, by opposing thereto such a view the Lord hath

4 Now touching the matter I felt he said, Seeing that I am free and truly an Apollite, why may I not 1 I say not eat of all things offered to idols but be maintained by my labours, yet not keeping my wife, as the custodie of the Apollites lawfully do, as thy name I Pho and Lones, the Lords custodie, and Drie

himselfe? d. Upon what worke of the Centre? e. One that is a Christian and a true believer? f. No, to live by the worke of our hands. g. That hee may not
 feeme to burden the Apollies. hee. y. Not so: it is iust that they see by an ar-
 gument of compassion, seeing y^e soules that live by their wags, and husbandry
 by the fruites of their labours, and sleep. adds by that that the commeth of their stockes

g. Vesp to get a warfare? 6. Second y det blingeb sooth the authorie o
Gods institution by an argument of comparison. 1. H. I. I no better ground the
the common customs of men? Deu. 5. 4. 1. H. I. I. Was it Gods prope
drift to provide for oxen, when he made this Law? for otherwise there is not the
smallest thing in the world, but God hath a care of it.

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: the control group (C) and the experimental group (E). The control group (C) was divided into two subgroups: the control group (C) and the control group (C). The experimental group (E) was divided into two subgroups: the experimental group (E) and the experimental group (E). The control group (C) was divided into two subgroups: the control group (C) and the control group (C). The experimental group (E) was divided into two subgroups: the experimental group (E) and the experimental group (E).

*in Zeall by his great
concomitacion and
graff, the Corinthi-
ans should be puff-
ed up, he bewitt-
eth this exhorta-
cion, with this exor-
tation.*

mission to the Gospel of Christ, and for your li-
berall distribution to them, and to all men)

14. And in their prayer for you, to long after you
greatly, for the abundant grace of God in you.

15. Thanks therefore be unto God for his
unspeakable gift.

CHAP. X.

*a Hee foresheweth with what confidence, a with what wea-
pons, b And with what revenge he is armed against the
exaltations of the wicked, and that, when he is present,
his desires have no lesse power, as their words have
force when he is absent.*

NOWE I Paul my selfe beseech you by the
meeknesse, and a gentleness of Christ, which
when I am present among you am bafe, but am
bolde toward you being absent:

2. And this I require you, that I neede not to
be bolde when I am present, with that same con-
fidence, wherewith I thinke to be bolde against
some, which otherwise vs as though we walked b
according to the flesh.

3. Auerterlesse, though wee walke in the
flesh, yet we do not warre after the flesh.

4. For the weapons of our warfare are not
c carnall, but mightie through d Gods, to cast
downe holdes.)

5. Taking downe the imaginations, and ere-
ry high thing that is exalted against the know-
ledge of God, 3 and bringing into captiuitie ery
thought to the obedience of Christ,

6. And hauing ready the vengeance against all
disobedience, when your obedience is fulfilled.

7. Looke ye on things after the c apparance
if any man trust in himselfe that he is Chriles, let
him consider this againe of himselfe, that as he is
Chriles, euen so are we Chriles,

8. For though I should boast somewhat more
of our authoritie, which the Lord hath giuen vs
for edification, and not for your destruction, I
should haue no shame.

9. This I say, that I may not seeme as it were
to feare you with letters.

10. For the letters, I sayeh 3 hee, are fore and
strong, but his bodily presence is weake, and his
speech is of no value.

11. Let such one thinke this, that such as wee
are in word by letters, when we are absent, such
will we be also in deede, when we are present.

12. For we dare not make our selues of the
number, or to compare our selues to them, which

*Therefore list of
all the proud
that be vs gentle
and moderate,
but after the ex-
ample of Christ:
but if they con-
tinue still to de-
spise his gentle-
nesse, he pro-
fesseth vnto them
that he will then
in deede bow
saue they are de-
ceiued which make
eue account of the office of an Apostle, that they do of worldly offices, that is,
according to the outward appearance. a That nature which is inclined to
mercy, rather then to rigour of iustice. b As though I had no other aid or helpe
then that which outwardly I seeme to haue: and therefore Paul testifies his fel-
lowes, that his weak condition and state, against his spiritual or apostolic de-
sires. a Secondly be withnesse, that although he be better to other men, yet be
cometh furnished with y strenght, which no holdes of man can match, whether
they rely by craft and deceit, or by force & might, because he warreth with di-
uine weapons. c Are not such as put gettorn authentic withall out of another,
and do great ailes. d Stand upon that infinite power of God. e An amplifica-
tion of this spiritual vertue, which in such sort conquereb y enemies be they ne-
cessary, as traffic & mightie, that in blinght they come by repenraunce vnto Christ,
and fully reuerengeb others, that are rebelliously contrarye separatinge thier from
which whither themselves to be ruled. f Hee beate into their heads, that
same matter with great weight of words, and sentences. g De ye iudge of things
according to the outward flow. h Not beinge told of by mee. i Hee notes out
some one that was the feedes man of this speech. 3 Beinge contraiued to reuell the
foolish bragginge of certaine ambitious men, he witnesseb, y they are able to bring
nothinge, but that they fallie peruide themselves of themselves: and as for him-
selfe, although hee bragge of excellent things, yet wee will not passe the boundes
which God hath imposed vnto him, and cruellly y shall goe further, when they
beare to protest that hee shall not test to any thing, a though thit to instruct
them. And beueuore is added an amplification, in that hee neuer succeded other
men in their labours. b This is spoken after a taunting sort.*

praise themselves: but they vnderstand not that
they measure themselves with y themselves, and
compare themselves with themselves.

13. But we will not reioyce of things, which are
not within our l measure, 3 but according to the
measure of the line, wherof God hath distributed
vnto vs a measure to awake euen vnto you.

14. For we stretch not our selues beyond our
measure, as though we had not attained vnto you:
for euen to you also haue wee come in preaching
the Gospel of Christ.

15. Not boasting of things, which are m with-
out our measure: that is, of others mens labours:
and wee hope, when your faith shall increase, to be
magnified by you according to your line abundantly,

16. And to preach the Gospel in those regions:
which are beyond you: not to reioyce in a another
mans line, that is, in the things that are prepared
already.

17. 3 But let him that reioyceth, reioyce in
the Lord.

18. For he that praiseth himselfe, is not allowed,
but he whom the Lord praiseth.

CHAP. IX.

*a He testifies that for the great love sake he beareth to
the Corinthians, he is compelyed vnto his owne prai-
se, and that he beuowed his labor on term without any
recompence. b That the false apostles should not surpasse him
in any thing, 2 whom he saue excelled in thye things
which are praiseworthy in deede.*

WOULD I to God, ye could suffer a little my foo-
lishnesse, and in deede, ye suffer me.

2. For I am idulous ouer you, with a godly
iellousie: for I haue prepared you for one husband,
to present you as a pure virgin to Christ:

3. But I feare least the 7 serpent be-guiled Eue
through his subtilty, so your minds should be c corrup-
ted from the first city that is in d Christ:

4. For if it be so cometh, preacheth d
another Iesus whom we haue not preached: or if ye
receiue another spirit, whom ye haue not receiued:
either another Gospel, which ye haue not recei-
ued, ye might well haue suffered him.

5. Verely I suppose that I was not inferior to
the very chiefe Apostles.

6. And though I be frile in speaking, yet I
am not so in knowledge, but among you we haue
beene made manifest to the vniuersall in all things.

7. Haue I committed an offence, because I a-
bashed my selfe, that ye might be exalted 3 because
I preached to you the Gospel of God freely?

8. I robbed other Churches, and tooke wages
of others to doe you seruice.

9. And when I was present with you, I had
need, 3 I was not shewfull to the hinderance
of any man: 3 for that which was lacking vnto
me, the brethren which came from Macedonia,

use, if they looke to receive of any other man, either a more excellent Gospel,
or more excellent gift of the holy Ghost. a Most precious doctrine of Iesus
Christ. 3 Hee stretcheth the flax with the Treailes, I mean, I saye, that
I am not so eloquent an Orator, as they cannot take ailes, the knowledge
of the Gospel from me, whereto you haue had good proofe, and that euen in
way, y Paul lackede not that kind of eloquence which is meet for a man,
and fit for the Gospel, but hee well wanted ailed painted kind of speech,
such as many now aduise hunt after. f fellow. g Another flunder, to wit, y he was
a scall, & lured by the labour of his owne hands. But herein, sayth the Apostle
what can ye lay against me, but that I was content to take any paines for your
Lokes sake, and thus I shall be as well as mine eyes in parts
partly also when pouery constrained me. I chose rather otherwise to
my fullnesse, then to be any burden to you, although I preached the Gospel vnto
you? 3 Chap. 12, 13.

Supplied,

g An amplification: so farre is he from being affected of this act, that he is also resolved with himselfe to doe no otherwise hereafter amongst them.

h I mean that he was always be truly sayd, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that hee Throes may neuer finde the occasion which they bue already fought for, and hee in the meane season may see some thing before them go follow, that at length they may truly say, that they are no Paul.

i This is a forme of an oath, as if he said, let me not be thought to haue any wrath on me. b Shall alwaies open to me.

k Pauls aduaries fought all occasions they could, to be equal to him. And therefore, seeing they had rather stand up for the Corinthians, than preach to them for nothing, they sought another occasion, to wit, to make Paul to take some thing: which thing if he had done, they had hoped that hee means to be equal to him: for they made such a stirre of rage and knowledge, and set it forth with such a glowing kind of eloquence, that some of them were distressed.

l Paul: but hee smoth that all this is nothing but colours and painting. m Now at length hee painteth out these fellows in their colours, forewarning that will come to passe, that they will at length betray themselves: what consequencee they may make of late that they have to Gods glory. n By light is meant the heavenly glory, whereas the Angels are parasites. l He goeth forward boldly, and vings a vehement Ironie on kinde of raillery, delibe the Corinthians to pardon him, if for a time he be content as a fool before them being vnder the which they follow: touching those foolish things, to wit, touching his flocke, his ancestors, and valueria. o Before hee cometh to the matter, he toucheth the Corinthians, who perfwading themselves to be very wise men, did not make in the meane season that those false apostles abused them simpliciter for advantage. p As if he sayd, In respect of that reproach which they doe vnto you I speake it which I surely is as well as if they did because you in Paul is called weak, in that hee seemeth to the Corinthians a vile and athen man, a beggerly asker, a small wretched and miserable man, whose notwithstanding these things mighte power was made manifest.

q This is a Paul being honorable and desired, deserveth his ministry only, and for his own sake, but because hee same his desire came into being. r In danger of present death. s He alludeth to that that is written, Deut. 32. 3. and moreover this place hee writeth, that Paul suffered many things which Luke passed over. q Of the Romanes Magistrates. r Altes 16. 23. s Altes 14. 19. q Altes 17. 14. p Painfullnes is a troublesome sickness, as when a man is weary and would rest, he is constrained to sleepe in new labour.

supplied, and in all things I kepe, and will keepe my selfe, that I should not be grieuous vnto you.

10 The truth of Christ is in me, that this reioicing shal not be shut vp against mee in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they reioyce.

13 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no marvel: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shal be according to their works.

16 I say Again, Let no man thinke that I am foolish, or else take me even as a fool, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer foibles gladly, because that yee are wise.

20 For ye suffer, even if a man bring you into bondage, if a man denounce you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproach: as though that we had been weak: but wherein any man is bold (I speake foolishly) I am bold also.

22 They are Hebrewes, & so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a fool) I am more: in labours more abundant: in stripes above measure: in prison more plentifully: in death oft.

24 Of the Iewes five times receiued I foure stripes lane one.

25 I was thrice & beaten with rodde: I was once flogged: I suffred thrise & shipwracke: night and day have I beene in the deepe sea.

26 In Iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the cite, in perils in wilderness, in perils in the sea, in perils among false brethren.

27 In wearinesse and in painefulnesse, in watching, in hunger and thirst, in fastings often, in cold and in nakednesse.

28 Beside the things which are outward, I am combred dayly, and have the care of all the Churches.

29 Who is weak, and I am not weak? Who is offended, and I turne not?

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, even the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In Damascus the gouernour of the people vnder King Aretas, layde watch in the cite of the Damascenes, and would haue caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his bands.

CHAP. XII.

1 He hath euen unwillingly made yea full of the heavenly vision: that was revealed vnto him, after which though he might not deide glory, yet he will not, so being proued of his owne infirmities: 2 yet they desired him to this kinde of glory. 3 In that they were able to containe some glorious persons, who draw them from Christ.

It is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I know a man in Christ about foureteen yeres agone, (whether he were in the body, I can not tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the third heauen.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth).

4 How that he was taken vp into Paradise, and heard words which cannot be spoken, which are not possible for man to utter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a fool, for I will say the truth: but I refrain, lest any man should thinke of me about that hee seeth in me, or that he heareth of me.

7 And least I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet mee, because I should not be exalted out of measure.

8 For this thing I b-lought the Lord b-thrife that it might depart from me.

9 And he sayd vnto me, My grace is sufficient

g He adde this in conclusion, further, that the Corinthians might be affirmed to despise him, upon whose care almost all the Churches depended, as he was manifestly seene by experience.

h He turneth that against the aduersaries, which they objected against him: as if he should say, They alledge that I was unwilling, to take away my authority from me: but if I would boast my selfe, I would take no better argument, and God himselfe is my witness, that I deule and feigne nothing.

i Altes 9. 24.

1 He goeth forward in his purpose, and because hee bragging makes boasted of reuelations, hee reioyces upon those things which lie him vp above the common capacite of mee: but hee veth a pricke, and excuseth himselfe aduently.

2 I speake this in Christ, that is, he is spoken without any glory, I b-pricke nothing, but Christ I say, my b- Into the highest heauen: for we neede not to dispute subtilly upon the work (2 Cor. 2) but yet this place is to be marked, against them which would make brauen to be every where.

3 So the Grecians name that which we call a pricke, that is to say, a place where there are plagues, and milde blows kept, by which name they that translated the

elde Testament out of Hebrew into Greeke, called the garden in Eden, whereas Adam was put forth after his creation, as a most delicate and pleasant place. And hereafter grew it, that that blessed seate of the glory of God is called by that name. d Which no man is able to utter. e Which the Saints themselves are not by any means able to expresse, because it is Gods himselfe. Thus doeth Clemens Alexandrinus expound this place, Strom. 5. a To remove all suspicion of ambition hee witnesseth that hee braggeth not of those things as of his owne, but as out of himselfe, and yet exceeding plainely, least by this occasion other men should attribute more vnto him than in deed hee is: and therefore hee had rather glory in his miseries. b An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan and by all kinde of temptation, to wit, least they should be too much puffed vp, and also that they may be made perfect by that continual exercise. f He meaneth a consumption, that fleshly softness, as it were a pricke, in such that it constrained Paul himselfe to be very penitent, to say, I see not that god that I would see. g A pricke, by a heavenly kinde of stroke taken from thence, or stomps, which are very dangerous and hurtfull for the feete, if a man would through much that are out of danger. h Which seetheth the infirmities. i Off.

4 He concludes
dit, that hee
will only let
himselfe
knowe the true
falsitye of his
false apostles, and
there with all ex-
cessive humilitie,
for that by their
simplicitie, hee
was contented
to forsake the
offensive blags as
beid; to wit,
because that his
Apostolicke office
was obscured, &
his doctours mul-
titudes fall
s. *Toke I in the
feele the wrong of
Christe, and more
For the weak
kept in the
tabernacles are, the
more doeth Christ
overcome appear in
them.*
k. *I doe not only
take in the patient
and with a good
heart, but also I
take great pleasure
in them.*
c. *Againe be-
hath the Corin-
thians witness of
these things
whereby God
hath foreshadowed
amongst them,
and againe be-
declared by cer-
taine arguments,
how farre hee
is from all con-
fession, and
also how he is
affectioned to-
wards them.*
l. *The arguments
whereby it may
well appeare, that
I can take an
Apostolicke
Office.*
m. *Col. 1. 9.
I was not shew-
full in getting my
stronge with in
owne hands, that
I might not be
burdened to you.*
n. *Hee putteth in
every another mol
gracious founder,
to wit, that hee did
subtly and by
others, in his
gaine and praise
of them. 7 Hee
concedeth, that
hee requir not
recompence unto
them, as though
hee needed to de-
fend himselfe,
for hee is
guilty of nothing;
but because it is
reasonable for
them to doubt
nothing of his
falsitye who in
truth knowe
as it is becom-
mended him to
speak truly
and sincerely,
that hee is
truly in Christ,
that is to say,
to be a
Christian.*
o. *Having confuted
his authoritye
unto them, he
rebueth them
sharply and
threateneth them
also like an
Apostle, shewing
that he will not
spare them
because they
repent, seeing
that this is the
third time that
he hath
warned them.*

for thee: for my power is made perfect through
weaknesse. * Very gladly therefore will I rejoyce
rather in mine infirmities, that the power of Christ
may dwell in me.
10 Therefore I take * pleasure in infirmities,
in reproches, in necessities, in persecutions, in an-
guish for Christs sake: for when I am weak, then
am I strong.
11 I was a foole to boast my selfe: yee have
compelled me: for I ought to have bene com-
mended of you: for in nothing was I inferior
unto the very chiefe Apostles, though I be no-
thing.
12 The * signe of an Apostle were wrought
among you with all patience, with signes, and won-
ders, and great wonders.
13 For what is it, wherein yee were inferior
unto other Churches, & except that I have not
bene * fruitful to your hinderance? forgiue me
this wrong.
14 Behold, the third time I am ready to come
unto you, and yet will I not be * fruitful to your
hinderance: for I seeke not you, but you, for the
children ought not to lay up for the fathers, but the
fathers for the children.
15 And I will most gladly bestow, and will be
bestowed: for your foules: though the more I love
you, the lesse I am loved.
16 * But be it that I charged you not: yet
for as much as I was craine, I tooke you with
guile.
17 Did I pill you by any of them whom I sent
unto you?
18 I have desired Titus, and with him I have
sent a brother: did Titus pill you of any thing? wal-
ked we not in the selfe same spirit? walketh we not
in the same steps?
19 * againe, thinke yee that wee excuse our
selues unto you? wee speake before God in * Christ.
But we doe all things, dearly beloved, for your
edifying.
20 * For I feare least when I come, I shall not
find you such as I would: and that I shall be found
unto you such as ye would not: and least there be
strife, envying, wrath, contentions, backbitings,
wispering, swellings, and discords.
21 I feare least when I come againe, my God
abate me among you, and I shall bewaile many of
them which have sinned already, and have not repen-
ted of the vncleanness, and fornication, and
wantonnesse which they have committed.

Commencing the third time, a. *he denieth the sharpe
reproches towards them, & yett hee a perfect trial of
the power of Christ in his Apostles, as in length hee
prayeth for their repentance, as in and within them
prosperitie.*
L. *This is the third time that I come unto you.
In the mouth of two or three witnesses shall
every word stand.*
2 I told you before, and tell you before: as
though I had bene present the second time, so
write I now being absent to them, which hereto-
fore have sinned, and to all others, that if I come
again I will not spare,
3 Seeing that ye seeke experience of Christ
that speaketh in mee, which towaide you is not
weak, but is a mightie in you.
4 For though wee was crucified concerning
b. *his infirmities, yett liusth hee through the power
of God. And we no doubt are weak in him, but
we shall live with him, through the power of God
toward you.*
5 * Proove your selues whether ye are in the
faith: examine your selues: knowe ye not your
owne felices, how that Iesus Christ is in you, except
ye be reprobat?
6 * But I trust that yee shall knowe that wee
are not reprobat.
7 Nay I praye unto God that yee doe none
enill, not that we should seeme approoued, but that
yee would doe that which is lowly: though wee
be as c. reprobat.
8 For wee can not doe any thing againe the
truth, but for the truth.
9 For wee are glad when wee are weak, and
that yee are strong: this also we wish for, even your
d. perfection.
10 Therefore write I these things being ab-
sent, least when I am present, I should vse sharpe-
nesse, according to the power which the Lord
hath giuen mee, to edification, and not to de-
struction.
11 * Finally brethren, fare ye well: be perfect & be
of good comfort: be of one minde: live in peace,
and the God of holone and peace shall be with you.
12 * Greete one another with an * holy kisse.
All the Saints salute you.
13 The grace of our Lord Iesus Christ, and the
loue of God, and the communion of the holy
Ghost be with you all, Amen.
3 Hee mitigateth that first penesse, testifying that they will shewe them selves
towards their faithful Apostle, apt and willing to be taught: adding this more-
over, that hee putteth out for his owne sake, & estimation, so that hee maye live
to their salvation, which is the onely mark that hee sheweth as, *the words judge-
ment.* d. *That at that time hee be in good order amongst you, and the members
of the Church restored into their place, which have bene broken and out of place.*
4 A briefe exhortation, but yett full as comely as comely beareth all the parts of a
Christians mans life. 5 Hee feareth him familiarly, and in conclusion wisheth
well unto them. 7. 1 Cor. 13. 40.

* *Deut. 19. 15
16. 18. 19.
John. 1. 17 hebr.
10. 18.*
a. *A most sharpe
reprochment, for
that while they
despise the Apo-
stles a mortali-
tye they tempt
Corinthians to
despise and dis-
turbance, and so
while they con-
temne him as
weakened and mi-
serable, they lay
downing him o
against him, which
is a common
to him. b.
Christ.
c. *And will be
most mightie to be
renewed of you,
when hee shall
be. d. *And hee
take upon him
the curse, which
hee shaldest
himselfe.*
e. *1 Cor. 13. 49.
A life continue in
that which he
is able of the ver-
tie of God appea-
ring in his mi-
nistry, and be ga-
thered by the mu-
tual relation be-
tweene the peo-
ples faith, and the
ministers preach-
ing, that they
must ever revere-
nce his Apo-
stleship upon
whole doctrine
the faith is
grounded, or they
must contemne
themselves of in-
fidelitie, and must
enough them-
selves unto be of
Christes body.***

The second Epistle to the Corinthians, written
from Philippi, a. d. in Macedonia,
and sent by Titus and Lucas,

by whom we are sealed unto 5 day of redemption.
 31 Let all bitterness, and anger, and wrath, crying, and euill speaking be put away from you, with all malitious feelings.
 32 Be ye courteous one to another, and tender hearted, freely forgiving one another, 19 euen as God for Christs sake, freely forgauo you.

CHAP. V.

2 *Zeal, in their uices which he reprobeth, that should rightly be his aduersaries, & he terrifieth the myd, & uolunties (these two can. 8. and stretch them forward 15. Then he defendeth from general rebuffs of sinners 21. to the particular duties of wiues, as and their husbands.*

B E yee therefore followers of God, as deare children,

2 * And walke in loue, euen as Christ hath loue vs, and hath giuen himselfe for vs, to kee an offering and a sacrifice of a sweete smelling sauour to God.

3 * But fornication, and all vncleannesse, or contoules, let it not be once named among you, as it becometh Saints.

4 Neither hihiensse, neither foolish talking, neither a iesting, which are things not comely, but rather giuing of rankes.

5 * For this ye know, that no whoremerger, neither vncleane person, nor conscious person, which is an idolater, hath any inheritance in the kingdom of Christ, and of God.

6 * Let no man deceiue you with vaine words: for, for such things cometh the wrath of God vpon the children of disobedience.

7 * Be not therefore companions with them. 8 For ye were once darkened, but are now light in the Lord; walke as children of light.

9 (For the fruit of the Spirit is in all goodnesse, and in righteousness, and in truth.)
 10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull works of darkness, but euere reprove them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things which are reprobated of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore free thyselfe, Awake thou that sleepest, and stand vpon the Lord, and Christ shall giue thee light.

15 * Take heed therefore that yee walke circumspectly, not as to flesh, but as to wee.

16 * Redeeming the fealtie: for 5 daies are euill.

17 * Wherefore, bee ye not wiues, but vnderstand what the will of the Lord is.

18 * And be not drunken with wine, wherein is

excellence: but be filled with the Spirit,
 19 Speaking vnto your selues in Psalmes, and hymnes, and spiritual songs, singing and making melody to the Lord in your hearts.

20 Giving thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 * Submitting your selues one to another in the feare of God.

22 * * 7 Wiues submit your selues vnto your husbands, as vnto the Lord.

23 * 9 For the husband is the wiues head, euen as Christ is the head of the Church, 10 and he is the Saviour of his body.

24 * 11 Therefore as the Church is in subiection to Christ, enso let the wiues be to their husbands in every thing.

25 * 12 Husbands, loue your wiues, euen as Christ loued the Church, and gave him selfe for it,

26 13 That he might cleanse it by the washing of water through the word,

27 That he might make it vnto himselfe a glorious Church, not haui g spot or wrinkle, or any such thing: but that it should be holy & without blame.

28 14 So ought men to loue their wiues, as their owne bodies: as that loueth his wife, loueth himselfe.

29 For no man euer yet hated his owne flesh, but nourished and cheriseth it, euen as the Lord doeth the Church.

30 For we are members of his bodie, of his flesh, and of his bones.

31 * For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shall be one flesh.

32 15 This is a great secret, but I speake concerning Christ, and concerning the Church.

33 16 Therefore leaue euery one of you, doe ye so: let euery one lose his wife, euen as himselfe, and let the wife see that the feare her husband.

all kind of vices, joined with all manner of finnes and humilitie.

6 A short repetition of the woe which the heart, and not with the tongue only.

6 A short repetition of the woe which the heart, and not with the tongue only.

6 A short repetition of the woe which the heart, and not with the tongue only.

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CHAP. VI.

1 For growth the duties of children, 2 seruants, 3 and maisters: 4 To turn the duties of the serue buter, that the faithful be, 12 And what weapons were with vs in the case 2: 21 In the end he commendeth Tychicus.

Children,

8 ^a For God is my record, how long after you all from the very heart root in Iesus Christ.

9 ^b And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement.

10 That yee may allow those things which are best, that ye may be pure, and without offence, vntill the day of Christ,

11 Filled with the g fruits of righteousness, which are by Iesus Christ vnto the glorie and praise of God.

12 ^c ¶ I would ye vnderstood, brethren, that the things which *haue* come vnto me, are returned rather to the furthering of the Gospel.

13 So that my bandes ^d in Christ are famous thorough all the iudgement hall, and in all other places.

14 Inasmuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the ^e Word.

15 Some preach Christ euen through soue and strife, and some allo of good will.

16 The one part preacheth Christ of contention, and not purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 ^f What then: yet Christ is preached all manner wayes, whether it be vnder ^g pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 ^h As I tenderly looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death

21 For Christ is to me both in life and in death advantage.

22 ⁱ And whether to liue in the ^j flesh were profitable for me, and what to chuse I know not.

23 For I am distressed between both, desiring to be loosed, and to be with Christ, which is best of all.

24 Neuerthelesse, to abide in the flesh, is more needfull for you.

25 And this am I fure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in IESVS CHRIST for me, by my coming to you againe.

27 ^k Only let your conuersation be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 ^l And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 ^m For vnto you it is given for Christ, that not onely ye should beleeue in him, but also suffer for his sake,

30 ⁿ Having the same fight, which yee saw in me, and now heare to be in me.

9 We ought not to be discouraged, but rather encouraged by the persecution of the enemies of the Gospel imagine, and practise against vs, feeling that they are welcome victories from God

10 He prooueth that this day, & the persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith. 11 Now he sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

1 ^a Hee exhorteth them vnto all things 310 humilite, 6 and that by the example of Christ. 29 He promitteth to find Timotheus shortly vnto them, 26 and exhorteth the long tarrying of Epaphroditus.

IF there be therefore any consolation in ^b Christ, if any comfort of loue, if any fellowship of the Spirit, if an ^c compassion and mercie,

2 Fulfill my ioy, that ye be like minded, ^d having the same loue, being of one accord, and of one iudgement,

3 That nothing ^e be done through contention or vainglory, but that in meeknesse of mind eery man ^f esteemeth other better than himselfe.

4 ^g Look not eery man on his owne things, but eery man also on the things of other men.

5 ^h Let the same mind be in you that was euen in Christ Iesus,

6 Who being in the ⁱ forme of God, ^j thought it no robbery to be ^k equall with God:

7 But he made himselfe of ^l no reputation, and tooke on him the forme of a seruant, & was made like vnto men, and was found in shape like a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 ^m Wherefore God hath ⁿ allo highly exalted him, and giuen him a ^o name aboue eery name.

10 That at the Name of Iesus should ^p every knee bow, both of things in heauen, and things in earth, and things vnder the earth.

11 And that I eery tongue should ^q confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 ^r ¶ Wherefore my beloved as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so ^s make an end of your owne saluation with feare and trembling.

13 ^t For it is God which worketh in you both ^u the will and the deed, euen of his good pleasure.

14 ^v Doe all things without ^w murmuring and reasonings,

1 A most earnest request to remouee all these things, whereby the great an speciall agreement is commonly broken, to wit, contentio: and pride, whereby it cometh to the strife, that they separate themselves out from another.

2 An Christian comfort, b If any feeling of inward loue.

3 He teacheth be- fore them a moit- petif example of all modestie and loweste conuersation, Christ Iesus, whom he ought to follow with all might: who also taught himselfe to fore for our sakes, although hee be bone all, that hee tooke vpon him the forme of a ser- uant, to visit our flesh willingly, sub- iect to all humili- ties, euen to the death of the crosse.

4 Such as God himselfe is, and therefore God, for there is none in all parts like in God, but Christ himselfe.

5 Christ, that glorious & ex- celling God, know that he might rightfully and lawfully not appeare in the base flesh of man, our sinners, with manly meet to God: yet hee chose rather to debase himselfe, f If the S. may be equall to the Father, then is there of necessity an equal- ity, which Arrius, that H. uske, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretic, de- neth. g Hee took on himselfe from all things, as was more, in saying, h By this kinde we may know our sinners. i If the Father be the most glorious one of Gods persons, then, to reach vs, that modestie in the true way of our praise and glorie, is duty and conuene, and the matter is this. k All creatures shuld be as such be subject to Christ, I. Euerly natur. l The conclusion: We must goe out to saluation with humilite and submission, by the way of our vocation. m He is sayd to make an end of his saluation, which meaneth in the race of righteousness. n A most fure and grounded argument against pride, for that wee haue nothing in vs praiseworthy, but that cometh of the free gift of God, and is without vs, for we haue no ability or power, so much as we will well know led to doe well, but onely of the free mercie of God. o Where then, we are not fickle, but yet we die not with will of nature, but enely because God hath made of our natchy will a good will. p He denieth the modestie by y contrary example of pride, teaching vs, that it is farre both from all malicious, and clooe or inward hatred, & also from open contentions and brawlings. q 1. Pet. 4. 9.

15 *7* That ye may be blamelesse, and pure as the Sunnes of God without rebuke in the middest of a naughty and crooked nation, among whom ye shine as lights in the world,

16 Holding forth the word of life, *8* that I may reioyce in the day of Christ, that hee not runne in vaine, neither have laboured in vaine.

17 *Y*ea, and though I be offered vp upon the sacrifice, and service of your faith, I am glad, and reioyce with you all.

18 For the same cause also be yee glad, and reioyce with me.

19 And I trust in the Lord Iesus, to sende *9* Titheus shortly vnto you, that I also may be of a good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters:

21 *7* For I all seeketh mine owne, and not that which is Iesus Christs.

22 But yee know the proofe of him, that as a sonne with the father, hee hath labored with me in the Gospel.

23 Him therefore I hope to send as soone as I know how it will goe with me,

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to sende my brother Epaphroditus vnto you my companion in labour, and fellow fouler, even your messenger, and he that ministered vnto mee such things as I wanted.

26 For he longed after all you, and was full of heavinesse, because ye had heard that he had bene sicke.

27 And no doubt hee was sicke, very nere vnto death: but God had mercy on him, and not on him only, but on me also, least I should have sorrowed for ever.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might be the lesse sorrowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the sakes of Christ hee was nere vnto death, and regarded not his life, to fulfill the seruice which was lacking on your part toward me.

CHAP. III.

9 Hee refuteth the vaine boastes of the false apostles, *7* and setteth Christ against them. *10* He setteth out the force and nature of faith, saying all things after the enemies whereof, hee maketh suit.

Moreouer, my brethren, reioyce in the Lord. *11* I grieueth me not to write the same things to you, and for you it is a sure thing

2 *B*eware of dogs: beware of euill workers: beware of the b. concision.

3 A preface to the next limitation that followeth, to reke good heed and beware of false apostles, which by the Circumcisione with Christ (be it so sayd, iustification by Works, with free iustification by faith) are come into mens hearts: the ceremonies which are abolished, for true exercise of godly and Christian charitie. And hee calleth them dogs as prophane beastes, and euill workmen, because they neglect true works, and did not seeke the true life of men. To be short, he calleth them Circumcision, for aske, saying, Circumcise, they cut off themselves and others from the Church. *4* For ye haue often times heard of mee. *5* He aduise to Circumcision, of the same wherof whyles they boasted, they now asunder the Church

3 *F*or we are the circumcision, which worshipping God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh:

4 *T*hough I might also haue confidence in the flesh. If any other man thinke that he hath wherof he might trust in the flesh, much more I.

5 *C*ircumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin, *6* an Hebrew of the Hebrewes, *7* by the Law a Pharise.

6 *C*oncerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was vnrubekable.

7 *B*ut the things that were of advantage vnto me, the same I counted losse for Christes sake.

8 *Y*ea, doubtesse I thinke *9* all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be doing, that I might winne Christ,

9 *A*nd might be found in him, that is, not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christ, *10* *the* righteousness which is of God through faith,

11 *T*hat I may know him, and the vertue of his resurrection, *12* the fellowship of his afflictions, and be made conformable vnto his death,

13 *I*f by any means I might attaine vnto the resurrection of the dead:

14 *N*ot as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus

15 *B*rethren, I count not vs selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and endeavour my selfe vnto that which is before,

16 *A*nd follow hard toward the mark, for the prize of the high calling of God in Christ Iesus.

17 *L*et vs therefore as many as be imperfect, be thus minded: and if yee be otherwise minded, God shall reuente enen the same vnto you.

18 *N*uent elese, in that wherunto we are come, let vs proceed by one rule, that wee may minde one thing.

19 *B*rethren, be followers of me, and looke on them, which walke so, as yee haue vs for an example.

20 *F*or many walke, of whom I haue tolde you often, and now tell you againe, that they are the enemies of the crosse of Christ:

1 *T*his is the end of righteousness by faith touching vs, but by the vertue of his resurrection we may hope from death. *2* *T*hat I may see him, and haue a view of him. *3* *T*he way to our eternal iustification is to follow Christ freely, by afflictions, and persecutions, vntill we come to Christ himselfe, who is our make as a stone, and we shoo, and we shall stand: wherunto God calleth vs in him. And the Apostle setteth true exercises of godlinesse against those vaine ceremonies of the Law, wherein hee saith apostles pur the same of godlinesse. *4* *T*he circumcision which tolde vs the resurrection of the Saints. *5* *F*or we cannot, but so farre forth, as we are layd hold on of Christ, that is, as God giueth vs strength, and sheweth vs the way. *6* *T*he conclusion of this exhortation namynge you three members: *7* *T*he one is, that such as haue gotten in the way of this doctrine, shuld continue in it, and be not so, that if there be any which are yet ignorant and vniuersal, but with sorrow and tears to wit, because that being enemies of the Gospel (for that it is ioyne with affliction) they regard nothing els, but the commodities of this life: that is to say, that flowing in peace, quietnesse, and all worldly pleasures, they may liue in great content amongst men: whose miserable end hee forewarneth them of. *8* *R*om 16, 17.

*3 Hee exhorteth that
flow of religion,
which he speaks of
in the former
Chapter.*

*4 A reason taken
of the efficient
causes and others:
ye are dead as
touching the flesh,
about 12, touching
the old nature
which seeketh af-
ter all transitory
things, and so the
other side, ye
have begun to live
according to the
Spirit, therefore
give your felices
to spiritual things
and not to
carnal and earth-
ly things.*

*5 The taking
away of an obedi-
ence, for ye are
yet in this world,
ye are subject to
many miseries of
this life, so that
the life that is in
vs, is as it were
hidde: yet not
withstanding we
have the begin-
nings of life and
glory, the accom-
plishment where-
of which liech
now in Christ
and in Gods blood,
shall be fully
and perfectly
performed in that
glorious com-
ing of the Lord:*

*6 Let not your
dead nature be
any more effec-
tual in you, but
let your living na-
ture be effectual.*

*7 Now the force
of nature is hawen
by the motions.
Therefore let the
affections of the
flesh die in you, and
let the contrary
motions, which are spiritual, live*

*8 And the contrary
motions, which are spiritual, live
in this place very properly called members, because that the vessel and wall of man
corrupted, death vnto them as the body death his members, & vnto to rule. A
denotation of our new birth taken of the part thereof, which is vs by nature, and
of the old man, that is to say, of the vices and sins, which is to say, of the putting off
and the restoring, & repairing of the new man, that is to say, of the putting on
by grace, but both of them are but begone in vs in this present life, and
by certain degrees finished: the one dying in vs by little and little, and the other
comming to the perfection of another life, by little and little. 8 Now we see of life
consisteth in knowledge, which transformeth man to the image of God his ma-
ster, that is to say, to the liberality and pureness of the whole soul. 8 Hee further
doeth not respect the external things, but vnto iustification and sanctification in
Christ only, which have many fruits, as here he reckoneth them up here: But com-
mendeth vs to things especially, to wit, godly concord, and continual studie
of Gods word. 9 So put on, that you neuer put off. 9 Those most tender affec-
tions of exceeding compassion, 10 Which bindeth, and knitteth together all the
duties that pass from man to man. 1 Rule and govern all things. 12 Now are
smyed together into one body through Gods goodness, that you might be like
another as fellow members. 13 By faith he meaneth all godly songs, which were
written upon divers occasions, and by hymnes all such as containe the praise of
God, and by spiritual songs other more peculiar & artful songs which were
also in praise of God, but they were made fuller of musike. 14 1 Cor. 10. 31.
15 Call upon the name of Christ, when you do it, or, do it in Christs praise
and glory. 16 Eph. 1. 1. 17 Hee goeth from precepts which concerne the whole
civil life of man, to precepts pertaining to every man family, and requitteth of
quintess, subjection in the Lord.*

which at the right hand of God.

1 Set your affections on things which are a-
bove, and not on things which are on the earth.

3 For ye are dead, and your life is hid with
Christ in God.

4 When Christ which is our life, shall appeare,
then shall ye also appeare with him in glory.

5 For ye are dead as touching the flesh, and
about the earth, touching the old nature
which seeketh after all transitory
things, and so the other side, ye have begun to live
according to the Spirit, therefore give your felices
to spiritual things, and not to carnal and earth-
ly things.

6 For the which things sake the wrath of God
doth cometh on the children of disobedience.

7 Wherein ye also walked once, when ye li-
ued in them.

8 But now put ye away even all these things,
wrath, anger, malice, enuie, cursed speaking, filthy
speaking, out of your mouth.

9 Lie not one to another: seeing that ye have
put off the old man with his works,

10 And have put on the new, which is renew-
ed in knowledge after the image of him that cre-
ated him,

11 Where is neither Grecian nor Iewe, cir-
cumcised nor vncircumcised, Barbarian, Scythi-
an, bond, free: But Christs all, and in all things.

12 Now therefore as the elect of God, holy and
beloued, I put on the bowels of mercies, kind-
nesse, humbleness of minde, meekenesse, long suf-
fering:

13 Forbearing one another, and forgiving one
another, if any man have a quarrell to another: even
as Christ forgave, even so do ye.

14 And aboute all these things put on loue, which
is the bond of perfectness.

15 And let the peace of God I rule in your
hearts, to the which ye are called in one body,
and be ye thankful.

16 Let the word of Christ dwell in you plente-
ously in all wisdom, teaching and admonishing
your owne selves, in psalmes, and hymnes, and
spirituall songs, singing with a grace in your hearts
to the Lord,

17 And whatsoever ye shall doe, in word or
deed, doe all in the name of the Lord Iesus, gi-
uing thanks to God even the Father by him.

18 And whatsoever ye shall doe, in word or
deed, doe all in the name of the Lord Iesus, gi-
uing thanks to God even the Father by him.

*18 And whatsoever ye shall doe, in word or
deed, doe all in the name of the Lord Iesus, gi-
uing thanks to God even the Father by him.*

husband, as it is, namely in the Lord.

19 And husbands, loue your wives, and be not
like vnto them.

20 Children, obey your parents in the Lord,
which is the well pleasing vnto the Lord.

21 Fathers, prouoke not your children to
anger, lest they be discouraged.

22 Seruants, be obedient vnto them that
are your masters according to the Lord, in the
same way as men pleasers, but in singleness
of heart, fearing God.

23 And whatsoever ye doe, doe it heartily, as to
the Lord, and not to men,

24 Knowing that of the Lord ye shall receive
the reward of the inheritance: for ye see the
Lord Christ.

25 But he that doeth wrong, shall receive for
the wrong that hee hath done: and there is no re-
spect of persons.

26 Of servants, that fearing God himselfe to whom their obedience is acceptable,
they reuerently, full fully, and from the heart, obey their masters. 27 Eph. 6. 5.
28 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

CHAP. IV.

1 Hee returneth to general exhortations, 3 touching prayer
and gracious speech, 7 To each with greetings and
commendations.

YE masters, doe vnto your seruantes, that which
is iust and equall, knowing that ye also haue a
master in heauen.

2 Continue in prayer, and watch in the
fame with thanksgiving.

3 Praying also for vs, that God may open
vnto vs the doore of vnterance, to speake the my-
sterie of Christ: whereof I am also in bonds,

4 That I may utter it, as it becommeth mee to
speake.

5 Walke wisely toward them that are
without, and redeeme the season.

6 Let your speech be gracious alwayes, and
powdered with salt, that ye may know how to an-
swer every man.

7 Tychicus our beloued brother and faith-
full minister, and fellow servant in the Lord, shall
declare vnto you my whole state:

8 Whom I have sent vnto you for the same
purpose, that hee might know your state, and might
comfort your hearts,

9 With Onesimus a faithfull & a beloued bro-
ther, who is one of you. They shall shew you of all
things here.

10 Aristarchus my prison fellow salueth you,
and Marcus Barnabas cousin (touching whom ye
receiued commendations: if hee come vnto you,
receiue him.)

11 And Iesus which is called Infus, which are
of the circumcision. These I onely are my work-
fellows vnto the kingdome of God, which haue
become vnto my consolation.

12 Epaphras the servant of Christ, which is one
of you, salueth you, and alwayes striveth for you
in prayers, that ye may find perfect, and fill in all
the will of God.

13 For I beare him record, that he hath a great
zeale for you, and for them of Laodicea, and them
of Hierapolis.

*n For those which
do not well, that
doe not sit God in
Christ before them
in their law, but
this Philosophie
knoweth not.*

4 1 Pet. 3. 1.

*5 The reuerence
of husbands, that
they loue their
wives, and vnto
them gently.*

6 Eph. 6. 1.

*7 The reuerence
of children, that
according to Gods
Commandment
they be obedient
to their parents.*

*8 In the Lord, and
so it is expounded.*

9 Eph. 6. 1.

*10 O servants, that
they be gentle
vnto their lords.*

*11 Hee requireth
of children, that
according to Gods
Commandment
they be obedient
to their parents.*

*12 In the Lord, and
so it is expounded.*

13 Eph. 6. 1.

*14 O servants, that
they be gentle
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so it is expounded.*

21 Eph. 6. 1.

*22 O servants, that
they be gentle
vnto their lords.*

*23 Hee requireth
of children, that
according to Gods
Commandment
they be obedient
to their parents.*

*24 In the Lord, and
so it is expounded.*

25 Eph. 6. 1.

*26 O servants, that
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of children, that
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Commandment
they be obedient
to their parents.*

*36 In the Lord, and
so it is expounded.*

† 1. Tim. 4. 12.

14 † Luke the belov'd physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, & the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that yee likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heed to the ministry, that thou hast received in the Lord, & that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my hands. Grace be with you. Amen.

¶ Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

¶ He therefore beginneth with thanksgiving, 4. to put them in mind of what former was praise worthy in them, it came of Gods goodness, & that they are examples unto others.

PAUL, and Silvanus, and Timotheus, unto the Church of the Theffalonians, which is in God's Father, and in the Lord Iesus Christ: Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

1 We give God thanks always for you all, making mention of you in our prayers.

2 Without ceasing, remembering your effectual faith, and diligent love, and the patience of your hope in our Lord Iesus Christ, in the sight of God, even our Father,

4 Knowing, beloved brethren, that ye are a select of God.

5 For our Gospel was not unto you in word only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and received the word in much affliction, with joy of the holy Ghost,

7 So that yee were as examples to all that beleeve in Macedonia and in Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith also which is toward God, spread abroad in all quarters, that wee neede not to speake any thing.

9 For if they themselves shew of vs what manner of entering in wee had unto you, and how yee turned to God from idoles, to serve the living and true God,

10 And to looke for his Sonne from heaven, whom he raised from the dead, even Iesus which delivered vs from that wrath to come.

CHAP. II.

¶ He deplareth how faithfully he preacht the Gospel unto them, 5. seeking neither gain, nor praise of men, so he prometh the same by their owne testimony: 14. that they did courageously beare persecutions of their country men: 17. that he desired very much to see them,

¶ For ye yourselves know, brethren, that our entrance in unto you was not in vaine,

2 But even after that wee had suffered before, and were shamefully entreated at Philippi, (as yee know) wee were bold in our God, to speake unto you the Gospel of God, with much striving.

3 For our exhortation was not by deceit, nor by uncleanness, nor by guile.

4 But as we were all wed of God, that the Gospel should be committed unto us, we speake, not as they that please men, but God, which approoveth our hearts.

5 Neither yet did wee use flattering words, as yee know, nor coloured ourselves, as Gods record.

6 Neither sought wee praise of men, neither of you, nor of others, when wee might have been chargeable, as the Apostles of Christ.

7 But wee were gentle among you, even as a nurse cherisheth her children.

8 Thus being afflicted toward you, our good will was to have dealt unto you, not the Gospel of God onely, but also our owne soules, because ye were deare unto vs.

9 For yee remember, brethren, our labour and travail: for wee laboured day and night, because wee would not bee chargeable unto any of you, and preached unto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and iustly, and unblameably wee behaved our selves among you that beleeve.

11 As ye know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children.)

12 That yee would walke worthy of God, who hath called you unto his kingdom and glorie.

13 For this cause also thanke wee God without ceasing, that when yee received the word of God, which yee heard of vs, yee received it not as the word of men, but as it is indeede the word of God, which also worketh in you that beleeve.

¶ Alleveth of them. 5 To submit himselfe unto the basest, and allowe all pride. 6 When I might lawfully have laid up: the expenses of the Church. 7 Wee were not rough, but gentle, and gentle, as a nurse that is neither ambitious nor covetous, but seeketh at parents as if he were a mother. 8 To have the flocke that is committed unto him in more diligent manner, then his owne life. 9 To depart with his owne right, rather then to be chargeable to his owne life. 10 To exhort and comfort with a faithfully more and affection: 10 To exhort all men diligently and earnestly to lead a godly life. 11 Beside 1. 2. phil. 2. 27. cause.

12 Having approved his ministry, he cometh leav againe (so that end and purpose that I spake of) the cheerfulness of the Theffalonians, which was unweeable to his diligence in preaching, and their many persecutions,

¶ That which he touched before briefly concerning his Apostleship, he handleth now more at large, and to that end and purpose which wee spake of.

¶ The virtues of a true Pastour are freely, and without feare, to teach the Gospel, even in the midst of dangers.

¶ Acts 16. 12. A Thorough God his graciouse helpe.

¶ To teach pure doctrine faithfully and with a pure heart.

¶ By any wicked and naughty kind of dealing.

¶ To approve his confidence to God, being free from all flattery and courtousness.

¶ Seeing there is this difference between the judgments of God and the judgments of men, that when men chuse, they respect the qualities of things, which stand before them, but Gods judgment is not in himselfe, it is free, without being moved by any thing.

¶ That yee know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children.)

¶ That yee would walke worthy of God, who hath called you unto his kingdom and glorie.

¶ That when yee received the word of God, which yee heard of vs, yee received it not as the word of men, but as it is indeede the word of God, which also worketh in you that beleeve.

¶ To have the flocke that is committed unto him in more diligent manner, then his owne life. 9 To depart with his owne right, rather then to be chargeable to his owne life. 10 To exhort and comfort with a faithfully more and affection: 10 To exhort all men diligently and earnestly to lead a godly life. 11 Beside 1. 2. phil. 2. 27. cause.

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11 He mischievous
of neediness
his Apollon flap
against four that
did cup a his
fornice, a de-
basing himself, y
even to sell, to advance
Chaires, only me-
crites, wherewith
he assailed all the
fornice doings.

12 *Woe said we
freely in a body
when I was in
the way, but I
was in a body
when I was in
the way, but I
was in a body*

13 *These are the
preparations
which Paul be-
gins of*

14 *Hephoneth
this change y
the effe, for that,
that not was a
p. p. n. may, it
become, ge-
ner, and be-
that did mult outri-
ge per e me
Christ, but now
in love to-
wards him.*

15 *He turneth the
reproach of the
a later striver upon
their own e-
bail, shewing at this
figural a use of
of the goodne-
of God, to cause h*

16 *He saith, I have
broken out upon an
imagination, and I
very zeale of munde,
for I have become
fornice, himselfe in
amplifying the gra-
ce of God, & Luke*

17 *For he saith, I
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have broken out upon
an imagination, and I
very zeale of munde,
for I have become
fornice, himselfe in
amplifying the gra-
ce of God, & Luke*

12 *There we I thank him which hath made
me strong, that is, Christ Iesus our Lord: for
hee conuicted mee faithful, and put me in his ser-
uice:*

13 *When before I was a blasphemour, and a
persecutor, and an oppressor: but I was receiued
to reuerence: for I did it ignorantly through weak-
nesse.*

14 *But the grace of our Lord was exceeding
abundant vnto me with faith & loue, which is in Christ
Iesus.*

15 *This is a true saying, and by all meanes
worthy to be received, that Christ Iesus came
into the worlde to save sinners, of whom I am
chiefest.*

16 *Now I stand for this cause: was I recei-
ued to mercie, that Iesus Christ hath first shew-
en me all long suffering vnto the enemie of them,
which shall in time to come beleeue in him vnto
eternall life.*

17 *Now vnto the king euil saying, immor-
tal, insolent, vnto God & ouerly wise, be honour,
an glorie, for euer, and euer, Amen.*

18 *This is commendement commit I vnto
thee, Titus: Timotheus, according to the prophe-
cies, which went before vpon thee, that thou by
them shouldest fight a good fight,*

19 *Having in faith and a good conscience,
which some haue put away, and as concerning
faith, haue made shipwrecke.*

20 *Of whom is Hyeneus, and Alexander,
of whom I haue delivered vnto Satan, that
they might learne not to blaspheme.*

21 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

22 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

23 *He saith, I have delivered vnto Satan, that
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25 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

26 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

5 *For there is one God, and one Mediator, the
Son of God, and man, which is the man Christ
Iesus,*

6 *Who gave himselfe a rancke for all men,
to be a sacrifice in the time,*

7 *Wherefore I am ordained by each and
an Apostle (I speak the truth in Christ, and lie
not) as a teacher of the Gentiles in faith and
veritie.*

8 *I will therefore that the men pray, euerie
where lifting vp pure hands without euill waite,
or doubting.*

9 *Likewise also the women, that they stay
themselves in euery apparel, with shamed face,
and modestie, not with broidered haire, or gill,
or pearls, or costly apparel,*

10 *But as becometh women that profess the
feare of God, with good works.*

11 *Let the woman learne in silence with all
subjection.*

12 *I permit not a woman to teach, or to be
in charge authoritie ouer the man, but to be in si-
lence.*

13 *For as Adam was first created, then Eu-
e: so Christ the Church, which is his body, of
whom he saith, and was not in the transgres-
sion.*

14 *Notwithstanding, through hearing of
children she shall be saved, if they continue in
faith, and loue, and beline with modestie.*

15 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

16 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

17 *He saith, I have delivered vnto Satan, that
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18 *He saith, I have delivered vnto Satan, that
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19 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

20 *He saith, I have delivered vnto Satan, that
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CHAP. II.

1 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

2 *He saith, I have delivered vnto Satan, that
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6 *He saith, I have delivered vnto Satan, that
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CHAP. III.

1 *He saith, I have delivered vnto Satan, that
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4 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

5 *He saith, I have delivered vnto Satan, that
they might learne not to blaspheme.*

a A common tripe, and out of this will flye it.
b Lay by reason that he is addicted to that degree, that he is not able to be proud, which is a great sin, and so he fall into the first condemnation that is the death of his life as fallen out.
c Like unto the Deacons that are proved that there may be a good man, or a true heart, and so he fall into the first condemnation that is the death of his life as fallen out.
d They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
e They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
f They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
g They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
h They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
i They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
k They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
l They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
m They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
n They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
o They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
p They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
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s They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
t They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
u They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
v They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
w They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
x They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
y They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.
z They are they that have to do with the world, and so he fall into the first condemnation that is the death of his life as fallen out.

rate, modest, barbarous, apt to teach,
 3 Not given to wine, no drinker, not given to filthy lace, our gards, no figurer, not covetous,
 4 One that can rule his owne house honestly, having children vnder obedience with all honesty.
 5 For if any can rule his owne house, how shall he care for the Church of God?
 6 He may not be a young schollar, least he being pulled vp fall into the condemnation of the deuil,
 7 Hee must also be well reported of, even of them which are without, least he fall into rebukes, and into the snare of the deuil.
 8 Likewise must Deacons be graue, not double tongued, not given vnto much wine, neither to filthy lace,
 9 Having the myserie of the faith in pure conscience,
 10 And let them first be proued, then let them minister, if they be found blamelesse.
 11 Likewise their wiues must be honest, not euill speakers, but sober, and faithful in all things,
 12 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne households.
 13 For they that haue ministered well, get themselves a good degree, and a great libertie in the faith, which is in Christ Iesus.
 14 These things write I vnto thee, trusting to come vnto thee shortly vnto thee.
 15 But if I tary long, that thou might yet know, howe thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the pillar and ground of truth.
 16 And without controuersie, great is the myserie of godlineite, which is, God is manifested in the flesh, testified in the spirite, seene of Angles, preached vnto the Gentiles, beleued on in the world, and received vp in glorie.
 17 Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heed vnto spirits of error, and doctrines of leuils,
 18 Which speake lyes through hypocrisie, & haue their consciences burned with an hot yron,

CHAP. III.

a Hee condemneth as well false doctrine, of marriage, and the chiefe of meates, 7 as of the sacrifice of the law, and commendeth the good exercise, 13 and the duty reading of the Scriptures.

Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heed vnto spirits of error, and doctrines of leuils,

1 Which speake lyes through hypocrisie, & haue their consciences burned with an hot yron,

2 And they shall depart from the faith, and shall giue heed vnto spirits of error, and doctrines of leuils, which speake lyes through hypocrisie, & haue their consciences burned with an hot yron,

3 Forbidding to marry, and commanding to abstaine from meates, which God hath created to be received, with giuing thanks of them which beleue and know the truth.

4 For euery creature of God is good, and nothing ought to be refused, if it be received with thanksgiving.

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hath bene nourished vp in the words of faith, and of good doctrine which thou hast continually followed.

7 But cast away prophane, and olde viues fables, and exercise thy selfe vnto godlineite.

8 For bodily exercise profiteth little: but godlineite is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, and by all meanes worthy to be received.

10 For therefore wee labour and are rebeked, because we trust in the liuing God, which is the Saviour of all men, specially of those that beleue.

11 These things warne and teach.

12 Let no man despise thy youth, but be vnto them that beleue, an example, in word, in conuersation, in loue, in spirit, in faith, and in pure conscience.

13 Till I come giue attendance to reading, to exhortation, and to doctrine.

14 Dilige not the gift that is in thee, which was giuen thee by prophesie with the laying on of the hands of the companie of the Eldership.

15 These things exercise and giue thy selfe vnto them, that it may be seene how thou profitest amongst all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein for in doing this thou shalt hath a true thy selfe, and them that heare thee.

17 Hee teacheth againe vnto the same doctrine, which hee taught in the first chapter, that hee should be a good minister of Iesus Christ, which hath bene nourished vp in the words of faith, and of good doctrine which thou hast continually followed.

18 But cast away prophane, and olde viues fables, and exercise thy selfe vnto godlineite.

19 For bodily exercise profiteth little: but godlineite is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

20 This is a true saying, and by all meanes worthy to be received.

21 For therefore wee labour and are rebeked, because we trust in the liuing God, which is the Saviour of all men, specially of those that beleue.

22 These things warne and teach.

23 Let no man despise thy youth, but be vnto them that beleue, an example, in word, in conuersation, in loue, in spirit, in faith, and in pure conscience.

24 Till I come giue attendance to reading, to exhortation, and to doctrine.

25 Dilige not the gift that is in thee, which was giuen thee by prophesie with the laying on of the hands of the companie of the Eldership.

26 These things exercise and giue thy selfe vnto them, that it may be seene how thou profitest amongst all men.

27 Take heede vnto thy selfe, and vnto learning: continue therein for in doing this thou shalt hath a true thy selfe, and them that heare thee.

28 Hee teacheth againe vnto the same doctrine, which hee taught in the first chapter, that hee should be a good minister of Iesus Christ, which hath bene nourished vp in the words of faith, and of good doctrine which thou hast continually followed.

1 Hee teacheth againe vnto the same doctrine, which hee taught in the first chapter, that hee should be a good minister of Iesus Christ, which hath bene nourished vp in the words of faith, and of good doctrine which thou hast continually followed.

2 But cast away prophane, and olde viues fables, and exercise thy selfe vnto godlineite.

3 For bodily exercise profiteth little: but godlineite is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

4 This is a true saying, and by all meanes worthy to be received.

5 For therefore wee labour and are rebeked, because we trust in the liuing God, which is the Saviour of all men, specially of those that beleue.

6 These things warne and teach.

7 Let no man despise thy youth, but be vnto them that beleue, an example, in word, in conuersation, in loue, in spirit, in faith, and in pure conscience.

8 Till I come giue attendance to reading, to exhortation, and to doctrine.

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13 But cast away prophane, and olde viues fables, and exercise thy selfe vnto godlineite.

14 For bodily exercise profiteth little: but godlineite is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

15 This is a true saying, and by all meanes worthy to be received.

16 For therefore wee labour and are rebeked, because we trust in the liuing God, which is the Saviour of all men, specially of those that beleue.

17 These things warne and teach.

18 Let no man despise thy youth, but be vnto them that beleue, an example, in word, in conuersation, in loue, in spirit, in faith, and in pure conscience.

19 Till I come giue attendance to reading, to exhortation, and to doctrine.

20 Dilige not the gift that is in thee, which was giuen thee by prophesie with the laying on of the hands of the companie of the Eldership.

21 These things exercise and giue thy selfe vnto them, that it may be seene how thou profitest amongst all men.

22 Take heede vnto thy selfe, and vnto learning: continue therein for in doing this thou shalt hath a true thy selfe, and them that heare thee.

23 Hee teacheth againe vnto the same doctrine, which hee taught in the first chapter, that hee should be a good minister of Iesus Christ, which hath bene nourished vp in the words of faith, and of good doctrine which thou hast continually followed.

24 But cast away prophane, and olde viues fables, and exercise thy selfe vnto godlineite.

25 For bodily exercise profiteth little: but godlineite is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

26 This is a true saying, and by all meanes worthy to be received.

27 For therefore wee labour and are rebeked, because we trust in the liuing God, which is the Saviour of all men, specially of those that beleue.

1 Having set downe a manner howe to rebuke all degrees,
5 Hee instructeth of widowes, who then were chosen for
the seruice of the Church: 17 Then hee commeth to Eld-
ers, 23 and speaketh somewhat touching the health of
the bodie.

at these things ought
be diligently beaten

that are come to the
ending with great
doctrine of the Gospell
second rule: Let not
of the same profession
them so much the ra-
te them: which per-
will & none of God,
at these things ought
be diligently beaten

a For his sake. b The Gospel after a fort is played to be afflicted in them that preach it. c Through the power of God. d Use the word which how great benefits God hath bound vs to maintain nobly and continually in glory wh ch is joyed with our salvation, and riches vnto: causeth of our saluation, to wit, that free and eternall purpose of God to save vs in Christ wh ch was our comfort, whereby it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, in Christ the deliverer of death and all our inhumaneitie. e Cor. i. 1. f Titus. 2. g He sayeth that that grace was given vs from everlasting, vnto which we were predestinate from the foundation of the world. h The doctrine of fore-see faith and suretie work, is cleane contrary to the doctrine which the doctrine and teacheth the grace of God. i Before that course of yeres, which hath runne on ever since the beginning of the world. k Rom. 16. 25. eph. 1. 4. act. 26. tit. 1. 2. l He hath caused life and immortality to preare. m Tit. 1. 2. n The Gospel which the Apostle preached. o Hee consumed him & Apollithip by a litige argument, to wit, because the world could not abide it, & therefore it persecuted him that preached it. p By suffering his owne example before vs, he sheweth howe it may be that wee last not be ashamed of y^e crosse of Christ, to wit, if wee be sure that God both can & will keepe the salvation wh ch he hath as it were layd up to store by himselfe for vs against the day. q He sheweth wherein be ought to be most content, to wit, both in the doctrine it selfe, the abstinence whereof is faith & chastite, and next in the most of teaching it, a liuely paterne and shap whereof Timothy hath in the Apostle. r An affliction, taken of the dignitie of y^e great & heuie committed of the milities. s To Theking away of an affliction, it is an hard thing to doe it but the Spirit of God is mighty, who hath inwardly indued vs with his vertue. t In y^e persecuti- on offence which cometh by the means of certaine that fell from God & the religi- on, it is not their own fault, but that they might be knowen of all men. But let each against them the 6 gal. faith of one man, that one only good example might counterpoise and weigh downe all euill examples.

of our Lord, neither of mee & his prisoner: but be partaker of the afflictions of the Gospel according to the power of God,

9 Who hath faued vs, and called vs with an holy calling, not according to our works, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the world was,

10 But is now made manifest by that appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortality vnto light through the Gospel.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleued, & I am perswaded that he is able to keepe that which I haue committed to him against that day.

13 Keep the true paterne of the wholesome words, which thou hast heard of me in faith and love which is in Christ Iesus.

14 A worthy thing which was committed to thee, keepe it through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Phylletus and Hermogenes.

16 The Lord give mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt vnto him, that he may finde mercy with the Lord at that day, and in how many things he hath ministered vnto me at Ephesus, thou knowest very well.

CHAP. II.

The better to set our performance in the Christian warfare, 3 he taketh similitudes, 4 from foulders, & from husbandmen, 5 to shew vs in that he hath set for the profit of the Saints. 6 Then he warneth Timothy to divide the word of truth aright, 7 to beware of the examples of the wicked, 8 and to do all things modestly.

Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by many witnesses, the same deliver to faithful men, which shall be able to teach other also.

3 Thou therefore suffer affliction as a good

fouldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, because hee would please him that hath chosen him to be a fouldier.

5 And if any man also strive for a matterie, he is not crowned, except he strive as he ought to doe.

6 The husbandman must labour before hee receiue the fruits.

7 Consider what I say: and the Lord glue thee vnderstanding in all things.

8 Remember that Iesus Christ, made of the seed of Dauid, was raised againe from the dead according to my Gospel,

9 Wherein I suffer trouble as an euill doer, even vnto bondes: but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 It is a true saying, For if we be dead together with him, we also shall liue together with him.

12 If we suffer, we shall also reigne together with him: & if we deny him, he will deny vs.

13 If we beleue not, yet abideth he faithful: he cannot deny himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strive not about words, which is to no profit, but to the peruerbing of the hearers.

15 Studie to shew thy selfe approued vnto God, a workman that needeth not to be aliaimed, diuiding the word of truth aright.

16 Stay profane and vaine babblings: for they shall increase vnto more vngodlinesse.

17 And their word shall free as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the truth haue erred from the marke, saying that the resurrection is past alreadie, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and I, let every one that calleth on the Name of Christ, depart from iniquity.

The taking away of an affliction. r Titus. 1. 2. is, that he is kept in prison, as an euill doer, yet there is no cause, why there should be kept in prison, as to derogate credit vnto the Gospel. s seeing that notwithstanding God did blissh his multitudes, my rather, that example of this his capricious and patience diuinity, wayes continue the Church in the hope of a better life. 8 The fourth admonition: we ought not to contend vpon words and questions, which are not only vprovable, but also for the most part buttill: to doe rather vpon this how we may frame our selues to all moore of patience, and to be also with Christ (that is to say, for Christes Name) because that in the plaine waye to the most glorious life: as contrariwise the falling away of men can diminish our part of the vnto of God, although by such means they procure most certaine destruction to themselves. 9 Rom. 6. 11. If we be afflicted with Christ, & for Christes sake. 6. Math. 10. 33. mark. 8. 17. Rom. 3. 4. and 9. 6. d Cal. God to manifest vs as a Iudge. s Moses, Iphaz, Samuel & Paul himselfe did, Acts. 20. 9 The fifth admonition: A minister must not be so idle disputer, as hee will be heard in diuiding aright the word of truth, inasmuch that hee will stop the mouthes of other vaine babblers by adding nothing to it, neither overspilling any thing, neither mangling it, nor venting it in a fowder, nor wrestling of it, but manner diligently what his hearers are able to beare, and what it is fit to edifying. f Marke and watch, and let them creep not on further, to the discouerie of the little to vngodlinesse through the means of that wicked and profane babbling, still creeping on: which be prouen by the horrible example of them that taught, that the resurrection was alreadie past. 14 A digression: wherein he sheweth that offence that toke by their falling away: the winging flie, that the elect are out of all danger of any such falling away: secondly that they are knowne to God & so are vnto: & therefore it is no matter if we cannot hypocrisies for these brethren, but we must take heed that we be not like them, but rather that we be in deed such as we are layd to be, g Thus I reuise and we prosper him, and as it is in the name of him, a faithful man in Christ.

b Not such a grammarian, as may drive men from coming to the minister, but such as may cause them to come in most reverent and honest sort.

† Eph. 6. 5. call. 21. 1 p. 13.

† The fourth admonition, of servants due to their masters.

† Which may be done without offence to God.

† 1. Cor. 2. 5. call. 1. 22.

*† The eighth admonition belonging to all the giddy, that seeing God calleth all men to the Gospel, and Christ hath justified vs., that he hath also sanctified vs., we must all of vs. give our selves to true godliness and righteousness, fearing before vs. a right hope of that immeasurable glory (which thing must in such sort be heaven into their heads, that these gainsayers also must be reproved by the authority of the mighty God, & of the flesh, which relate to the present state of this life and world, a Christ is here most plainly called that mightie God, and his appearance and coming is called by the figure Antichrist, who hope, & as it were a thing peculiarly laid up for himselfe. *† With all authentic promise.**

† He declareth particularly and feverally, that which he said before generally, noting out certaine chief and principall duties, which were owe to men, and especially subiects to their Magistrates.

† Rom. 13. 1. 1 p. 13.

of good workes with vncorrupt doctrine, with
b grauitie, Integritye,

8 And with the wholesome word, which can not be condemned, that hee which with Randeth, may be althamed, hauing nothing concerning you to speake euill of.

9 *†* Let seruants be subiect to their masters, & please them in all things, not answering againe, 10 Neither pickers, but that they shew all good faithfulness, that they may adorne the doct. line of God our Saviour in all things.

11 *†* For that grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs, that wee should denie vngodlinesse and worldly lusts, and that we should liue soberly and righteously, and godly, in this present world,

13 *†* Looking for that blessed hope, and appearing of that glorie of that mightie God, and of our Saviour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and conuince with all auctoritie. See that no man defile thee.

CHAP. III.

1 Hee willeth that all generally be in mind to reuerence such as be in auctoritie: 2 That they remember, their former life, & attribute all insufficiency vnto grace, 3 And of any brauer wish and these things, to hee willeth that he be satisfied.

Put them in remembrance that they be subiect to the principallities and powers, and that they be obedient, and ready to euery good worke.

2 That they speake euill of no man, that they

be no fighters, but soft, shewing all meekenesse vnto all men.

3 *†* For we our selves also were in times past vnwise, disobedient, deuelued, serving the lusts and diuers pleasures, liuing in maliciousnesse and enuie, hateful, and hating one another.

4 But when that bountifullnesse and that loue of God our Saviour toward man appeared,

5 *†* Not by the works of righteousness, which we had done, but according to his mercy he saved vs, by the washing of the new birth, and the renewing of the holy Ghost,

6 Which hee shed on vs abundantly, through Iesus Christ our Saviour,

7 That wee, being justified by his grace, should be made heires according to the hope of eternall life.

8 *†* This is a true saying, and these things I will thou shouldst affirme, that they which have beleueed God, might be careful to shew forth good workes. These things are good and profitable vnto men.

9 But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are vnprofitable and vaine.

10 *†* Reiect him that is an heretike, after once or twice admonition,

11 Knowing that hee that is such, is peruerued, and sinneth, being damned of his owne selfe.

12 *†* When I shall send Artemus vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Binge Zenas the expounder of the Law, and Apollos on their journey diligently, that they lacke nothing.

14 And let our selves also learne to shew forth good workes for necessary uses, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

† To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF PAVL TO PHILEMON.

† Paul handling a case and small matter, yet according to his manner willeth also vnto God, & sending againe to Philemon his vngodly and through seruant, he intercedeth pardon for him, and very graciously prayeth of Christian equitie.



And a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow soldier, and to the Church that is in the house:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 *†* I give thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints.)

6 That the fellowship of thy faith may be made effectual, and that whatsoever good thing is

in you through Christ Iesus, may be knowne.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints bowels are comforted.

8 Wherefore, though I be very bolde in Christ to command thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, enue Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne & Onesimus, whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: to thee therefore receiue him, that is mine owne & bowels,

a He confirmeth against the former exhortation, by proposing the true benefit of our regeneration, the pledge whereof is our Day time.

† 1. Cor. 6. 11.

† 2. Tim. 1. 9.

† 1. Tim. 1. 2.

† 1. Tim. 1. 2.

† 1. Tim. 1. 2.

† 1. Tim. 1. 2.

† 1. Tim. 1. 2.

† 1. Tim. 1. 2.

† 1. Tim. 1. 2.

† 1. Tim. 1. 2.

† 1. Tim. 1. 2.

also that ioy and comfort which ineth into thy bowels, as though the heart were refreshed and comforted. *†* An example of a Christian's sacrifice and commendation for another man. *†* Col. 3. 9. *†* As mine owne sonne, and as if I had begotten him of mine owne body.

1 An other figure: Melchisedech, he becometh
us to be co- filtered
as to be co- with-
out begin- ing
and without end-
ing, for neither
his father, nor his
mother, nor his
end, nor his
death are written
of and such an
one indeed is
the Sonne of
God, to wit, an
everlasting Priest:
as he is God,
without any
wonderfully
beginning: as he is
man, without father
nor mother
conceived.
3 An other figure:
Melchisedech
in con- sidera-
tion of his
Priest- hood was
about Abraham,
for hee receiveth
tithes of him, and
blessed him as a Priest:
such an one in
deed is Christ, upon
Whom dependeth
our Avera-
hams sancti- fication,
and all the
benefices, and
Whom all men
ought to worship
as: as he is
the saviour of all,
4 *Heb. vii. 3.*
5 *He begins of
Abraham.*
6 *He speaketh of
the publike blessing
which the
Priests used.*
7 *An adulte am-
plification: The
first, that Melchisedech
took the
tithes, as an
immortal (to wit,
in respect that
he is the figure
of Christ, for
his death is no place
made mention of,
and David testifi-
him for as an everlasting Priest) but the Levitical Priests, as mortal men, for they succeeded one another the second, that Levi himselfe was tithed in Abraham
by Melchisedech. Therefore the Priesthood of Melchisedech (that is, Christ), who
is pronounced to be an everlasting Priest according to his order) is more excellent
than the Levitical. 8 The third testifie of it, is Epistle, wherein after hee hath
praised Christ to be King, Ps. lxxviii. hee then saith, Hee is now made high in
excellent and excellencie of all things, therefore, that all things were
by, shadowed out other, but in Christ they are true & perfect. And hee beginneth
with the Priesthood, where with also the former testifies ended, & that by this
means all the parts and members of this dispensation, may better be put together.
And first of all hee proueth that the Levitical Priest- hood was imperfect, because
another Priest is promised a long time after, according to another order, that is to
say, of another manner of life and fashion. *If the Priesthood of Levi could haue
made any man perfit.* 9 He then sheweth how that y^e institution of the Law
was not perfect, nor only an imperfectioⁿ of Priesthood of Levi was declared, but
also that it was changed for this: for these two cannot stand together, the same
y^e first appointment of the tribe of Levi, and that fourth be the tribe of Juda and made
it also after us to Levi: and this latter doeth place the Priesthood in the tribe of
Juda. 10 Of the institution of *David*. 11 *Had any thing to doe about the altar.*
12 *Least any man might object, that y^e Priest- hood indeed was transferred from Levi
to Juda, but yet notwithstanding the same remained him, for both Weighbe and
expounder the words of David, *There was none like to thee of Melchisedech,*
whereby also a shew is given of Priesthood it well preserved & is preserved in
the doctrine and excellencie of the institution of Melchisedechs Priest- hood, by
this, that the Priesthood after Law did sit, upon the outward and bodily
appointments: but the sacrifice of Melchisedech is set out to be everlasting and more
spacious. 13 *Not after the ordination, which commonly fraile and transitorie
things, as was done in Aarons consecration, and all that while Priesthood.*
14 *Psalm lxxv. 4. chap. viii.***

2 Without father, without mother, without
killed, and hath neither beginning of his dayes,
neither end of life: but is likened unto the Sonne
of God, and continueth a Priest for ever.
4 Nowe consider how great this man was,
unto whom even the Patriarke Abraham gave the
tithes of the spoiles.
5 For verely they which are the children of
Levi, which receive the office of the Priesthood,
haue a commandement to take, according to
the Law, tithes of the people (that is, of their bre-
ther) though they came out of the loynes of
Abraham.
6 But hee whose kinned is not counted among
them, receiveth tithes of Abraham, and blessed him
that had the promises.
7 And without all contradiction the lesse
is blessed of the greater.
8 And here men that die, receive tithes: but
there he receiveth them, of whom it is witnessed,
that he liveth.
9 And to say as the thing is, Levi also which
receiveth tithes, payeth tithes in Abraham.
10 For hee was yett in the loynes of his father
Abraham, when Melchisedech met him.
11 If therefore perfection had beene by the
Priesthood of the Levites (for vnder it the Lawe
was established to the people) what needed it fur-
thermore, that another Priest should rise after the
order of Melchisedech, and not to be called after
the order of Aaron?
12 For if the Priesthood be changed, then of
necessitie must there be a change of the Law.
13 For hee of whom these things are spoken,
perceiveth vnto another tribe, whence no man
flereth at the altar.
14 For it is euident, that our Lord spung out
of Juda, concerning the which tribe Moses spake
nothing, touching the Priesthood.
15 And it is yet a more euident thing,
because that after the similitude of Melchisedech
there is risen vp another Priest.
16 Which is not made Priest after the Law
of the carnall commandement, but after the power
of the endless life.
17 For hee testifieth thus, Thou art a Priest
for ever, after the order of Melchisedech.

9 For the commandement that went a-
fore, is disannulled, because of the weaknesse there-
of, and vnpromisable.
10 For the Law made nothing perfit, but the
bringing in of a better hope made perfit, whereby
we draw neere vnto God.
11 And forasmuch as it is not without an oathe
(for these are made Priests without an oathe:
21 But this is made with an oathe by him that
said vnto him, The Lord hath sworn, and will
not repent, Thou art a Priest for ever, after the or-
der of Melchisedech.)
22 By so much is Iesus made a surty of a bet-
ter Testament.
23 And among them many were made Priests,
because they were not suffered to endure, by the
reason of death.
24 But this man, because hee endureth ever,
hath a Priesthood, which cannot passe from one
to another.
25 Wherefore, hee is able also perfectly to
saue them that come vnto God by him, seeing hee
ever liveth to make intercession for them.
26 For such an the Priest it became vs to
haue, which is holy, haue the life, separate
from sinners, and made higher then the heavens:
27 Which needeth not dayly as those hee Priests
to offer vp sacrifices, first for his owne finnes, and
then for the peoples: for I that did hee once,
when he offered vp himselfe.
28 For the Law maketh men hee Priests, which
haue infirmite: but the word of the oathe, that
was since the Law, maketh the Sonne, who is
consecrated for evermore.
everlasting, hath beene also an everlasting Priesthood, making most excellent inter-
cession for them which by him come vnto God. 10 *Which cannot passe away.*
11 *Hee is fit and meet.* 12 Another argument: These are required in an hee
Priest inuincible, and perfect pure, which may separate him from sinners for
whom hee offereth. But the Levi: scall hee Priests hath not beene found to be such,
for they offer first for their owne finnes: But Christ, only is such a one, and there-
fore for the true and only the Priest. 13 *Leuiticus 16. 11.* 13 Another argument
which notwithstanding hee holdeth afterward: The Levitical Priests offered
sacrifice after sacrifice, first for themselves, and then for the people. But Christ
offered not for himselfe, but for others not sacrificer, vnto himselfe, not once, but
but once. And this sugge- not to say, say hee, forasmuch as they are
weake, but this man is conle 12 an everlasting Priest, and that by another.
14 *That sacrifice which hee offered.* 15 *It was so done, that it needeth not to be
repeated or offered againe any more.* 16 The commandment of God which was
bound with an oathe. 17 Another argument taken of the time: former things are
taken away by the latter. 18 *Exhibited.*

9 Again, that no
man might object
that the last Priest-
hood was added to
make a perfit
one, by the cou-
pling of them both
together, hee pro-
ueth that the hilt
was abrogated by
the new Law, as
vnpromisable, and
that by the nature
of them both. For
how could those
corporall and rati-
onable things sacri-
fice vs, either of
themselves or be-
lieving y^e good walk
another?
10 *The ceremonial
Law.*
11 Another argu-
ment whereby hee
proueth that the
Priesthood of
Christ, is better
then the Priest-
hood of Levi, be-
cause it was estab-
lished with an
oathe, but theirs
was not so.
12 *Psalm 110. 4.*
13 Another argu-
ment tending to
the same purpose.
The Levitical
Priests (as moral
men) could
not be enduring,
but Christ as he
is God, cannot
pass away.
14 *Hee is fit and meet.*
15 Another argument: These are required in an hee
Priest inuincible, and perfect pure, which may separate him from sinners for
whom hee offereth. But the Levi: scall hee Priests hath not beene found to be such,
for they offer first for their owne finnes: But Christ, only is such a one, and there-
fore for the true and only the Priest. 13 *Leuiticus 16. 11.* 13 Another argument
which notwithstanding hee holdeth afterward: The Levitical Priests offered
sacrifice after sacrifice, first for themselves, and then for the people. But Christ
offered not for himselfe, but for others not sacrificer, vnto himselfe, not once, but
but once. And this sugge- not to say, say hee, forasmuch as they are
weake, but this man is conle 12 an everlasting Priest, and that by another.
14 *That sacrifice which hee offered.* 15 *It was so done, that it needeth not to be
repeated or offered againe any more.* 16 The commandment of God which was
bound with an oathe. 17 Another argument taken of the time: former things are
taken away by the latter. 18 *Exhibited.*

CHAP. VII.

1 To proue more cleerly that the ceremonies of the Law
are abrogated, 2 And in sheweth that they were appointed
to serve the heavenly pattern. 3 He bringeth in the place
of Ieremie, 15 to proue the amendment of the
covenant.

Nowe of the things which wee haue spoken,
this is the summe, that wee haue such an high
Priest, that sitteth at the right hand of the throne
of the Maiestie in heauens,
2 And is a minister of the Sanctuary, and
of that true Tabernacle which the Lord plight,
and not man.
3 And for every high Priest is ordained to offer
both gifts and sacrifices: wherefore it was of ne-
cessitie, that this man should haue some what also
to offer.

1 Hee briefly re-
peateth that, where
vnto all things hee
is to be
referred, to wit, that
hee haue a
farre other high
Priest then those
Levitical high
Priests, as hee
saith, as hee
saith at the
right hand of the
most high God
to be so.

2 They of Levi were high Priests in an earthly sanctuary. But Christ is so
truly. A Of heauen. 3 They of Levi exercised their Priesthood in a
tabernacle, but Christ: heareth, bound with him a farre other manner, able to wa-
sh body which God himselfe made to be everlasting, as it is, after hee had
said, chap. 9. 11. *Buy him* 12 He bringeth in a reason why it must be so, order be
Christ himselfe haue a body (which hee calleth a tabernacle, which y^e Lord plight)
not to be so, that he might haue a body to offer: for otherwise hee could not
as high Priest. And the selfe same body is both the tabernacle and the sacrifice

unto them after those dayes, sayth the Lord, I will
put my Lawes in their heart, and in their mindes
I will write them.

17 And their finnes and iniquities will I remember ^f no more.

18 Nowe where remission of these things is,
there is no more offering for & siane.

19 ⁶ Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and living way, which he hath prepared for vs, through the vaile, that is, his
h b: sh:

21 *And seeing we have an high Priest, which is over the house of God.*

227 Le vs draw neere with a true heart in assurance of faith, our hearts being pure from an euill conscience.

23 And washed in our bodies with¹ pure water, let vs keepe the profession of our hope, without waivering. (for *he* is faifull that promised.)

24 And let vs consider one another, to provoke vnto loue, and to good workes.

25 Not forsaking the fellowship that wee haue among our selues as the manner of some *is*, but let vs exhort *one another*,⁸ & that so much the more, because we see that the day draweth neere.

26 ✞ For if we sinne m willingly after that wee haue receiued and acknowledged that truth,there remaineth no more sacrifice for sinnes.

27 But a fearful looking for of iudgement,
and violent fire, which shall deuoure the aduer-
saries.

28 9 He that despiseth Moses Law, dieth without mercy & vnder two, or three witnesses :

29 Of how much sorer punishment supposee thee shall bee be worthy, which treadeth vnder foote the Sonne of God, and countreth the blood of the Testament as an vnholly thing, wherewith hee was sanctified, and doern delpite the Spi it of grace?

30 10 For we know him that hath said, Vengeance *belongeth* vnto mee: I will recompense, saith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 ¹¹ Now call to remembrance the dayes that are passed, in the which, after yee had received light, ye incurred a grea. fight in afflictions.

33 Partly while ye were made a P gazing Rock
both by reproches and affli.ctions, and partly while
ye became a companions of them which were so
tossed to and fro.

34. For both yeeorrowed with mee for my

bondes, and suffered with ioy the spoylling of your
goods, knowing in your selues how that ye haue in
heauen a better, and an endring substance.

35 Cast not away therefore your confidence
which hath great recompense of reward.

36 For ye haue neede of patience, that after yee
haue done the will of God, ye might receiue the
promise.

37 For yet a very little while, and he that shall come, will come, and will not tarry.

38 + Now the iust shall liue by faith: but if
any withdraw him selfe, my soule shall haue no
pleasure in him.

39 But wee are not they which withdrawe our felues vnto perdition, but *follow* faith vnto the conseruation of the soule.

CHAPTER. XI.

1 Hee declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation no other way then by faith, that he Jewes may know that by the same only, they are knit unto the Fathers in all they union

Nower faith is the ground of things which are hoped for, and the evidence of things which are not seene.

2. ^a For by it *our* ^a elders were well reported of.

3 ♀ 3 Through faith wee vnderstand that the world was ordered by the word of God, so that the things which we^b see, are not made of things which did appeare.

4. 4 By faith Abel offered unto God a greater sacrifice then Cain, by the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5. B. faith was: Enoch translated, that he should not see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is v possible to please him: for he that commeth to God, must believe that God is, and that he is a ^d rewarder of them that seek him.

7 6 By faith * Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, by which Arke he condemned the world, and was made heire of the righteousness which is by faith.

8 By faith 4 Abraham, when he was called, obeyed *God*, to goe out into a place, which he should afterward receive for inheritance, and hee went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For he looked for a city having a foundation, whose builder and maker is God.

11 Through faith & Sara aife received strength
to concieve seede, and was deliuered of a child
when she was past age, because shee iudged him
faithfull which had promised.

12. And therefore sprang thereof one, euen of
one which was dead, *so many* as the starres of the
skie in multitude, and as the sand of the sea there
which is innumerable.

13 All these died in g faith, and received no

f He will come
within this very
little while.
4. Habak 2, 4, Rom,
1. 7. Gal. 3, 11.
22 He commendeth
the excellency of
a sure faith by the
eff. &c, because it is
the onely way to
life, which sen-
tence he setteth
forth and amplifi-
eth. y setting he
contrary against it.

1 An excellent
description of faith
by the effects,
because it repre-
senteeth things
which are but yet
in hope and sense
as it were be-
fore our eyes things
that are inui-
sible

100

b This is the figure
Antonyne, for the
things promised
1 For the Patriarchs
were not when
they received the
promises, to professe
their religion, y^e
building of altars,
and calling on the
name of the Lord.

the promises, but saws them as farre off, and be-
leaved them, and received them thankfully, and
confessed that they were strangers and pilgrims
on the earth.

14 For they that say such things, declare plain-
ly, that they seeke a country.

15 And if they had bene mindfull of that coun-
try, from whence they came out, they had leasure
to have returned.

16 But now they desire a better, that is an hea-
venly: wherefore God is not ashamed of them to
be called their God: for he hath prepared for them
a cite.

17 Br faine & Abraham offered vp Isaac, when
he was rinded, and he that had received the pro-
mises, offered his only begotten sonne.

18 For whom it was said, In Isaac shall thy
seed be called.

19 For he considered that God was able to
raile him vp even from the dead: from whence
he received him also after a sort.

20 By faith Isaac blessed Jacob and Esau,
concerning things to come.

21 By faith Jacob when he was a dying blef-
sed both the sonnes of Ioseph, and ² leaning on
the end of his staffe, worshipped God.

22 By faith Ioseph when hee dyed, made
mention of the departing of the children of Israel,
and gave commaundement of his bones.

23 By faith Moses when he was born, was
hid three moneths of his parents, because they saw
hee was a proper child, neither feared they the
kings commaundement.

24 By faith Moses when he was come to age,
refused to be called the sonne of Pharaohs daugh-
ter,

25 And chose rather to suffer adversitie with
the people of God, then to enjoy the pleasures of
sinne for a season,

26 Esteeming the rebuke of Christ greater ri-
ches, then the treasures of Egypt: for hee had re-
spect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not
the hercelle of the king: for hee endured, as hee
tho he saw him which is insublie.

28 Through faith hee obtained the Passouer
and the flail of blood, leath hee that destroyed
the first borne, should touch them.

29 By faith they passed through the red sea
as by a land, when when the Egyptians had al-
fayed to doe, they were swallowed vp.

30 By faith the walls of Iericho fell downe
after they were compassed about seven dayes.

31 By faith the harlot Rahab perished
with them which obeyed not, when she had
received the spies peaceably.

32 And what shall I more say? for the time
would be too short for me to tell of: Gedeon, of
Barac, and of Sampson, and of Iephth, also
of Dauid and Samuel, and of the Prophets:

33 Which through faith subdued king-
doms, wrought righeousnesse, obtained the promises,
stopped the mouthes of Ioyes,

34 Quenched the violence of fire, escaped the
edge of the sword, of weak were made strong,
waxed valiant in battell, turned to flight the armies
of the aliens.

35 The women received their dead raised to
life.

life: other also were racked, and would not be
deliuered, that they might receive a better resurrec-
tion.

36 And others have bene tryed by mockings
and scourgings, yea, moreover by bonds, and pri-
sonment.

37 They were stoned, they were hewen asun-
der, they were tempted, they were slaine with the
sword, they wandered vp and downe in sheeps
kinnes, and in goates kinnes, being destitute, af-
flicted, and tormented:

38 Whom the world was not worthy of; they
wandered in wildernesses and mountaines, and
dennes, and caues of the earth.

39 And these all through faith obtained good
report, and received y^e promise.

40 God proving a better thing for vs, that
they without vs should not be made perfect.

CHAP. XII.

1 He death not onely by the examples of the Fathers before
receded, exhort them to patience and confidence, 3 but al-
so by the example of Christ, 11 That the chastenings of God
cannot be lightly judged by the outward sense of our Reas.

W Herefore, let vs also, seeing that we are
compassed with great a cloud of witnesses,
cast away every thing that presseth downe, and the
sinne that a targeth to fall on: let vs run with pa-
tience the race that is set before vs.

2 Looking vnto Iesus the author and fini-
sher of our faith, who for the ioy that was be-
fore him, endured the crosse, and despised the
shame, and is set at the right hand of the throne of
God.

3 Consider therefore him that endureth such
speaking against sinners, lest ye should be wearied
and faint in your mindes.

4 Ye have not yet testified vnto blood, stri-
ving against sinne.

5 And yete have forgotten the consolation
which speaketh vnto you as vnto children, My
sinne, I beseech thee the chastening of the Lord, nei-
ther faint when thou art rebuked of him.

6 For whom the Lord loneth, hee chasteneth;
and he scourgeth every sonne that he receiveth.

7 If ye endure chastening, God offereth him-
selfe vnto you as vnto sonnes: for w^hat sonne is it
whom the father chasteneth not?

8 If therefore ye be without correction, wher-
of all are partakers, then are ye bastards, and not
sonnes.

9 Moreover wee haue had the fathers of our
bodies which corrected vs, & we gaue them reue-
rence: the shul. we not much rather be in subiection
vnto the father of spirits, that we might liue?

10 For they verely for a few dayes chastened

us: for how great is Iesus in comparison of vs, and how farre more precious
things doe he suffer for us? 4. Hee maketh argument of the profit which
cometh to vs by Gods chastenings: verely wee be in fault. First of all because
fine, or the righteous wickedness of our flesh, is by this means turned. 5. Se-
condly, because they are testimonies: this is, fearfully good will towards vs, so
much they freely submit themselves to be bastards, which cannot abide to be: chastened
of God. 6. Thirdly, all men yete die in this right, so farre as to whom
next after God we owe this life, but they may signally correct: their children,
shall we not be more bene subiect to their Father, who is the Author of
the spirit and everlasting life? 7. An implication of the punishment: Those
fathers have corrected vs after their flesh, for some fault and sin, whose profit
by Gods chastenings is that we should be vnto our fathers: 8. To make vs partakers
of his love, who by his chastening these our sinnes doe not presently persecute
yet the end of this matter pmooveth it.

He meaneth that
perfection which
Antichrist wrought,
in this world and
suffering, for where the
faints brought to
extreme patience,
and compared
to the like trials in
wildernesses.
16 An amplifica-
tion taken of the
circumstance of the
time, their faith is
so much the more to
be marvailed at, by
how much the pro-
mises of things to
come were more
distant, yet at length
were in deed ob-
tained to vs, such
therefore faith and cura-
tion as our fathers
in their consecration
and ours.

7 That Iam Christ
afford off.

7 For their saluati-
on, and hang upon
Christ, who was ex-
alted in our days.

4 Rom. 6, 4.
coloss. 3, 8
ephe. 4, 24.
1 pet. 2, 1.

1 An applying of
the former exam-
ples, whereby we
ought to be stirred
up to the same race,
casting away all
crops and impedi-
ments.

2 For sinne be-
getteth vs on all sides,
so that we cannot
escape out.

3 He suffereth
before vs, as the
make of this race,
Iesus himselfe our
captaine, who wil-
lingly overcame
all the rage of the
same waye.

4 The nature of the
marks of our
faith.

5 Whereas he had
all kind of blessing
in his hand and
power, yet he suffered
willingly the igno-
minie of the crosse.

6 An amplifica-
tion taken of the
circumstance of
the person, and the
things themselves, by
which hee was com-
pared between them-

4 Gen. 22, 10.
1 Trist of the
Lord.
2 A though the
power of the
promise doth
remaine in that
only begotten Sonne
Isaac, yet he ap-
peared him to die,
and so as not kee
the of death in re-
p^r.
3 Gen. 27, 31, 32.
4 Rom. 9, 11.
5 From which
death.
6 For there was
not the true and
eternall death of Iste-
ne, but as it were
the death, by
the name whereof
he seemed alive as
it were to have
risen againe.
7 Isaac.
8 Gen. 27, 32, 39.
9 Jacob.
10 Gen. 48, 15.
11 Gen. 47, 31.
12 Ioseph.
13 Gen. 50, 25.
14 Moses.
15 Exod. 24, 1.
16 1st. 7, 22.
17 They were not
afraid to bring
him up.
18 Exod. 13, 16.
19 Exod. 14, 1.
20 Such chastenings
as he could not en-
dure, but he must
need promise
Gods reward a-
gainst him.
21 Exod. 12, 21.
22 Thered sea.
23 Exod. 14, 22.
24 Iericho.
25 Iosue. 2, 10.
26 Rab. 2.
27 A notable ex-
ample of Gods
goodness.
28 Iosue. 6, 13.
29 1st. 7, 21.
30 Carefully and
freely, so that he
did not onely not
hurt them but also
kept them safe.
31 Gedeon, Barac,
and Sampson.
32 Exod. 17, 1.
33 Iosue. 6, 11.
34 Iosue. 4, 6.
35 Iud. 13, 24.
36 Iud. 1, 11, and
21, 7.
37 The fruit of the
promises.
38 He cometh to
mean the floure
of that woman of Sarepta, whose sonne Elias raised againe from death: and the
Samaritan, whose sonne Elizeus restored to his mother.

1 The conclusion, we must go forward courageously and keepe all dayes a right course, and (at leaste furth as we may) without any staggering or stumbling.

2 The description of a man that is out of heart and cleane discouraged.

3 Keepe a right course, &c. that you shew example of good life for others to follow.

4 Rom. 11. 8. 9 We must live in peace, and holiness with all men. 10 We must haue to do. to one another, both in doctrine and example of life.

5 That no heretic, fals teaching, or any such, as we must shew fornication, and a profane mind, that is, such a mind, as giueth not to God his due honour, which wickedness heauen cruelly God will all length punish, the horrible example of Elau teacheth vs.

6 Gen. 27. 33. 7 Gen. 27. 38. 8 There was no place left for his vengeance, and it appeareth by the effects, what his vengeance was, for when he was gone out of his fathers sight, he threatened his brother to kill him.

9 Now he applieth the same exhortation, to the Trophical and kingly office of Christ compared with Moses, after this sort, If the multitude of the Law was so great, how great thinke you what the glorie of Christ and the Gospel is? And this can be made to declare also particularly.

10 Exod. 19. 16. b Which might be touched with hands,

vs after their owne pleasure, but he chafened vs for our prothe, that we might be partakers of his holiness.

11 Now no chaffing for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteousness, vnto them which are thereby exercised.

12 Wherefore lift vp your hands which hang downe, and your weak knees,

13 And make straight steps vnto your foete, lest that which is halting, be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holiness, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let not too of bitterness spring vp, and trouble you, lest thereby many be dehled.

16 Let there be no fornication, or profane person as Elau, which for our portion of meate fold his birthright.

17 For ye know how that afterward also when he would haue inherited the blessing, he was rejected: for he found no place to repentance, though he sought that blessing with teares.

18 For ye are not come vnto the mount that might be touched, nor vnto burning fire, nor to blacknesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voice of wordes, which they that heard it, excused themselves, that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded.) yea, though a beell touch the mountaine, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestiall Hierusalem, and to the companie of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and k perite men,

24 And to Iesus the Mediator of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him, y speke on earth: much more shall we not escape, if wee turne away from him that speaketh from heauen.

26 Whose voice then shooke the earth, and now hath declared, saying, 4 Yet I once more will I shake, not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the remouing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing we receive a king-

dome, which cannot be shaken, let vs haue grace whereby we may so serue God, that we may please him with reverence and feare.

29 For as much as our God is a consuming fire.

CHAP. XIII.

1 See growth good life is not onely for manners, 7 but also for doctrine.

2 Be not forgetfull to entertaine strangers for thereby some haue receiued Angels in to their houses by wayes.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the bodies.

4 Marriage is honourable among all, and the bed vndehiled: but wormeggers and adulterers God will iudge.

5 Let our conseruation be without counterfeite, and be content with those things that yettaue, for be hath said,

6 I will not faile thee, neither forsake thee:

7 So that wee may boldly say, The Lord is mine helper, neither will I feare what man can doe vnto me.

8 Remember: them which haue the oversight of you, which haue declared vnto you the wade of God: whose faith follow, considering what hath bene the end of their conseruation. Iesus Christ yesterday, and to day, the same also is for euer.

9 Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with meats, which haue not profited them that haue bene occupied therein.

10 Wee haue an altar, whereof they haue no authoritie to eate, which is seruice in the Tabernacle.

11 For the bodies of those beasts whose blood is brought into the holy place by the high priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, sufficed without the gate.

13 Let vs goe forth to him therefore out of the campe, bearing his reproach.

14 For here haue we no continuing citie: but we seek one to come.

15 Yet is therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lips, which confesse his Name.

of him, neither is at this day faued, neither shall be faued hereafter. 6 He toucheth them which mixed an exall worship, and especially the difference of meates, with the Gospel, which doctrine he plainly condemneth as cleane repugnant to the benefit of Christ. 4 By this one kind which concerneth the difference of cleane and vncleane meates, we haue to understand all the ceremoniall worship. 5 Which difference of difference of sin which in times past covered the T-benacle, did not rate of the sacrifices whose blood was brought for sinne into the holy place by the high priest. Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serued the Tabernacle, that is, such as stand in the seruice of the Law: but let not vs be ashamed to follow him out of Hierusalem, from whence hee was cast out & sufficed: for in this also Christ was the true high priest, that figure in that he sufficed without the gate. 6 By the Altar he instructed the offering. 7 Whereof they cannot be partakers which shall hardly receive the rites of the Law. 8 Levit. 4. 11. and 6. 30. and 16. 29. 9 He goeth on further in this comparison, and sheweth that this also signifieth vnto vs, that the godly followers of Christ must as we see God, of the world, bearing his croffe. 10 Mich. 1. 10. 9 Now that those carnall sacrifices are taken away, be teachers vs that the true sacrifices of conscience remaine, which consist partly in giuing of thanks, and partly in liberality, with which sacrifices indeed God is well delighted, 7 Hef. 14. 3.

14 By reverence is meant that benefit himselfe, which respect them in their duties, 15 Kingdoms and godly state, 16 Hebr. 4. 14.

17 Rom. 12. 10. 18 He cometh to the second table, the future whereof is charitable, effectual as towaed strangers, and such are a blessed, 19 1. Pet. 4. 9. 20 Gen. 3. 12. and 19. 3. 21 Be much troubled, 22 If their misdeeds were just, 23 He commendeth chast morality in all sort of men, and threateth with vnder deduction from Gods, againe vnto God, monger, 24 adulterers, 25 Conuocates is condemned, against which isfer a contented mind with that which the Lord hath giuen, 26 Euen the Lord himselfe, 27 1. Jo. 5. 9. 28 Plaut. 18. 6. 29 He toucheth man, 30 with God, 31 We haue toset before the example of a valiant Captain, whom we ought diligently to follow, 32 He repeateth the summe of the doctrine, to wit, the onely ground of all precepts of maner, and that is this: That we ought to quiet and content our felues in Christ onely: for there was yet neuer any man that could winne the knowledge

man be swift to heare, slowe to speake, and slowe to wrath.

20 For the wrath of man doeth not accomplish the righteousness of God.

21 Wherefore lay apart all filthinesse, and superfluities of maliculousnesse, and receiue with meekenesse the word that is grafted in you, which is able to save your foules.

22 Be ye doers of the word, and not hearers only, deceiuing your owne felues.

23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his natural face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediately what manner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his x deed.

26 If any man among you seeme religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

27 Pure religion is this, to visit the fatherlesse, and widows in their affliction, and to keep himselfe vnspotted of the world.

CHAP. II.

1 Hee saith, that to haue respect of persons is not agreeable to Christs faith, to which is perfect in works, is not enough, unless it be followed with deeds of meritt and charitie, as after the example of Abraham.

My brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and lay vnto him, Sit thou here in a goodly place, and lay vnto the poore, Stand thou there, or sit here vnder my footstoolle,

4 Are ye not partially in your felues, and are become iudges of euill thoughts?

5 A Heaiken my beloved brethren, hath not God chosen the poore of this world that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. 3 Doe not the rich oppresse you by tyranny, and doe they not draw you before the iudgement seate?

7 Doe not they blasphem the worthy Name after which ye be named?

8 The fifth: Charitie which proceedeth from a true faith, is commended with the accepting of persons: which bee proueth plainly by setting forth their example, who with the reproach or disdaine of the poore, honour the rich. A For if we knew what Christs glory is, & esteemed it as we ought to do, there would not be such respect of persons as there is. 4 Leuit. 9.15. deuti. 17. and 16. 9. pro. 24. 23. b In a worshipfull and honourable place. c Haue ye not come to do? by this means, with your felues desired one man to be preferred before another? A Hee sheweth that they are peruerse, who haue a respect to him that weareth the gay clothing, and lay vnto him, Sit thou here in a goodly place, and lay vnto the poore, Stand thou there, or sit here vnder my footstoolle, & (if we may so to say) after the opinion of the world, the rich man are to be helden exorable and curlew, considering that they perue the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue here alwayes, against whom be setteth the poore and afflicted. d Word for word, which is called upon of Iohn.

8 But If ye fulfill the Royall Law according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if ye regard the persons, yee commit sinne, and are rebuked of the Law, as traitors & felours.

10 For whosoever shall keepe the whole Lawe, and yet faileth in one point, he is guilty of all.

11 For he that said, Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Nowe though thou doste none adulterie, yet if thou kill it, thou art a transgressor of the Law.

12 So saye ye, an I do soe, as they that shall be iudged by the Law of libertie.

13 For there is al be condemnation mercifull to him that sheweth not a mercie, and a mercie reioyseth against condemnation.

14 Wt as audient it my brethren, though a man faith, he hath faith, when he hath no workes? can that faith saue him?

15 For if a brother or a sister be naked and destitute of dayly food,

16 And one of you lay vnto them, Depart in peace: warme your felues, and fill your bellies, notwithstanding ye giue them not those things, which are needfull to the bodie, what helpe it?

17 Euen so the faith, if it haue no workes, is dead in itselfe.

18 But some man might say, Thou halst the faith, and I haue workes: shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 Thou beleuest that there is one God: thou dost well: the deuils also beleue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father justified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith wrought with his workes? and through the workes was the faith made in perfect.

23 And the Scripture was fulfilled which saith, Abraham beleueed God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

24 The conclusion of the whole matter is, that if we would maintaine & cherish charitie and good will towards another, and who to doeth not so, shall not talie of the grace of God. A He that is hard and curlew against his neighbour, or else hee hath not God in his heart, and will iudge to himselfe. 5 The sixth place which is brought in with the former treatise, touching a true and lively faith, is this: faith which bringeth not forth workes, is not that faith whereby we are iustified, but an image of faith: or else this, they are not iustified by faith, which hauee not the effect of faith. 6 The first reason of a similitude: I am a fayle to one that is hungry. Fill thy belly, and a yergibill him nothing, this shall not be true comfort. To a man say be beleueed, and bee giue forth no workes of his faith, but shall not be true faith, but a yergibill thing set out with the name of faith, breif of no man but to bragge, he will openly in curlew reuerence, seeing that the cause is vnderstood by the multitude of men, may every man in his pride. 7 Another reason, taken out of abundance: If such a faith were the true faith whereby we are iustified, the deuils should be iustified, for they hauee that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith. 8 The third reason is from the example of Abraham, who no doubt had a true faith: but hee in offering is foone, sheweth himselfe to haue that faith which was not of workes, and therefore hee is called a true faith: in him it was said that his faith was imputed to him for righteousnesse. It is his name by his workes known, and not by his words. 9 The fourth reason, taken out of the causes of our infestation, but what effect it may knowe that a man is iustified. 4 Genes. 22. 1. I will giue thee a fruitfull seed, and workes. M That the faith was a true faith, and that by workes. A Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. 5 Gen. 15. 6 rom. 4. galai 3.6.

4 The conclusion of the whole matter is, that if we would maintaine & cherish charitie and good will towards another, and who to doeth not so, shall not talie of the grace of God. A He that is hard and curlew against his neighbour, or else hee hath not God in his heart, and will iudge to himselfe. 5 The sixth place which is brought in with the former treatise, touching a true and lively faith, is this: faith which bringeth not forth workes, is not that faith whereby we are iustified, but an image of faith: or else this, they are not iustified by faith, which hauee not the effect of faith. 6 The first reason of a similitude: I am a fayle to one that is hungry. Fill thy belly, and a yergibill him nothing, this shall not be true comfort. To a man say be beleueed, and bee giue forth no workes of his faith, but shall not be true faith, but a yergibill thing set out with the name of faith, breif of no man but to bragge, he will openly in curlew reuerence, seeing that the cause is vnderstood by the multitude of men, may every man in his pride. 7 Another reason, taken out of abundance: If such a faith were the true faith whereby we are iustified, the deuils should be iustified, for they hauee that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith. 8 The third reason is from the example of Abraham, who no doubt had a true faith: but hee in offering is foone, sheweth himselfe to haue that faith which was not of workes, and therefore hee is called a true faith: in him it was said that his faith was imputed to him for righteousnesse. It is his name by his workes known, and not by his words. 9 The fourth reason, taken out of the causes of our infestation, but what effect it may knowe that a man is iustified. 4 Genes. 22. 1. I will giue thee a fruitfull seed, and workes. M That the faith was a true faith, and that by workes. A Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. 5 Gen. 15. 6 rom. 4. galai 3.6.

8 The other fault is this: that me a due confidence determine upon themselves and those matters and businesses, as though that every moment of their life did not depend of God.

11 Cor. 1. 19.

9 The conclusion of all the former treatise: The knowledge of the will of God doeth not only convince at all people, & value the life of the creature, but also maketh the sinners farre more grievous.

1. He denoueth ever delusion to the wicked and proboeth rich men, and such as are drownd in their riotousness, ineking at their foolish confidence when at there is nothing judged more vaine then such things.

2. The Lord who is more mightie then ye are, hath heard them.

3. Hee haue pmpred up your sinnes.

4. The Hebreues call a day that is appointed to silence banqueting, a day of laughter or feasting.

5. Hee applyeth that to the poore, which hee strike against the rich, warning them to wait for the Lords coming patiently, who will reuenge the injuries which the rich men doe them.

6. The taking away of an obediē: Although his coming seeme to linger, yet at the least we must follow the husbandman, who doe patiently waite for the times that are proper for the fruites of the earth. And againe, God will not deferre the least lease of the time that hee hath appointed.

7. Hee commendeth Christian patience, so that whereas the contrary by through impatience vs to accuse one another, the faithfull on the contrary file complainte, nottall while they receive iniurie.

8. By grinding, hee meaneth our inward compaining, which breaketh our patience.

9. The conclusion: The Lord is at the doore, who will defend his owne, and reuenge his enemies, and therefore we need not to trouble our selves.



Bibhytia,

WC There is one Lawgiver, which is able to faue, and to destroy. & Who art thou that iudgest another man?

13 I Goe to now, ye that say, To day or to morrow we will goe into such a chitie, and continue there a yeere, and buy and sell, and get gaine.

14 And yet ye cannot tell what shall be to morrow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisberh away.)

15 For that ye ought to say, & If the Lord will, & If we liue, we will doe this or that.

16 But now yee reioyce in your boastings: all such reioycing is euill.

17 Therefore to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CH A P. V.

1 Hee threatneth the rich with Gods severe iudgement, for their pride, that the poore bearing the miserable weight of the rich, may patiently beare afflictions, as Iob did, each in their distresses.

GOE to now, ye rich men: weepe, and howle for your riches, that shall come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye haue heaped vp treasure for the last dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which haue reaped, are entered into the eares of the Lord of hostes.

5 Yee haue liued in pleasure on the earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of slaughter.

6 Yee haue condemned, and haue killed the iust, and he hath not refuted you.

7 Bee patient therefore, brethren, vnto the coming of the Lord: Beholde, the husbandman waiteth for the precious fruites of the earth, and hath long patience for it, will hee receiue the former, and the latter raine.

8 Bee ye also patient therefore, and settle your hearts. For the coming of y Lord draweth neere.

9 d Grudge not one against another, brethren, lest yee be condemned: behold, the iudge standeth at the doore.

10 The taking away of an obediē: Although his coming seeme to linger, yet at the least we must follow the husbandman, who doe patiently waite for the times that are proper for the fruites of the earth. And againe, God will not deferre the least lease of the time that hee hath appointed.

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13 The conclusion: The Lord is at the doore, who will defend his owne, and reuenge his enemies, and therefore we need not to trouble our selves.

THE FIRST EPISTLE GENERALL OF PETER.

CH A P. I.

Hee extollet Gods mercie shewed in Christ, which way laye out by faith, & pash through hope, to wherof the Prophets foretold. Hee exhorteth vs to renounce the world, and our former life, and so wholly yeeld themselves to God.

PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and

standeth before the doore.

10 Take, my brethren, the Prophets for an example of suffering aduerfite, and of long patience, which haue spoken in the Name of the Lord.

11 Beholde, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue known what the end the Lord made. For the Lord is very pitiful and mercifull.

12 But beleeue all things, my brethren, & sweare not, neither by heauen, nor by earth, nor by any other creature: but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.

13 Is any among you afflicted? Let him pray, Is any merry? Let him sing.

14 Is any sick among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp, and if he haue committed sinnes, they shall be forgiven him.

16 Acknowledge your faulces one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man availeth much, if it be frequent.

17 Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, & it rained not on the earth for three yeeres and fixe moneths.

18 And he prayed againe: and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you hath erred from the truth, and some man hath converted him,

20 Let him know that hee which hath converted the sinner from going astray out of his way, shall faue a foule from death, and shall hide a multitude of finnes.

21 To what physicians especially wee must goe, when wee are diseased, so wee, to the prayers of the Elders, which then also coude cure the bodie. (for so much as the gift of healing was then in force) and take away the chief cause of sickness, and life. I say obtaining for the sicke among their prayers and extraordinary emission of finnes.

22 Marke 6. 13. This was a signe of the gift of healing: and now we see we haue the gift no longer, the signe is no longer necessary.

23 By calling on the Name of the Lord. Hee hath reason in making mention of finnes, for diseases are for the most part first becaufe of finnes.

24 Because God pardoneth their finnes which confesse and acknowledge them, and not theirs which iustifie themselves, therefore the Apostle addeth, that wee ought first to confesse one with another touching those inward sinners, that wee may helpe one another with our prayers.

25 Hee calleth the prayers by the effectes that come of them, that all men may vnderstand that there is nothing more effectuall then they are, and that they proceede from a pure minde.

26 1. Pet. 1. 1 and 18. 4. Luke 4. 45. 12 The taking away of an obediē: All repentitions are not counted, seeing that on the contrary there is no thing more acceptable to God, then to call into the way a bio that was wandring out of the way.

27 Math. 18. 15. k Hath called him backe from his way.

2. Elect according to the foreknowledge of God the Father vnto the sanctification of the Spirit,

3. Peter purposing to speake of the duties of Christians, first of the principles and beginnings of all Christians actions, & then howe they should beare their paines, & carrying vs all farre about the same. But he sheweth vs, wee which are obseruers of nature finall, were through the free mercie of God the Father first chosen from euangling: then according to that euangling doctrine, were by a certain second creation made his finnes in Christ his only begotten, by the Spirit we are inwardly charged. & by whose blood we also are reconciled: yea, that as Christ himselfe rose againe from the dead, we also might be reuiued into that same beauefully exulting glory.

4 Or according to the purport of Gods word neuer aliother the change of our being, from a poore from the beginning of the wicked world, through the working of the holy Ghost, they should be conuerfed into Gods elect, & through

6 Because men are wont to obiect, that it is good to reuelt injuries by what meanses former, hee setteth against that, the example of the Fathers, whose patience had made happy end, because God as a most bountifull Father, neuer forsake his.

7 When end the Lord geue.

8 Because euery man sometimes through impatience ouercome carter, sometime lesfer, sometime greater, the Apostle warneth vs to detest such wickednesse, and to accomite our tongues to simple and true talke.

9 Math. 5. 34. That that you haue to say or affirm, speake it simply, and without an othe: and that that you will denie, denie it simply and finally.

10 Hee calleth the best remedie against all afflictions, not to sin, which haue their place both in sorrow and ioy.

11 Hee sheweth peculiarly, to what physicians especially wee must goe, when wee are diseased, so wee, to the prayers of the Elders, which then also coude cure the bodie. (for so much as the gift of healing was then in force) and take away the chief cause of sickness, and life. I say obtaining for the sicke among their prayers and extraordinary emission of finnes.

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17 Math. 18. 15. k Hath called him backe from his way.

through obedience and sprinkling of the blood of Jesus Christ. Grace and peace be multiplied unto you;

3 Blessed be God, euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a ^c lively hope, by the resurrection of Iesus Christ from the dead.

4 To an inheritance immortal and undefiled, and that withereth not, reserved in heaven for us.

5. * Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the d^l time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in beauiuesse, through manifold temptations.

7 That the trial of your faith, being much more precious then golde that perissheth (though it be tried with fire) might be found vnto *your* praise, and honour and glory at the appearing of Iesus Christ :

8 Whome yee haue not scene, and yet loue
him, in whom now, though yee see him not, yee
doe you beleue, and reioyce with ioy vnspake-
able and glorious,

9 Receiving the **end** of your faith, ~~even~~ the
salvation of **your** soules.

10 3 Of the which saluation the Prophets haue
inquired and searched, which prophecied of the
grace that should come vnto you.

11 Searching when or at what time the Spirit which testified before of Christ which was in them, should declare the sufferings *that should come unto Christ*, and the glory that should followe.

12 Vnto whom it was reuealed, that not vnto themselves, but vnto vs they should minister the things which are shewed vnto you by them which haue preached vnto you the Gospell by the holy G^ost sent downe from heauen, the which things the Angels desire to behold.

13 4 Wherefore ⁸ girde vp the loynes of your
minde: be sober, ⁵ and trust ⁶ perfectly on that
grace ⁴ that is brought vnto you, ⁷ in the reuelation
of Iesus Christ.

tion of Jesus Christ.

[illegible]

14 ^s As obedient children, not fashioning
your selves vnto the former lustes of your igno-
rance :

15 But as he which hath called you, is holy, so
be ye holy in all manner of conversation.

16 9 Because it is written, **Be ye holy, for I am holy.**

17 And if yee call him Father, which without respect of person iudgeth according to every mans worke, passe the time of your dwelling here in feare

18 " Knowing that yee were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the fathers,

19 † But with the precious blood of Christ, as of a Lamb undefiled, and without spot.

20 12 Which was ordeined before the^k foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleene in
God that rayed him from the dead, and gaue
him glorie, that your faith and hope might be in
God.

22 43 Having purified your souls in obeying
the truth through the Spirit, to* love brotherly
without feining, love one another with a pure
heart fervently :

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liueth and endureth for ever.

24. 1. For all $\frac{1}{2}$ flesh is as grasse, & all the glo-
rie of man is as the floure of grasse. The grasse wi-
thereth, and the floure falleth away.

25 15 But the worde of the Lord endureth for ever: and this is the worde which is preached among you.

and carnal reu-
 2nd. again, vey foolish. 1. If you will be all the times of that Father.
 7. Denie 12. vey sin. 1st. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829.

one by

CHAP CHAP

CHAP. II.

2 He exhorteth the new borne in faith, to leade their lines auerterable to the times: 6 And teach their faith sound flagger, he bringeth in that which was foretold touching Christ: 11 Touch him which them to be obedient to Magistrates, 13 And that they patiently beare aduersite after Christs example.

WHence, 4 laying aside all malicioufnesse, and all guile, and diffimulation, and enaie, and all euill speaking,

2 4 As a newe borne babes desire that sincere milke of the worde, that yee may growe thereby,

3 3 Because yee haue tasted that the Lord is bountifull.

4 4 To whome comming as vnto a liuing stone, disallowed of men, but chosen of God and precious,

5 Yee also as liuely stones, be made a spiritual boule, 1 an holy & Priesthood to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

6 6 Wherefore also it is conteyned in the Scripture, Beholde, I put in Zion a chiefe corner stone, elect and precious: and hee that beleueth therein, shall not be ashamed.

7 7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the same is the head of the corner,

8 And a stone to stumble at, and a rocke of offence, euen to them which stumble at the worde, being dilobedient, vnto the which thing they were euen ordained.

9 8 But yee are a chosen generation, a voyall

4 Priesthood, an holy nation, a people set at libertie, that ye should shew forth the vertues of him that hath called you out of darknes into his maruelous light,

10 5 Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercy, but now have obtained mercie,

11 5 Dearly beloued, I beseech you, as strangers and pilgrims, 7 7 absteine from fleshly lusts 12 which fight against the soule,

12 13 And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, 14 may by your good works which they shall see, glorifie God in the day of visitation.

13 15 Therefore submit your selues vnto all manner ordinance of man 16 for the Lordes sake, 17 whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, 15 for the punishment of euill doers, and for the praise of them that doe well.

15 16 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloake of malicioufnesse, but as the seruants of God.

17 17 Honour all men: 4 loue brotherly fellowship: feare God: honour the King.

18 8 Seruants, be subiect to your masters with all feare, not only to the good and courteous, but also to the froward.

19 9 For this is thankes worthe, if a man

4 Hefc 2, 13, 1 rom, 9, 25.

9 Heuierment to that general exhortation.

10 A reason why we ought to liue holily, to wit, because we are ciuizens of heauen, and therefore we ought to liue according to the Lawe, not of this world, which is full of corruption, but of the heauenly citie, although we be strangers in the world.

11 Another argument: The children of God liue at according to the flesh, that is, according to that corrupt nature, but according to the spirit.

12 Therefore fleshly motions ought not to beare rule in vs.

13 The third argument: For although those lusts flatter vs, yet they cause not

to fight against our saluation. 14 The fourth argument, taken of the point of so doing, for by this men also we provide for our good name, and so the commanding whelwee compell them at length to change their minde, which speake euill of vs. 15 Chap. 3, 16. The fifth argument, which also is of great force: Because the glory of God is greatly set forth by that means, whilst by example of our honest life, euen the most prophane men are brought vnto God, and submit them selues vnto him. 16 Math. 5, 16. 6 When Christ said al that ye haue done in them, 17 That which he saith: generally, be not expounded by parties desirous for euill, namely every mans duty. And first of all he speaketh of obedience which is due both to the Lawes and also to the Magistrates both higher & lower. 18 Rom. 13, 1. By ordinance, as by the frame, and ordering of our gouernours, which he callith ordinance of man, not because manus inuictus, but because it is proper to men. 16 The first argument: because the Lord is the author and reuenger of the police of men, that is, which is set amongst men, and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this order. 17 He preuenech a cauil which is made by some, y say they will obey Kings & the higher Magistrates, and yet condemneth their ministers: As though, if their ministers were not made with their author the which they term. 18 The second argument taken of the end of this order, who is not euill nor profitable, but the euill very necessary: seeing that by this means vertue is rewarded, and vice punished: wherein y quietness, and happinesse of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian libertie doth amongst all things least, or not at all, consist in what we call off the bridle of Lawes. (As at that time some foolishly bragge vnkilful in the kingdom of God reported) but rather in this, that hauiing holily according to the will of God, we should make manifest to all men, that the Gospel is not a cloake for sinne & wickedness, seeing we are in such free state, that we are still the seruants of sinne, and not of righteousness: as the said and contrary of man, by occasion of such liberty, which he saith: into two generally parts, into those duties, which he priuate man is to priuate man, and especially the faithfull to the faithfull, & into that subiection whereby inferiours are bound to their superiours: but for, that Kings are not made equal to God, seeing that feare is due to God, and honour to Kings. 20 Be chrestian and dutifull towards all men. 21 Chap. 1, 2, 13, 14, 15. 22 Be obedient to the Lord, and to the Magistrates, as to the Lord. 23 Eph. 6, 1, 2, 3, 4. 24 He goe his due duties of vs towards them matters, which he deserveth with these bounds, that he vs submit them selues to Kings, and to the higher Magistrates, not only to the good and courteous, but also to the froward and illgouerning rulers. 25 2 Cor. 7, 10. 26 The Kingdome of God consisteth in the subiection of seruants to God, especially if they haue found many matters: And then this subiection shall be found the more acceptable to God, if his will preuaile more with seruants, than the matters iouines.

f Because he weareth a conscience of sin to offend God, by whose good will and appointment, he knoweth this burden is layd upon him.

23 He misapprehends the greatness of the sin, while he thinketh plainly that Christ did also for sinners, that they should bear so much the more patiently this inequality between men which are of one selfsame nature, more over setting before them Christ that Lord of Lords for an example, he figuratively thinketh that they cannot but seem too delicate, which shew themselves more grieved in bearing of injuries, then Christ himselfe who was most hurt, & most sharply of all afflicted, and yet was most patient.

24 *25* Who his owne selfe bare our finnes in his body on the tree, that we being dead to sinne, should live in righteousness, by whose stripes ye were healed.

25 For ye were as sheepe going astray, but are now returned unto the Shepherd and Bishop of your souls.

for conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be afflicted for your faults, ye take it patiently? but and if when ye doe well, ye suffer wrong and take it patiently, this is acceptable to God.

21 *23* For heereunto ye are called for Christ also suffered for you, leaving you an example that ye should follow his steps.

22 *24* Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reviled, reviled not againe: when hee suffered, he threatened not, but committed it to him that iudgeth righteously.

24 *25* Who his owne selfe bare our finnes in his body on the tree, that we being dead to sinne, should live in righteousness, by whose stripes ye were healed.

25 For ye were as sheepe going astray, but are now returned unto the Shepherd and Bishop of your souls.

CHAP. III.

1 That Christian women should not contume their husbands, though they be unjust. *2* He bringeth in examples of goodly Women. *3* General exhortations. *4* Patiently receive persecutions. *5* And humbly to yield a reason of their faith. *13* Christies exhortation.

1 Likewise *1* let the wives be subiect to their husbands, as that even they which obey not the word, may without the word be won by the conversation of the wives.

2 While they behold your pure conversation which is with feare:

3 *3* Whose apprelling let it not bee that outward, with brodered haire, and gold put about, or in putting on of apparell:

4 But let it bee the hidden man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is before God a thing much to be.

5 For even after this manner in time past did the holy women, which trusted in God, sire them selves, and were subiect to their husbands.

6 As Sara obeyed Abraham, & called him Sir: whose daughters ye are, while ye doe well, so not being afraid of any terror.

7 *8* Likewise ye husbands, dwell with them as men of knowledge, giving e honour unto

the woman, as unto the weaker vessel, as even as they which are heires together of the grace of life, so that your prayers be not interrupted.

8 *10* Finally, be ye all of one mind: one suffer with another: loue as brethren, be pitifull, be courteous.

9 *11* Not rendering euill for euill, neither re-buke for rebuke: but contrariwise blessed, know- ing that ye are thereunto called, that ye should be heires of blessing.

10 *13* For if any man long after life, and to be good dayes, let him reframe his tongue from euill, and his lips that they speake no guile.

11 Let him eschew euill and doe good: let him keepe peace and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open unto their prayers: and the face of the Lord is against them that do euill.

13 *14* And who is it that will harme you, if ye follow that which is good?

14 *15* Notwithstanding blessed are ye, if ye suffer for righteousness sake. *15* Yea, ye feare not their feare, neither be troubled.

15 But I sanctifie the Lord God in your hearts, and be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you, with meeknesse and reuerence.

16 Having a good conscience, that when they speake euill of you as of euill doers, they may be ashamed which slander your good conversation in Christ.

17 *17* For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 *19* For Christ also hath once suffered for finnes, so the iust for the vniu, so that he might

loue. *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105*

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loue. *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105*

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loue. *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105*

loue. *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105*

loue. *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105*

* Coloss. 3. 13. ephes. 5. 22.

1 In the third place he setteth forth the duties due to their husbands, commanding them to be obedient.

2 He speaketh namely of them which had husbands that were not Christians, which ought to much the more be subiect to their husbands, than by their honesty and chaste conversation they may giue them to the world.

3 *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105*

3 *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105*

3 *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105*

3 *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24*

11 The conclusi-
on, Seeing the god-
ly are not afflicted
by chance, but by
the will of God they ought not to despair, but go forward, notwithstanding in
the way of holiness and well doing, commending themselves to God their faith-
full Creator, that is to say, their Father.

where shall the vngodly and the sinners appeare?
19 Wherefore let them that justifie according
to the will of God, commit their selves to him in
well doing, as vnto a faithfull Creator.

CHAP. V.

1 Hee warneth the Elders not to take anye authoritie over
the Church, & to the younger sort to be willing to be
taught, and to be mild, & so to be sober and watchful, so
to resist the cruell adversaries.

2 He declareth
particularly the of-
fice of the Elders,
that is to say, of
them that haue
the care of the
Church.

3 He voucheth a pre-
face touching the
circumstance of
his owne person:
to wit, that he as
their companion,
commune with
them not of mat-
ters which bee
knowne to all, but
wherein he is as
euill experienced
as any, and pro-
pounded vnto
them no other
condemnation, but
that which hee
himselfe hath
suffered before him.

4 Hee declareth the
office of the Elders,
that is to say, of
them that haue
the care of the
Church. He voucheth
a preface touching
the circumstance
of his owne person:
to wit, that he as
their companion,
commune with
them not of mat-
ters which bee
knowne to all, but
wherein he is as
euill experienced
as any, and pro-
pounded vnto
them no other
condemnation, but
that which hee
himselfe hath
suffered before him.

The Elders which are among you, I beseech
which am also an Elder, and a witness of the
sufferings of Christ, and also a partaker of the
glory that shalbe revealed,

2 Feed the flocks of God, which depen-
deth vpon you, caring for it not by constraint,
but willingly: not for filthy lucre, but of a ready
minde:

3 Not as though yee were Lords ouer Gods
heritage, but that yee may be examples to the
flocke.

4 And when that chiefe Shepherd shall
appeare, yee shall receiue an incorruptible crowne
of glory,

5 Likewise yee younger submit your selues
vnto the Elders, and submitt your selues euery man

one to another: * decke your selues inwardly in
lowlinesse of minde: * for * God * retheth the
proud, and giueh grace to the humble.

6 Humble * your selues therefore vnder the
mighty hand of God, that hee may exalt you in
due time.

7 * Call all your care on him: for hee careth
for you.

8 Be sober, and watch: for * your adversary
the deuill as a roaring lyon walketh about, seeking
whom he may deuoure:

9 Whom resist fast in the faith, knowing
that the same afflictions are accomplished in
your brethren which are in the world.

10 And the God of all grace, which hath
called vs vnto his eternall glory by Christ Iesus,
after that yee haue suffered a little, make you per-
fice, confirme, strengthen, and stablish you,

11 To him be glory and dominion for euer
and euer, Amen.

12 By Silvanus a faithfull brother vnto you,
I suppose, haue I written briefly, exhorting and
testifying how that this is the true grace of God,
wherein ye stand.

13 The Church that is at Babylon elected
together with you, saluteth you, and Marcus my
sonne.

14 Greete yee one another with the * kisse of
loue: Peace be with you all which are in Christ
Iesus, Amen.

15 The persecu-
tions which Satan stirreth vp, are neither newe nor proper to any one man, but
from old and ancient time common to the whole Church, and therefore wee must
suffer that patiently, wherein wee haue such & so many fellowes of our conflicts
& combats. *a Amongst your brethren which are dispersed throughout the world.*
16 Hee exhorteth vs as it were with a feeble, hee summe exhortation with a solemn
promise, againe willing them to take increase of strength at his hands, of whom
they had bene beginning, and hope to haue the accomplishment, to wit, of God the
Father in Iesus Christ, in whom are assured of the glory of this present life, & Con-
tinuance and perseverance in the doctrine of the Apostles, is the only ground and
foundation of Christian strength: Now the summe of the Apostles doctrine, is
saluation freely giuen of God, *15* familiar salutations. *1 In that famous ci-
ty of Assyria, where Peter the Apostle of the euangelists then was, * Rom.
16, 15. 1 Cor. 16, 20. 2 Cor. 13, 11.*

* Rom. 13, 10.
9 Because pride
leadeth to many,
to be the way vnto
to the glory of
this life, the Apo-
stle warneth them
of the contrary iudg-
ment, that is to say,
that iniquity and
pride is the reward
of pride, and the
glory of modestie.
* James 4, 6.
10 Because the
proud and loue
spirits threaten
the modest and
humble, the Apo-
stle warneth vs to
see the power of
God against the
vanitie of proud
men, and to be
willing vpon his
promises.
* Psal 135, 43.
11 March 5, 47.
12 Luke 12, 22.
13 The crueltye
of Satan, who
seeketh by all
meanes to de-
uoure vs, is over-
come by watchful-
nesse and faith.
* Luke 22, 31.

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

3 Having spoken of the bountyfull gift of God, & of the
virtues of faith, &c. He exhorteth them to be wise of life.
12 And that his counsell may be the more effectually, &c.
He sheweth that his death is at hand, &c. that him-
selfe did see the power of Christ, which he opened vnto
them.

1 Simon Peter a servant & an Apostle
of Iesus Christ, to you which haue ob-
tained like precious faith with vs by
the * righteousnesse of our God and
Saviour Iesus Christ.

2 Grace and peace bee multiplied to you,
through the acknowledging of God, and of Iesus
Christ our Lord,

3 According as his diuine power hath gi-
uen vnto vs all things that pertaine vnto life and
godlinesse, through the acknowledging of him

that hath called vs forth by his faithfull, and therefore wnto vs.
With this the acknowledging of God and Christ, from whence our salvation
is forth and floweth. *2* God hath chosen himselfe to be specially in the Gospel,
and that by his owne power, and giueh vs all things which are requisite both
to eternall life, wherein hee hath appointed to glorify vs, and also to godlinesse,
that is to doeth forth vs with true vertue. *3* He speaketh of Christ, whom hee
maketh God, and the euery Saviour. *4* Vnto saluation. *4* This is the summe
of true Religion, to be led by Christ to the Father, as it were by the hand.

that hath called vs forth by his faithfull, and therefore wnto vs.

4 Whereby most great and precious pro-
mises are giuen vnto vs, that by them yee should
be partakers of the diuine nature, in that yee fee
the corruption, which is in the world through
slut.

5 Therefore giue euen all diligence there-
vnto: *b* Ioyne moreover vertue with your faith:
and with vertue, knowledge:

6 And with knowledge, temperance: and
with temperance, patience: and with patience,
godlinesse:

from the wicked lusts which wee carie about vs) and are made, after a sort, like
vnto God himselfe. *c* By the diuine nature, hee meaneth not the substance of the
Godhead, but the partaking of those qualities whereby the image of God is re-
flected in vs. *f* In men, *g* For both is the state of corruption, and hath his state
certaine and distinct parts. *h* Having laid the foundation of this
building declared by cause of our saluation & especially of our diuine nature, we
be beginned to exhort vs to giue ourselves wholly to true vie of this grace.
And be beginneth with faith without which nothing can please God, & be war-
ned vs to haue it full fraught with vertue (that is to say) with good & goodly
manners, being ioyned with the knowledge of Gods will, without which there is
neither faith neither any true vie. *b* Supply vs, and supports vs in the
strength vpon certaine other principall vertues, whereof some pertaine to the hit
Table of the Law, others to the law

4 An applica-
tion of the for-
mer sentence,
declaring the
causes of so great
benefits, to wit,
God and his free
promise, from
whence all these
benefits proceed.
I say, these most
excellent benefits,
whereby we are
delivered from
the corruption of
the world, (that is,
made, after a sort, like
vnto God himselfe.
c By the diuine nature, hee meaneth not the substance of the
Godhead, but the partaking of those qualities whereby the image of God is re-
flected in vs. f In men, g For both is the state of corruption, and hath his state
certaine and distinct parts. h Having laid the foundation of this
building declared by cause of our saluation & especially of our diuine nature, we
be beginned to exhort vs to giue ourselves wholly to true vie of this grace.
And be beginneth with faith without which nothing can please God, & be war-
ned vs to haue it full fraught with vertue (that is to say) with good & goodly
manners, being ioyned with the knowledge of Gods will, without which there is
neither faith neither any true vie. b Supply vs, and supports vs in the
strength vpon certaine other principall vertues, whereof some pertaine to the hit
Table of the Law, others to the law

7 And with godlineſſe, brotherly kindneſſe; and with brotherly kindneſſe, love.

8 For if theſe things be among you, and abound, they will make you that ye neither ſhall blinde, nor without fruit in the acknowledging of our Lord Jeſus Chriſt:

9 For he that hath not theſe things, is blinde, and cannot ſee farre off, and hath forgotten that he was purged from his old finnes.

10 Wherefore, brethren, give rather diligence to make your calling and election ſure: for if ye doe theſe things, ye ſhall never fall.

11 For by this means an entering ſhall be miniſtered unto you abundantly into the everlaſting kingdome of our Lord and ſaviour Jeſus Chriſt.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye have knowledge, and be ſtaſſed in the preſent truth.

13 For I thinke it meet as long as I am in this tabernacle, to ſtirre you up by putting you in remembrance,

14 Seeing I know that the time is at hand that I muſt lay downe this my tabernacle, as euen as our Lord Jeſus Chriſt hath ſaid me.

15 I will endeavour therefore alwayes, that ye alſo may be able to haue remembrance of theſe things after my departing.

16 For wee followed not deſecrable fables, when we opened unto you the power, and coming of our Lord Jeſus Chriſt, but with our eyes ſaw his maiſtey:

17 For he received of God the Father honour and glory, when there came ſuch a voyce to him from that excellent glory, * This is my beloued Sonne, in whom I am well pleaſed.

18 And this voyce we heard when it came from heaven, being with him in the holy mount.

19 We have alſo ſeene the word of the Prophets, as to the which ye doe well ſtaye take heed, as vnto a light that ſhineth in a darke place, vntill the day dawne, and the day increaſe in your hearts.

20 So * is ſo that ye ſhould know this, that no prophetic of the Scripture is of any private interpretation:

21 For the prophetic came not in old time by the will of man: but by holy men of God ſpoke as they were moved by the holy Ghoſt.

CHAP. II.

Here foretelleth them of falſe teachers, 3 whoſe wicked ſteps, and aſpiration was declared, 16 and compareth them to white ſheets, 17 and to wells without water, 20 becauſe they ſeek to withhold men from God to their ends liſtineſſe.

But there were falſe prophets alſo among the people, euen as there ſhall be falſe teachers among you: which priuily ſhall bring in damnable heresies, euen denying the Lord, that hath bought them, and bring vpon themſelues ſwift damnation.

2 And many ſhall follow their deſtinations, by whom the way of truth ſhall bee euilly ſpoken of,

3 And through coueniſes ſhall they with ſaine ſownds make baſtard ſonſhip of you, whoſe condemnation long ſince reſteth on them, and their deſtruction ſtambeth not.

4 For if God ſpared not the * Angels that had ſinned, but caſt them downe into ſhell, and deliuered them into chains of darkeneſſe, to bee kept vnto damnation:

5 Neither ſpared the * old world, but ſaued * Noe the eighth perſon a preacher of righteouſneſſe, and brought in the Flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrah into aſhes, condemned them and overthrew them, and made them an example vnto them that after ſhould live vngodly,

7 And deliuered ſuch Lot vnto xad with the vncleanly conuerſation of the wicked:

8 (For hee being righteous, and dwelling among them, in feeling and hearing, by xad his righteous ſoule from day to day with their vngodly ſeeds.)

9 The Lord knoweth to deliſt the godly out of temptation, and to reſtore the vniuſt vnto the day of iudgement vnder puniſhment:

10 And churiſh them that walke after the fleſh, in the luſt of vndeceitneſſe, and deſpiciſe government, which are bold, and ſtand in their owne conceit, and ſcare not to ſpeake euill of them that are in * dignitie,

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement againſt them but to the Lord.

12 But theſe as naturall brute beaſts, led with ſenſualiſtie, and made to be taken, and deſtroyed, ſpeake euill of thoſe things which they know not, and ſhall periſh through their owne corruption,

13 And ſhall receive the wages of enrighteouſneſſe, as they which count it pleaſure dayly to live deſolately. ¶ Spots they are and blots, deluging themſelues in their deſeciations, in feaſting with you,

with wines, and by darkeneſſe, he remembereth that mult inuoluable ſoule that is full of horrow. Which was before the Flood, out that God made a new world, but becauſe the world ſeemed vncleane. ¶ Gen. 1. ¶ For hee ceaſed not for cleaſe of a hundred & ſeventie years to waite the wicked both by word & deed, which was a God banged out their heads. ¶ Gen. 3. 4. ¶ g Which way ſeeth he looked and turned into aſhes. ¶ He hath a ſubduged ſon, being vehemently grieved, liued a ſonſhip. ¶ He hath ſeue ſons long ſince, and deluſing the righteous. ¶ He hath a ſonſhip of corrupt men, which with ſinning are within y ſolome of the Church, which are wickedly gone, and deſolately ſeek euill of the auſtoritie of Magiſtrates, (which the Angels themſelues the ſinner before God, ſee not ſupraſt.) A true and lively deſcription of the Romiſh Cergie (as they call it) ¶ Priences and great men, be they neuer ſo high authority. ¶ A lively painting out of the ſame perſons, wherein they are compared to ſpots, which are to be ſubſtances to deſtruction, while they giue themſelues to ſuch things. ¶ For there is no greater ſpote then is in a cleane man, al though they moſt impudently ſhall with thoſe things which they know not, and ſhall come to paſſe that they ſhall deſtroy themſelues as beaſtes. ¶ With thoſe pleaſures which they are delighted, and diſhonour, and deſile the company of the Godly. ¶ Made to this end, to be a pray to thoſe men, whoſe will they call themſelues into Satans ſons. ¶ Their owne wicked men are ſhall bring them to deſtruction. ¶ Or, little rocks. ¶ When as by being ſo much the Chriſtians in the holy by which the Church keepeth they would ſeeme by that means to be true members of the Church, yet they are indeed but blots of the Church.

As in times paſt there were ſeueral kinds of Prophets, the true the falſe, ſo Peter foretelleth them that there ſhall be ſome true and ſome falſe teachers in the Church, ſome ſhall be true Chriſtians, ſome ſhall be ſecond of ſome, which now by ſinning ſhall can be deſtroyed. ¶ Under the Law, while the name and picture of the Law was yet ſtanding. ¶ There ſhall not only be heretics, but alſo many followers of them. ¶ Coueniſes for the moſt part is a compariſon of heretic, and much merchandiſe euen of ſoules. ¶ They will abuſe you, and tell you as they tell cattle in Paſtor. ¶ A comfort for the Godly. God who call the Angels that ſell away from him heailling into the ſhell of hell, to be ſubſtances to be taken, and deſtroyed, who deſtroyed the old world with the flood, and preſerued Noe the eighth perſon, and who had reſtored the world, and ſaued Lot vnto xad with the vncleanly conuerſation of the wicked, and ſhall utterly deſtroy the vngodly. ¶ 1 Pet. 2. 13. ¶ So the Grecians called the deepe dungeons vnder the earth, which ſhould be appointed to torment the ſoules of the wicked in. ¶ And them which with daſtardie as it were with chains, and by darkeneſſe, he remembereth that mult inuoluable ſoule that is full of horrow. ¶ Which was before the Flood, out that God made a new world, but becauſe the world ſeemed vncleane. ¶ Gen. 1. ¶ For hee ceaſed not for cleaſe of a hundred & ſeventie years to waite the wicked both by word & deed, which was a God banged out their heads. ¶ Gen. 3. 4. ¶ g Which way ſeeth he looked and turned into aſhes. ¶ He hath a ſubduged ſon, being vehemently grieved, liued a ſonſhip. ¶ He hath ſeue ſons long ſince, and deluſing the righteous. ¶ He hath a ſonſhip of corrupt men, which with ſinning are within y ſolome of the Church, which are wickedly gone, and deſolately ſeek euill of the auſtoritie of Magiſtrates, (which the Angels themſelues the ſinner before God, ſee not ſupraſt.) A true and lively deſcription of the Romiſh Cergie (as they call it) ¶ Priences and great men, be they neuer ſo high authority. ¶ A lively painting out of the ſame perſons, wherein they are compared to ſpots, which are to be ſubſtances to deſtruction, while they giue themſelues to ſuch things. ¶ For there is no greater ſpote then is in a cleane man, al though they moſt impudently ſhall with thoſe things which they know not, and ſhall come to paſſe that they ſhall deſtroy themſelues as beaſtes. ¶ With thoſe pleaſures which they are delighted, and diſhonour, and deſile the company of the Godly. ¶ Made to this end, to be a pray to thoſe men, whoſe will they call themſelues into Satans ſons. ¶ Their owne wicked men are ſhall bring them to deſtruction. ¶ Or, little rocks. ¶ When as by being ſo much the Chriſtians in the holy by which the Church keepeth they would ſeeme by that means to be true members of the Church, yet they are indeed but blots of the Church.

14 7 Haine eyes full of adulterie, and that cannot cease to floure, beguiling vnsatiable foules, they haue hearts ex-cited with concoufouneffe, they are the children of curfe:

15 Which for-taking the right way, haue gone aſtray following the way of * Balaam the ſonne of Bofor, which loued the wages of vngirt concuſes.

16 But hee was rebuked for his iniquity: for the dumbe beaſt ſpeaking with mans voyce forbade the fooliſhneſſe of the vnpent.

17 * 8 Theſe are o wellis without water, and cloudes carried about with a tempeſt, to whom the blacke darkneſſe is referred for euer.

18 For in ſpeaking a ſwelling word of vanity, they beguile with warronneſſe through the luſts of the flith them that were cleane eſcaped from them which are wrapped in error,

19 Promiſing vnto them liberty, and are them ſelues the * ſeruaunts of corruption: for of whom ſoener a man is overcome, euen vnto the ſame is he in bondage.

20 * 9 For if they, after they haue eſcaped from the filthineſſe of the world, through the acknowledging of the Lord, and of the ſauiour Ieſus Chriſt, are yet tangled againe therein, and overcome, the latter end is worſe with them then the beginning.

21 For it had been better for them not to haue acknowledged the way of righteouſneſſe, then after they haue acknowledged it, to turne from the holy commandment giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dogge is returned to his owne vomit: and the ſow that was walkeſt, to the wallowing in the mire,

*x Which boſt of knowledge, and haue nothing in them. y Muſt gripe darkneſſe. q They deſcrite men with vaine and ſwelling words. r They ſicke them ſelves are taken with men with vaine and ſwelling words. s Iohn 3. 24. the hookes. T ſeeketh better after to haue knowne the way of righteouſneſſe, then to turne backe from it: to the olden vnto: and men that doe ſo, are compared to dogges and ſwine. * Mat. 24. 45. Hebr. 6. 4. * Preu. 16. 11.*

CHAP. III.

x Hee ſhoweth that hee warrneth the ſame things againe. y That they muſt often be ſtirred vp, a becauſe dangers hang ouer their heads through certaine mockers. b Therefore he warrneth the galy that they doe not after the iudgement of the fleſh, ſo ſpent the day of the Lord, 14 but that they ſhould be alwayes at hand, 15 in which diſtance hee ſheweth that Paul againe warrneth him.

T His ſecond Epistle I now write vnto you, beloved, wherewith I ſtirre vp, and warne your pure a mindes.

2 To call to remembrance the words, which were tolde before of the holy Prophets, and alſo the commandement of vs the Apoſtles of our Lord and ſauiour.

3 * 1 Theſe ſhif vnderſtand, that there ſhall come in the laſt dayes, a mockers, which will walke after their luſts,

4 2 And ſay, Where is the promiſe of his coming? for ſince the Fathers died, all things continue alike from the beginning of the creation.

5 3 For this they willingly know not, that the heauens were of olde, and the earth that was

of the water, and by the water, by the word of God.

6 5 Wherefore the world that then was, perished, overflowed with the * water.

7 6 But the heauens and earth, which are now, are kept by the ſame word in ſtore, and referred vnto here againſt the day of condemnation, and of the deſtruction of vngilty men.

8 7 Dearely beloved, be not ignorant of this one thing, that one day is with the Lord, * as a thouſand yeeres, and a thouſand yeeres as one day.

9 8 The Lord of that promiſe is not ſlacke (as ſome men count ſlackeneſſe) but is patient toward vs, and * would haue no man to periſh, but would all men to come to repentance.

10 10 But the day * of the Lord will come as a thiefe in the night, in the which the heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heat, and the earth with the workes that are therein ſhall be burnt vp.

11 11 Seeing therefore that all theſe things muſt be diſſolued, what manner perſons ought ye to be in holy conſeruatiſe and godlineſſe,

12 Looking for, and * haſting vnto the coming of that day of God, by the which the heauens being on fire, ſhall be diſſolued, and the elements ſhall melt with heate?

13 But wee looke for * new heauens, and a new earth, according to his promiſe, wherein dwelleth righteouſneſſe.

14 Wherefore, beloved, ſeeing that yee looke for ſuch things, be diligent that yee may be found of him in a peace, without ſpot and blame-ſſe.

15 * And ſuppote that the long ſuffering of our Lord is ſalutation, 12 euen as our beloved brother Paul according to the wiſedome giuen vnto him wrote vnto you,

16 As one that in all his Epistles ſpeaketh of theſe things: 13 among the which ſome things are hard to be vnderſtood, which they that are vnlerned and vnsatiable, weſt as they doe alſo our Scriptures vnto their owne deſtruction.

17 Ye therefore beloved, ſeeing ye know theſe things before, beware, leaſt yee be alſo plucked away with the error of the wicked, and fall from your owne ſelfe ſtintle.

18 But grow in grace, and in the knowledge of our Lord and ſauiour Ieſus Chriſt: to him be glorie both now and for euermore. Amen.

*none of them may perith. * Ezekiel 8. 38. and 33. 11. A very ſhort deſcription of the leaſt diſturbance of the world, but in ſhort ſpace nothing could be ſpoken more grauely. Matt. 24. 34. 1. Theſſ. 5. 1. Iudg. 3. 2. 16. 15. d With theſe words as it were of a ſhif of ſtore. 11 At each ſtation to purify of life, ſeeing before us that both the iudgement of God both to bridle our vaineſſe, and alſo to conſort vs, ſo that wee be found watching and ready to meete him at his coming. e He requirerth patience of vs, yet ſuch patience as is not ſlacke full. * Eſa. 65. 17. 66. 2. Reuel. 21. 1. f In which heauenly g That you may triue to your profit, how gentle and receivable be vs. * Rom. 2. 4. 12 Pauls Epistles are allowed by the expreſſe teſtimonie of Peter. 13 There is certie of theſe things obſcure and dark, as theſe the vnlerned. 14 At each ſtation to ouerthrow ſome men that are not ſure, vnto 15 the terminus of the Scripture to their owne deſtruction. But this 16 the remedy againſt ſuch deſire, to labour that wee may daily more and more grow vp and increaſe in the knowledge of Chriſt. 17 That is to ſay, among the which things: for he diſputeth not here whether Pauls Epistles be plaine or dark, but ſaith, that amongſt theſe things which Paul hath written in all his Epistles, & Peter himſelfe in ſele of vs be owne, there are ſome things which cannot be eaſily vnderſtood, and ſome are of ſome darkneſſe to their owne deſtruction: and this be faith that is more certie and diligent, and not ſome vnto the leading of holy things, ſo that what ende ſhould they haue written wiſe ſpeculations?*

Secondly, hee ſeeth againſt them the vniuerſall flood which was the deſtruction, and ſo of the whole world.

For the waters returning into their former place this world, that is to ſay, this beauty of the earth, which we ſee and all things created, which liue upon the earth perished.

Thirdly, he promiſeth that it ſhall not be better for God to burne brauer and earth with fire, in that day which is appointed for the deſtruction of the wicked, (which thing he will alſo ſay) ſeeing it was for him in time paſt to make them with his owne word, and afterward to ouerwhelme them with water.

The taking away of an obſtacle: in that he ſeeth to deſerre this iudgement a long ſeaſon, in reſpect of vs it is ſure, but not to our God, and whom hee is no time either long or ſhort.

1. Theſſ. 5. 4. 3 The Lord will ſurely come, becauſe he hath promiſed: and that hee ſhall not later then he hath promiſed. 4 A reaſon why the latter day cometh not ſooner, is that the Lord God doth patiently waite till the elect be brought to repentance, that

*x The remedy againſt thoſe wicked enemies both of true doctrine and holineſſe, is to be fought for by the continual meditation of the writings of the Prophets and Apoſtles. * 1 Tim. 4. 1. Ind. 18. 2 A hee voucheth the ſecond coming of Chriſt againſt the Epistles by name. 3 A ſecond time, who will forſake theſe by their concept of God, 4 wicked building, 5. The reaſon which theſe mockers pretend, is becauſe the courſe of nature is all one as it was from the beginning: therefore the world is continuing ſtill and ſhall be euer. 6 He ſeeth againſt them the creation of heauen and earth by the word of God, which theſe men are willingly ignorant of. 7 Which appereth in ſen the waters were gathered together into one place.*

that beleene in the name of that Sonne of God, that ye may know that ye have eternall life, and that ye may beleene in the Name of that Sonne of God.

14 And this is that assurance that we have in him, * that that if we aske any thing according to his will, he heareth vs.

15 And if we know that he heareth vs., whatsoever we aske, we know that we have the petitions, that we have desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not vnto death. * There is a sinne vnto death, I say not that thou shouldst pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne vnto death.

18 We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is * come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very * God, and that eternall life.

21 Little children, keepe your selues from idols: Amen.

is to say, made the sonnes of God in Christ, and being indue with his Spirit, they doe not sinne; neither are they wounded of Satan. 18 Every man particularly apply to himselfe, the general promise that we may certainly perseuer our selues, that whereas all the world is by nature lost, we are freely made sons of God by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowe edge of the true God, and euerting life. * Luke 14. 45. * The doctrine of Christ is most plainly proued by this place. 19 He expreth a plaine precept of keeping head of idols: which he setteth against the only true God, that with this lease as it were he might leaue off all the former doctrine.

16 The taking away of an obiecti-
on: Indeed all in-
quire is compre-
hended under the
name of sin, but ye
we must not de-
spaire thereto, be-
cause every sinne
is not deadly, and
without hope of
remedy.
17 A reason why
not all, may rather
why no sin is mor-
tall to some: to wit,
because they be
borne of God, that

and the will of God: and such prayers cannot be vaine. * Chap. 3. 21. 25 We have so many prayers not only for our selues, but also for our brethren which doe sinne, that their prayers be for vnto death, and yet he expreth that sinne, which is neuer forgiven, or the sinne against the holy Ghost, that is to say, an vnfaithfull and willfull falling away from the knowne truth of the Gospel. I This is as much as he sayd, Let him desire the Lord to forgive him, and he will forgive him being so desired. * Math. 12. 31. Marke 3. 29.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renouwe, 4 who brought up her children in the feare of God: 6 he exhorted her to continue in Christian charitie, 7 that she accompanie not with Antichrists, 10 but assist them.

THE ELDER to the * elect b Ladie, and her children, whom I loue in the truth: and not I onely, but also all that have knowne the truth,

2 For the truths sake which dwell in vs, and shall be with vs for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with * truth and lone.

4 I reioyced greatly, that I found of thy children walking in d truth, as we have receiued a commandment of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandment vnto thee, but the same which we had from the beginning) that we * loue one another.

6 And this is that loue that we should walke after his commandments. This commandment is, that as ye have heard from the beginning, ye should walke in it.

7 For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver, and an Antichrist.

8 * Look to your selues, that we loose not the things, which we have done, but that we may receiue a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euill deeds. Although I had many things to write vnto you, yet would I not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The finnes of thine elect sister greete thee, Amen.

1 Antichrists fight-
ing, 2 that the
person and face
of Christ, were al-
ready crept into
the Church, in the
time of the Apo-
stles.
4 He that walketh
in the doctrine of
the false, is not
of the Father and
the Sonne.
5 Beware of an-
tichrist.
6 He that
brought up
her children
in the feare
of God.

7 We ought to
have nothing to
doe with them,
that defend pec-
catorie doctrine.
8 Rom. 16. 17.

THE THIRDE EPISTLE OF IOHN.

1 He commendeth Gaius for his hospitality, 9 and reprehendeth Diotryphes for his pride: 10 he exhorted Gaius to continue in well doing: 12 and in the ende com-
mendeth Demetrias.

THE ELDER vnto the beloued Gaius, whom I loue in the truth.

2 Beloued, I wish chiefly that thou prosperedst and farest wel as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then * these, that is, to heare that my sonnes walke in veritie.

5 Beloued, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers.

6 Which bare witness of thy loue before the Churches, Whom if thou * bringest on their iour-

ney as it befecmeth according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be helpers to the truth.

9 I wrote vnto the Church, but Diotryphes which longeth to haue the preeminence among them, receiuech vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, priding against vs with malicious words, and not therewith content, neither tree himself: receiue the brethren, but forbid them that would, and thrust them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not * seene God.

12 Demetrias

4 That wee our
selues may helpe
somewhat to the
preaching of the
truth.

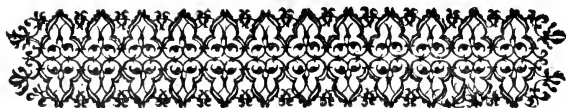
5 Ambition and
concupiscence, two
of the most plagues
of the flesh: 12 them
which haue any
ecclesiastical function
are condem-
ned in Diotryphes
person.

6 Hath not known
God.

14 Because we do
not yet in effect
obtain that which
we hope for, the
Apostle togeth
exhorteth vs
pray with faith,
which he will haue
to proceede from
faith, and more-
ouer to be concei-
ued in such sort,
that nothing be
asked but that
which is agreeable
to the will of God:
and such prayers
cannot be vaine.
* Chap. 3. 21. 25
We haue so many
prayers not only
for our selues, but
also for our bre-
thren which doe
sinne, that their
prayers be for
vnto death, and
yet he expreth
that sinne, which
is neuer forgiven,
or the sinne against
the holy Ghost, that
is to say, an
vnfaithfull and
willfull falling
away from the
knowne truth of
the Gospel. I This
is as much as he
sayd, Let him
desire the Lord to
forgiue him, and
he will forgive
him being so de-
sired. * Math. 12.
31. Marke 3. 29.

a This is no proper
name, but is to be
taken as the word
foundeth, that is to
say, to the worthy
and noble Lady.
b Excellent and
famous Dame.
c The bond of
Christian consola-
tion or linking
together, is the
true and continu
profession of the
truth.
d With true know-
ledge, which hath
always bene sayed
with it, and
following it.
e This true pro-
fession consisteth
both in loue our
toward another which
the Lord hath com-
manded, and also
especially in whole
fidelity and sound
doctrine, which also
is deliuered. I vnto
thee: for the
commandment of
God is a found and
true foundation both
of the rule of man-
ner and of doctrine,
and these cannot be
separated the one
from the other. d
According as the
truth directeth
them. * Iohn 15. 12.

7 An example of
a Christian grati-
tude.
8 Thus these say-
es:
a Beloued
b Beloued and
Christian.
c He commendeth
to Gaius rather
than to the
other, because
he had recei-
ued before, re-
turning now againe
to him about the
affaires of the
Church or his
other which had
kindle
business.



THE ORDER OF TIME,

wherevnto the Contents of this
booke are to be referred.

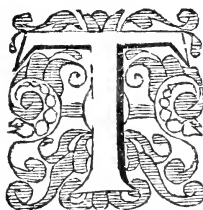
The yeere
of Christ.

1.&c.

34.

67.

70.



THE dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, beeth, and hideth her selfe, whilest Christ was yet vpon the earth.

The dragon persecuted Christ ascending into heauen, hee fighteth and is throwen down: and after persecuteth the Church of the Iewes.

The Church of the Iewes is receiued into the wildecnesse, for three yeeres and an halfe.

When the Church of the Iewes was ouerthrowen, the dragon innaded the Catholike Church, all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon railleth vp the beast with seuen heads, and make hauocke of the Church Catholike, and her Prophets for 1260 yeeres after the Passion of Christ, chap. 13. and 11.

97.

The seuen Churches are admonished of things present, somewhat before the end of Domitian his reigne, & are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6 and 7.

He sheweth fourth examplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073.

The dragon is let loose after 1000. yeeres, and Gregory the vij. being Pope, rageth against Henrie the third then Emperour, chap. 20.

1217.

The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the authour of the sixth booke of the Decretals: hee excommunicated Philip the French King.

1300.

Boniface celebrateth the Iubile.

1301.

About this time was a great earthquake, which ouerthrew many houses in Rome.

1305.

Prophecie ceaseth for three yeeres and an halfe, vntill Benedict the second succeeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beasts, oppugne Prophecie, chap. 3.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with singular iudgements, chap. 16.

Christ giueth his Church victorie ouer the harlot, chap. 17. and. 18. Ouer the two beasts, chap. 19. Ouer the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

T H E

THE REVELATION OF SAINT

JOHN THE APOSTLE AND

Euangelist, with the Annotations of

Francis Ikenius

CHAP. I.

¶ He declarerh what kind of doctrine is here handled, 3 euery
his that is the beginning & ending: 12 Then the mystery
of the seven Candlesticks and floures 20 is expounded.

The first time I saw the book was at a friend's house. It was a small, old-fashioned leather-bound volume, its cover worn and discolored by age. The title, written in elegant calligraphy, caught my eye. I picked it up, feeling a sense of curiosity and anticipation. As I turned the pages, I was struck by the intricate details of the illustrations and the depth of the text. It felt like I had stumbled upon a hidden treasure trove of knowledge.

He¹ Reuelation of² Iesus Christ,
which God gaue vnto him, to
shewe vnto his seruants things
which must shortly be done :
which hee sent, and shewed by
his Angel vnto his seruant Iohn.

2 Who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the words of this prophecie, and keepe the things which are written therein : for the time is at hand.

4 * Iohn to the seven Churches which are in Asia, Grace be with you, and peace from him, whose Name is, and Which was, and Which is to come, and from the seven Spirits which are before his Throne.

5 And from Iesus Christ, which is that
* faithfull witnesse, and * that first begotten of
the dead, and that Prince of the Kings of the
earth, vnto him that loved vs, and washed vs
from our finnes in his * blood,

6 And made vs * Kings and Priests vnto God
euen his Father, to him, *I say, be glory, and domi-
nion for euermore, Amen.*

7 Behold, he cometh with * clouds, and every eye shall see him: yea, even they which

by Angels. a This is the particular of singular inscription, as written unto certain Churches by name, which represent

1. I wish you certain grace. That if you of the fame be declared,
 2. As unto the eyes of us, 3. That is, from God the Father
 4. Immutable, *Abote vnchangeable* I shal declare b be
 5. And it vnder iack. For there is no incongruity in this place,
 6. The words must be interpreted vnto their mytelies, and not the
 7. Or impaired by the vnde, *e By the face time: I Was*
 8. *this world I haue, which is the proper name of God.* * Exod
 9. In the holy Gho which proceeds from the Father and the
 10. One in person according to its fullness: but is communi-
 11. And in demonstration of his diuine works in thome
 12. Perfectly manifest himselfe, as there were for many Spiritus.
 13. Working in his owne Church, & setting forth his power
 14. In the world, as hee is the Father of all things, & they

[illegible]

searched him thorow; and all kindreds of the earth
shall waile before him, Euen so, Amen.

8 6 I * am f Alpha and Omega, the beginning and ſ ending, faith the Lord, Which is, and Which was, and Which is to come, ſuch the Almighty.

7 7 I John, even your brother and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the ⁸ Ile called Patmos, for the word of God, and for the witnessing of Iesus Ch. iij.

10 And I was *rauiſhed* in ^b ſpirit on the ⁱ Lord's day, and heard behind me a great voyce, as it had bene of a trumpet.

11 Saying, I am Alpha and Omega, that first
and that last: and that which thou seest write in a
booke, and send it vnto the seuen Churches which

are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 ⁸ Then I turned backe to ^k see the voyce
that spake with me; 9 and when I was turned, I
sawe seuen golden candlestickes,

13. And in the milis of the feuen candlelickes,
one like vnto the Sonne of man, cloathed with a
garment downe to the feete, and girded about the
waies with a golden girdle.

14 His head and haire were white as white
wool & as grey & his eyes were as a flame of fire

15 And his feet like unto fine brasse burning as
in a forname: and his voyce as the found of many
waters.

16 And he had in his right hand seven starres:
and out of his mouth went a sharpe two edged
sword: and his face *shone* as the sunne shineth in
his strength.

17 ¹⁰ And when I sawe him, I fell at his feet
as dead: ¹¹ then he laide his right hand vpon me,
saying vnto me, Feare not: ¹² I am that * first

[illegible]

6 A confirmation of the salutation foregoing, taken from the words of God himself: in which he saith, that his operation in every finger, creature, the immutable eternity that is in himself, and his omnipotence in all things: and concludes in the voice of his own essence, that Trinity of persons, which was before spoken of.

* Chap. 21. 6. and 22. 13.

f I am he before
whom there is no
thing as a human

every thing that
is made, was made
and shall remaine
though all they
should perishe.

7 The narration,
opening the way
to the declaring of
the authority and
calling of Saint

John the Evangelist in this singular Revelation, and to procure faith, and credit unto this prophetic. This is

the second part of this Chapter consisting of a proposition and an exposition. The proposition shows that

position, move us,
first who was cal-
led vnto this Re-
velation, in what
place, & how occu-

plate, & now ver-
pied, verse 9. Then
d the word, and that on
rifest, was consecrated
ay, to be a day of rest,
what is the sum of his

war banished as some
the Prophets were va-
concurrent with God,
place of the Lord
calisth it the Lords

6.2.8 The exposition. The other points are evident, falling into the 17. ver. And first of all the oc- towards the vision after

following, 13, 14, 15, 16,
of the Auburn, which
is the Churches that
life : by his properties,
the archbishops of great

15. By his operations,
with the effect therein
his countenance, doeth
16. 10 A rali-

their full confirmation to
mission in this calling.
elegant description of
voto a iust vocation: first
suing and the end of all

Lastly a declaration of
judgment of God directed

nd

13 The consent of
all the common
multitude of the
creatures

16 A confirmation of the praise foregoing, from the contestation of the Nobles, expressed in word and signes, as once or twice before this,

ches, and wisdom, and strength, and honour, and glory, and praise.

13 And all the creatures which are in hea-
uen, and on the earth, and vnder the earth, and in
the sea, and all that are in them, heard I saying,
Praise, and honour, and glory, and power be vnto
him, that sitteth vpon the throne, and vnto the
Lambe for euermore.

14 ¹⁶ And the foure beaſts ſaid, Amen, and the foure and twenty Elders fell downe and worſhipped him that liueth for euermore.

CHAP. VI.

1 The Lambe openeth the first of the booke. 2 The second, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuers strange fights in heauen.

I After I beheld when the Lambe had opened
one of the seales, and I heard one of the foure
beastes say, as it were the noise of thunder, Come
and see.

2. Therefore I beheld, and loe, there *was* a white horſe, and he that ſate on him had a bow, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And 3 when he had opened the fecond feale,
I heard the fecond beatt fay, Come and fee.

4 And there went out another horse, *that was* red, and power was given to him that fate thereon to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword,

5 4 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horte, and he that sat on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure
a beasts say, A measure of wheate for a penny, and
three measures of barley for a penny, and oyle,
and wine hurt thou not.

76 And when he had opened the fourth seale, I heard the voyce of the fourth beaft say, Come and see,

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was given unto

them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seale,
I saw vnder the altar the soules of them that were
killed for the word of God, and for the testimony
which they maintained.

10 And they cryed with a loud voyce, saying,
How long, Lord, which art holy and true ! dost
not thou iudge and auenge our blood on them,
that dwell on the earth ?

11 And long white robes were given vnto euery one, and it was said vnto them, that they should rest for a little season vntill their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12. 9 And I beheld when hee had opened the
sixt seale, and loe, there was a great earthquake,
and the Sunne was as blacke as a sackcloth of
haire, and the Moone was like blood.

13. And the starres of heauen fell vnto the earth,
as a figge tree casteth her greene figges, when it is
shaken of a mighty winde.

14 And heauen departed away, as a scroule,
when it is rolled, and euery mountaine and yle
were mooued out of their places.

15 ¹⁰ And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And said to the mountaines and rockes,
" * Fall on vs and hide vs from the prefence of
him that sitteth on the throne , and from the
wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

verse falling from on high (v. 13), withdrawing themselves from the gaze of the Church as well as from the gaze of all men (v. 14), and content themselves in his glory. *St. Basil the Great* writes that these were of *hairs*. . . . The object of it is that there is no man that shall not be afflicted at that great day for fear, and hide himself in this verse, and will not have to fear exceeding honour of the wrath of God, & of the Lamb he was afflicted. Now this perplexity is none of the God's, whose portion is in this life, as the Psalmist (Psalm 61) says, *For I will be according to God, which worketh repentance* (v. 15), a man shall never repent him, but that would surely that it were as their willing do declare for this befury of the words of the Church, as I have shewed before, that words of such as despite of their escape: of which despairment, the presence of God and of the Lamb proved to work in this verse, and the confidence of their own weakness, will they are no way to avoid this day of the wrath of God. *Elay 14. 21*. * *Ezra* (1. 19, 18, 16) *Isa* 43, 30.

CHAP. VII.

1 The Angels coming to hurt the earth, 3 are stayed
untill the elect of the Lord 5 of all tribes were sealed,
13 Such as suffered persecution for Christs sake, 16 have
great felicity, 17 and 18.

And after that, I saw foure Angels stand on the^a foure corners of the earth, holding the foure winds of the earth, that the windes should

before, Chap. 4, that if of the caution whereby God tooke notice for his satisfaction the example of the frailties of faithfull might be exempted from the plague of this wicked place is a certaine interlooke & bringing in for this vnto the prediction & argument of the fixt fraile. For faith that elect vnto the g. ver. 11 then thanks are giuen by the elect to v. 12. Lastly, the accomplishment of the thing is set forth vnto The first ver. vs a transition speaking of Angels which keep from all euill, vnto God doe command. For (as it is expressed in 12.) their faces and their wings are stretched vpward, and so beholding the countenance of God the v. 13. and 14. and 15. and 16. and 17. and 18. and 19. and 20. and 21. and 22. and 23. and 24. and 25. and 26. and 27. and 28. and 29. and 30. and 31. and 32. and 33. and 34. and 35. and 36. and 37. and 38. and 39. and 40. and 41. and 42. and 43. and 44. and 45. and 46. and 47. and 48. and 49. and 50. and 51. and 52. and 53. and 54. and 55. and 56. and 57. and 58. and 59. and 60. and 61. and 62. and 63. and 64. and 65. and 66. and 67. and 68. and 69. and 70. and 71. and 72. and 73. and 74. and 75. and 76. and 77. and 78. and 79. and 80. and 81. and 82. and 83. and 84. and 85. and 86. and 87. and 88. and 89. and 90. and 91. and 92. and 93. and 94. and 95. and 96. and 97. and 98. and 99. and 100. and 101. and 102. and 103. and 104. and 105. and 106. and 107. and 108. and 109. and 110. and 111. and 112. and 113. and 114. and 115. and 116. and 117. and 118. and 119. 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and 675. and 676. and 677. and 678. and 679. and 680. and 681

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13 ¶ 10 Then the sixt Angel blew the trumpeter, 11 and I heard a voyce from the b foure hornes of the golden altar, which is before God,

14 Saying to the sixth Angel which had the trumpet, ¹¹ Loose the four Angels, which are bound in the great river Euphrates.

15 13 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeare, to slay the third part of men.

16 And the number of horsemen of warre were
twenty thousand times ten thousand : for I heard
the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having berie habergions, and of lacynth, and of brimstone, and the heads of the horses were as the heads of lyons: and out of their mouthes went forth fire, and smoake, and brimstone.

18 Of these three was the third part of men killed, *that is*, of the fire, and of the smoke, and of the brimstone, which came out of their mouths.

19 For their power is in their mouthes, and in
their tails : 14 for their tails were like vnto ser-
pents, and had heads wherewith they hurt.

20 15 And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they should not worship devils, and * idoles of gold, and of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and
of their fornicarie, neither of their fornication, nor
of their theft,

bound by the power of God, that they could not freely fly from offences lifted, but were stayed & restrained at that great door, in their spiritual Babylon (for this is a Trophimus of the 1st limits of the spiritual Babylon long since overthrowen) & commit those horrible flagitious things which long breathed out let those four Angels, that is, admitters of the wickedness that is consequent to the laughing of the four quarters heaven up and gave them the badge, that rolling of that Babylon the feast of the wicked ones, they may lay upon all the world, most chiefly to excite their conscience, as God saith, when God will be angry with the world, he will send forth his angels, by which he might freely lay stripes for the iniquity of it that teeth neither the lawes Decretall most of them are able to reach? Since that time (O good God!) how great a breach? how great a mischief? All histories are full of them: sundry with most horrible and monstrous examples of the execution of the commandment is in two points one, that those who are the instruments of Gods wrath, are sent forth abroad through all the world, as well the chiefs of that crew exempt vpon all states, in this vnto all their multitudes, both most number certaine is named for a number infinite, Verse 16. and means fully furnished to hide and to burn: Verse 17. as being back & battellion, as appeareth in the colour of their armour, and of all men: and haue the strength of Lyons to burn without mercy, as the prophet saith, I will send forth my lions, & they shall devour them, Verse 18. The other point is, that these butchers haue effected of God by fraud and violence, in this vnto every following, harmful euill way on what part fouest thou purpouse had thou thee, they doe hurt. So the former are called Scorpions, to remembre the euill (as I said vpon the first Verse) which followed to & generous iudgements in the most wicked & cold: namely, that the euill which is wrought by the violence of the sinners, enforces most vehemently proficed with the hand of God: that discipline is shewed in this vnto, and their vncircumference in Histerio had bene the general historie of things to be done both worlds: which because it doeth not so much belong to the therefore not to expressly distinguished by certainty of time & place: as it is said they lay and a flight band Also there is more historie in the first Angels punishment in this place, as the first punishment of the first Angels, the silence of the Church, but I yett out according to the time theore, Chap. 11. and 16. as some places. * *Psal 117. 4, and 133. 15.*

And I sawe : another mightie Angel come
downe from heauen , clothed with a cloud,
and the rainebowe vpon his head , and his face
was as the Sunne , and his face as pillars of
fire.

2 And hee had in his hand a little booke open, and hee put his right foot vpon the sea, and his left on the earth.

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seven thunders uttered their voyces.

4 4 And when the seven thunders had uttered their voyces, I was aboute to write : but I heard a voyce from heauen, saying vnto mee, a Seale vpon those things which the seven thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon
the sea, and vpon the earth, ^b lift vp his hand to
heauen,

6 And Iware by him that liueth for euermore
which created heauen , and the things that therein
are, and the earth, and the things that therein are
and the sea, and the things that therein are, s tha
c time should be no more.

7 But in the dayes of the 6th voyce of the seventh Angel, when hee shall begin to blow the trumpet, euen the myserie of God shall be finished, as he hath declared to his seruants the Prophets.

8. 7 And the voyce which I heard from hea-
uen, spake vnto mee againe, and said, Goe, and
take the little booke which is open in the hand of
the Angel, which standeth vpon the sea, and vpon
the earth.

9 So I went vnto the Angel, and sayd to him
Giue mee the little booke. And he said vnto mee
Take it, and eate it vp, and it shall make thy bel-
ly bitter, but it shall bee in thy mouth as sweet as
hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

II ^s And he said vnto mee , Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

opre Leodaeall, fer fourth yere the tye, to signifie the fower
as Rod on euall, vñe fer the fecond. Thirdly, that he offered
or muttering in a corner (as false prophets doe) but
vñe yere then which theye, and wrote a Ioyous & iust
feature the verye abundent plentifull giuing testimony thereto.
Lately for that he commed all by an arch *Psalm* 67. *Chorus*
Psalm 134. *Chorus* 135. *Psalm* 136. *Chorus* 137. *Psalm* 138.
God Gaius. For the booke, that containeth thise *Psalm*
word d, is said to be kept with the Creation, the fifth. Chap-
but the booke of the Church with the Redemtion, and out-
sett of the millione of this Apoclypse. A Gaily care les
Ioyed with knowledge. There is nothing to be a be-
which must be expected & waite for of the godly. A
that time (I saie) not the things that are in time, but that
shel time (I saie) altogether of the time & beyond all time,
any more time. 6. *Wheter* Chap. 11. vs. 16, & 17. 7.
Chapter, concerning the persecuted of the *Saint* loke
prophie following which is enoyed him, his by lyne
plaine words in the left vñe, on the first giuing of the
that. This *Syn* booke is to get from brauent to demaund
phye in this vñe. For theleuous & desires God doeth in
the booke, he is charged to ake in a figurative man-
er, expounded, vñe the faith, (as in the second Chapter of *Es-*
vñe) hence this multitude is comowed. Lately, for that *Es-*
man time of *Chait* took the booke, and found it ex-
ceeding from Christ was moked for that in that it exceed-
ing. That *Syn* booke is to get from brauent to demaund
of the figure before giuing, winning the dunnce calling of *S-*
him the ecclesie therof.

[illegible]

24 Christ is the

Prince of Angels,

and head of the

Church, who bea-

reth that you may

verifie the sixe.

See the notes vpon

Daniel, chap. 12.

In this verſe a de-

ſcription of the

battell and of the

victorie in the two

verſes following.

The Palmſtree be-

ſet forth vnto this

battell, Pfal. 68.

and Pfal. 69.

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hundredth and threeſcore dayes.

7 And there was a battell in heauen, 24 Michael and his Angels, fought againſt the dragon, and the dragon fought and his angels.

8 But they prevailed not, neither was their place found any more in heauen.

9 And the great dragon that olde ſerpent, called the deuill and Satan, was caſt out, which deceiueh all the world: hee was euen caſt into the earth, and his angels were caſt out with him.

10 Then I heard a loud voice in heauen, ſaying, 16 Now is ſaluation, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

11 But they overcame him by that blood of that Lambe, & by that worde of their teſtimonie, and they loved not their liues vnto the death.

12 Therefore reioyce ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the ſea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a ſhort time.

13 And when 17 the dragon ſaw that he was caſt vnto the earth, hee perſeuted the woman which had brought forth the man child.

14 But to the woman were given two wings of a great Eagle, that ſhee might flee into the wildernes, into her place where ſhe is nourished for a 19 time, and times, and halfe a time, from the preſence of the ſerpent.

15 And the ſerpent caſt out of his mouth water after the woman, like a flood, that hee might cauſe her to bee caried away of the flood.

16 But the earth helpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

17 But the earth helpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

18 But the earth helpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

19 But the earth helpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

20 But the earth helpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

21 But the earth helpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

22 But the earth helpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which keepe the commandments of God, and haue the teſtimonie of Ieſus Chriſt.

18 And I flood on the ſea ſand.

Church of the Teſtifi remnant was come to noughe, hee reſuſed to fall vpon his feet, that is, the Church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, as I ſaid vpon the 13 verſe in which the purpoſe of Satan is ſhewed, verſe 17, and his attempt verſe 18. 23 That is, a moſt mighty temſt, that hee ruſſed vpon the whole world (whole prince hee) to raiſe the dead, and prouoke the nation, that they might with their furious beaſts, and with their diuill, doe him ſome ſeruiſe, and finally deliroy the Church beſides the holy members of the ſame. But the prouidence of God ſtopped his attempt, that he might ſauour the Church of the Gentiles, yet tender and as it were gentle. The teſt of the ſtory of the Dragon is excellently profecuted by the Apoſtle Iohn beſore in the twentieth chapter. For beſore the Dragon endowing to doe miſchiefe, was by God caſt into priſon,

CHAP. XIII.

1 The beaſt with many heads is deſcribed, 14 which draweth the moſt part of the world to idolatry. 23 The other beaſt riſing out of the earth, 15 ſignifieth power vnto him,

AN I ſaw a beaſt riſe out of the ſea, hauing ſeuen heads, & ſeuen hornes, and vpon his hornes were ten crownes, and 4 vpon his head 5 the name of blaſphemie.

2 And the beaſt which I ſaw was

takeh her beginning, doeth now paſſe vnto the ſtory of the prognoſtie thereof, as I ſhewed in the entrie of the ſeuer Chapter. And this hiſtorie of the prognoſtie of the Church and the battell thereof is ſet downe in this Chapter, but diſtinctly in two parts, one is of the ciuill Roman Empire, vnto the tenth verſe. Another of the two Eccleſiaſtical or propheticall, theſe vnto the ende of the chapter. In the former part are ſhewed theſe things: Firſt the ſtate of that Empire, in fourte verſes: then the aduerſe thereof in three verſes: after the effect, which is exceeding great glory, verſe 8. And laſt of all is commended the vic, and the inſtitution of the godly againſt the enils that ſhall come from the ſame, verſe 9, 10. The hiſtorie of the ſtate containeth a moſt ample deſcription of the beaſt, his entrie, verſe 1, 2, and then ſet forth after that, verſe 3, 4. On the ſaid ſea whereof ſhall the deuill praich new tempts againſt the Church, in the verſe ſet before going: what time the Empire of Rome was endangered by domeſtical diſſentions, and was mightily ſhaken, hauing erue and ane new heads, and new Empires. See in the ſeuerenth chapter of the ſeuerenth ſeaſon, the ſame inſtruments of power, prouidence, and moſt expert government, which the Dragon is ſaid to haue had in the 12 chapter, and in the verſe 3. 4. We read in the twelfth chapter 23 verſe, that the Dragon had ſeuen crownes ſet vpon ſeuen heads: becauſe theſe ſeuen crowne himſelfe to be proper Lord and Prince of the world: but this beaſt is ſaid to haue ten crownes (ſet vpon ſeuen) not heads, but hornes: becauſe the beaſt is beholder for all vnto the Dragon, verſe 4, and doth not otherwiſe ſaignt them by law of ſubordination againſt him, namely that hee employ his hornes againſt the Church of God. The ſeaſon is taken from the manner, cuſtome, and ſcience of dealing in ſub ſeaſon: by which they that were abſolute kings did weare the diademe vpon their heads: but their vallaſs and ſuch as ſaignt by grace from them, wore the ſame vpon their heads: for ſo they might commodiouſly lay downe their diademes when they came into the preſence of their Sueraignes: as alſo their Elders are ſaid, when they adored God which face vpon the throne, to haue caſt downe their crownes before him, chap. 4. verſe 10. 4. Contrary to that which God of old commended ſhould be written in his head peece of the beſt Chriſt, that is, Sanctitas, Ihuſus, Holineſſe vpon the Loue. The name of blaſphemie impoſed by the Dragon, is (as I thinke) that which S. Paul ſaith in the 2 chapter of his 2 Epistle to the Theſſalonians, the 4 verſe. He ſitteth on God, and boweth himſelfe to ad God. For this name of blaſphemie both the Romane Emperors did then challenge vnto themſelues, as Suetonius and Dion doe ſet forth of Caligula and Domitian: and after them the Popes of Rome did with full mouth profeſſe the ſame of themſelues, when they challenged vnto themſelues ſouerainete in holie things: of which kind ſaignt the ſixt booke of the Decretals, the Clementines, and the Extravagants, are very full. For the ſame were ſaid of the Pope, when he ſaignt that he wrote in Petrus (the beginning whereof is, Papa ſupremus, in ſumma, The Pope is the Word of the world. Sic Deus, et homo ſedentes in inter ſumma. Thou art not God, nor art thou man, nor neuer mix of both: as the glorie ſheweth vpon the ſix booke: but they were bold to take vnto themſelues the very name of God, and to accept it againſt other: according as alſo in an hundred and twente verſe ſince, there was made for Sixtus the fourth, when he ſhould firſt enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly hard vpon the gate of the citie hee ſhould enter at, hauing written vpon this blaſphemous verſe,

Oracle vocis mundi moderari habenas,
Et merito in terris creditis eſſe deus.

By oracle of thine owne voice the world thou gouernſt all,
And worthily a god on earth, men thinke, and doe thee call.

Theſe and fixe hundred the like who can ſing vnto that moditie whereby good men of old would haue themſelues called the ſeruants of God, & vnto this ſame in this is a name of blaſphemie, or there is none at all.

beast and his image, and receive *his* marke in his forehead, and on his hand.

10 The lame shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 ⁸ Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die in the Lord, are fully blessed. Euen so faith the Spirit: for they rest from their labours, and their works follow them.

14 ¶ ⁹ And I looked, and behold, ¹⁰ a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, ¹¹ hauing on his head a golden crowne, and in his hand a ¹² sharpe sickle.

15 ¹³ And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloud, ^{*} Thrust in thy sickle and reape, for the time is come to reape: for the ^{*} harvest of the earth is ripe.

16 And hee that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 ¹⁴ Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clustres of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the cite, ¹⁵ and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and fixe hundred furlongs.

¶ The first of these chapters is the first of the seven last plagues, and is the first of the seven last plagues which God hath ordained for the execution of his iudgements in 4. other verses. 4 This part of the vision alludeth vnto the sea or large vessel of brack in which the Priests walked themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called verse 5.) is said to haue bene a sea of glasse, most lightsome and cleare, vnto the commoditie of those mixt with fire, that is, as containing the treasure of the iudgements of God, which he bringeth forth and digrest according to his owne pleasure: for out of the former, the Priests were clensed of all, and out of this the vineyard is deliueyed vnto chap. 4. 6. ¶ That is the Godly martyrs of Christ, who shall giue place vnto miracles vnto that beast of these thee before Chap. 13. 17 and 14. 9, 10. 6 Glorified God, from the partialitie of the weapons and instruments of Gods wrath, flouting in the sea of glasse. ¶ That, for triumph which is in *Exo. 15. 2.* *A sea of Moyses cabed, for honours sake, as it is set forth, Deut. 34. 10.* 8 This long two part, one a confession, but particular in this verse, and generally, in the beginning of the next verse: another, a narration of causes belonging to the confession, where a dove kind is eternal in it self, and most present vnto the glory in that God is worshiped, and alone God, another kind is false and to come to that the elect taken out of the Gentiles (that is, out of the wicked ones) and voblering: as Chap. 11. 2.) were to be brought vnto the same state of happines, by a magnificence of the iudgement of God, in the next verse. ¶ *Psalm. 145. 17* *Thy doings.* ¶ *1st. 10. 7.* The second part of the narration (as it is not verse 2.) wherein first the authority of the whole argument & matter thereof is figure by a foretelling type of a temple opened in heau'n, as Chap. 11. 19. namely that all these things are diuine and of God, that proceed from thence: in this verse. Secondly, the instruments of execution, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally, they are confirmed by testimony of the visible glory of God, in the last verse. A like testimony whereunto was exhibited of old in the Law, *Exod. 40. 34.* 10 That is, commandments to inflict those seven plagues. Here is the figure called *Metonymy*. 11 Which was in old time a figure of the kingly or princely dignitie. 12 That is, guiding was a figure of diligence, and the sickle of old was a figure of iustitie, and reaping in iudgement, the consequences of the iudgements of God. 13 Of the before, Chap. 4. 7. 14 None of those seven An. els might reuote, till he had performed fully the charge committed vnto him according to the decree of God.

CHAP. XV.

1 The seven Angels hauing the seven last plagues. 3 They that conquered the beast praise God. 6 To the seven Angels, 7 seven vials full of Gods wrath are deliuered.

AN I sawe another signe in heauen, great and marueilous, seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw, as it were a glassie sea, mingled with fire, and ^{*} them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, ^{*} stand at the glassie sea, hauing the harpes of God.

3 And they sung 7 the song of Moses the ^{*} servant of God, and the song of the Lambe, saying, Great and marueilous are thy works, Lord God Almighty: iust and true are thy ^{*} wayes, King of Saints.

4 ^{*} Who shall not feare thee, O Lord, and glorifie thy Name! for thou only art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seven Angels came out of the Temple, which had the ¹⁰ seven plagues, clothed in ¹¹ pure and bright linen, and hauing their breaths ¹² girded with golden girdles.

7 And one of the ¹³ foure beasts gaue vnto the seven Angels seven golden vials full of the wrath of God which lieth for euermore.

8 And the temple was full of the smoke of the glory of God and of his power, and ¹⁴ no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements in 4. other verses. 4 This part of the vision alludeth vnto the sea or large vessel of brack in which the Priests walked themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called verse 5.) is said to haue bene a sea of glasse, most lightsome and cleare, vnto the commoditie of those mixt with fire, that is, as containing the treasure of the iudgements of God, which he bringeth forth and digrest according to his owne pleasure: for out of the former, the Priests were clensed of all, and out of this the vineyard is deliueyed vnto chap. 4. 6. ¶ That is the Godly martyrs of Christ, who shall giue place vnto miracles vnto that beast of these thee before Chap. 13. 17 and 14. 9, 10. 6 Glorified God, from the partialitie of the weapons and instruments of Gods wrath, flouting in the sea of glasse. ¶ That, for triumph which is in *Exo. 15. 2.* *A sea of Moyses cabed, for honours sake, as it is set forth, Deut. 34. 10.* 8 This long two part, one a confession, but particular in this verse, and generally, in the beginning of the next verse: another, a narration of causes belonging to the confession, where a dove kind is eternal in it self, and most present vnto the glory in that God is worshiped, and alone God, another kind is false and to come to that the elect taken out of the Gentiles (that is, out of the wicked ones) and voblering: as Chap. 11. 2.) were to be brought vnto the same state of happines, by a magnificence of the iudgement of God, in the next verse. ¶ *Psalm. 145. 17* *Thy doings.* ¶ *1st. 10. 7.* The second part of the narration (as it is not verse 2.) wherein first the authority of the whole argument & matter thereof is figure by a foretelling type of a temple opened in heau'n, as Chap. 11. 19. namely that all these things are diuine and of God, that proceed from thence: in this verse. Secondly, the instruments of execution, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally, they are confirmed by testimony of the visible glory of God, in the last verse. A like testimony whereunto was exhibited of old in the Law, *Exod. 40. 34.* 10 That is, commandments to inflict those seven plagues. Here is the figure called *Metonymy*. 11 Which was in old time a figure of the kingly or princely dignitie. 12 That is, guiding was a figure of diligence, and the sickle of old was a figure of iustitie, and reaping in iudgement, the consequences of the iudgements of God. 13 Of the before, Chap. 4. 7. 14 None of those seven An. els might reuote, till he had performed fully the charge committed vnto him according to the decree of God.

CHAP. XVI.

2 And 7 the Angels poyre out the seven vials of Gods wrath upon them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great cite.

1 This is that ^{*} their place of the angels of God, as is noted before, 14. 14. 2 Now therefore is shewed a singular worke of the iudgement of God belonging to the ouer-coming of Anti-christ and his forces, of which diuine worke the preparation is declared in this Chapter: and the execution in the next. The preparation is first set downe generally, and in type in this verse: and is after particularly set fourth in the rest of the Chapter. 3 Of which Chap. 8. 9. is put forth in the plagues of the world: for euen these plagues doe for the most part agree with those. 3 There are two parts of the narration: one, the confession of the Saints glorifying God, when they saw that preparation of the iudgements of God, vnto hee 4. other verses. 4 This part of the vision alludeth vnto the sea or large vessel of brack in which the Priests walked themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called verse 5.) is said to haue bene a sea of glasse, most lightsome and cleare, vnto the commoditie of those mixt with fire, that is, as containing the treasure of the iudgements of God, which he bringeth forth and digrest according to his owne pleasure: for out of the former, the Priests were clensed of all, and out of this the vineyard is deliueyed vnto chap. 4. 6. ¶ That is the Godly martyrs of Christ, who shall giue place vnto miracles vnto that beast of these thee before Chap. 13. 17 and 14. 9, 10. 6 Glorified God, from the partialitie of the weapons and instruments of Gods wrath, flouting in the sea of glasse. ¶ That, for triumph which is in *Exo. 15. 2.* *A sea of Moyses cabed, for honours sake, as it is set forth, Deut. 34. 10.* 8 This long two part, one a confession, but particular in this verse, and generally, in the beginning of the next verse: another, a narration of causes belonging to the confession, where a dove kind is eternal in it self, and most present vnto the glory in that God is worshiped, and alone God, another kind is false and to come to that the elect taken out of the Gentiles (that is, out of the wicked ones) and voblering: as Chap. 11. 2.) were to be brought vnto the same state of happines, by a magnificence of the iudgement of God, in the next verse. ¶ *Psalm. 145. 17* *Thy doings.* ¶ *1st. 10. 7.* The second part of the narration (as it is not verse 2.) wherein first the authority of the whole argument & matter thereof is figure by a foretelling type of a temple opened in heau'n, as Chap. 11. 19. namely that all these things are diuine and of God, that proceed from thence: in this verse. Secondly, the instruments of execution, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally, they are confirmed by testimony of the visible glory of God, in the last verse. A like testimony whereunto was exhibited of old in the Law, *Exod. 40. 34.* 10 That is, commandments to inflict those seven plagues. Here is the figure called *Metonymy*. 11 Which was in old time a figure of the kingly or princely dignitie. 12 That is, guiding was a figure of diligence, and the sickle of old was a figure of iustitie, and reaping in iudgement, the consequences of the iudgements of God. 13 Of the before, Chap. 4. 7. 14 None of those seven An. els might reuote, till he had performed fully the charge committed vnto him according to the decree of God.

1 To the former Chapter was set down the preparation vnto the work of God: here is deliuered the execution thereof. And in this discourse of the execution, is a general commendation, to this vnto, then a particular recital in order of the execution dole by euery of the foure Angels, in the rest of the chapter.

2 Thus for all execution against Antichrist and his crew, doeth in manner agree vnto that which was generally done vpon the whole world, as in chap. 9. The length (in my conceits) is faile me not) vnto the same time. Yet here in order do differ one from another, that this was particularly offered vpon the Princes and ringleaders of the wickedness of the world, the other generally against the whole world being wicked.

3 And therefore these iudgements are figured more grievous than those, as The history of the first Angel, whose plague vpon the earth is described almost in the same words with that first plague of the Egyptians, Exo. 9. But it doeth signifie a spiritual vicer, and that torture or butcherie of conscience feared with an horrible vpon, which accuser the vngodly within and without by truth of the word (the light whereof God hath now loo long shed forth) & by iustices strength vs forth out the frowd of Gods wrath.

4 See chap. 13. 6. The history of the second Angel who troubleth and molesteth the sea, that he may liue vpon the confidence of men sleeping in their wickednes. See Chap. 8. 9. *It was turned into raine, & filly blood, like as in dead bodies.*

5 The history of the third Angel striking the rivers, in this verse who proclaiming the iustice of God, commendeth the faith by a most grieuous comparison of the finnes of men with the punishment of God: which is common to this place, & that which went before. Wherefore all this praising is attributed to the Angel of the waters, a name common to the second and third Angels according as both of them are said to be sent against the waters, all is to be the sea the object of the rivers, in vpon which is a confusion or praise becoming, out of the faintness of the heart, whether immediately by Christ, or by some of his Angels, for Christ also is called another Angel, Chap. 7. 2. & 12. 5.

6 The history of the fourth Angel, who bringeth the plague vpon the heaven & vpon the sea, of which Luk. 21. 26, the effects whereof are noted & uia. The one peculiar, that it shall fowle men with hear, in this verse. The other proceeding accidentally from the former, that their face shall be made more be enraged against God in the next verse, when yet (O wooden blindness & patience of God) all other creatures are first to be killed & given vnto the hate of God before making by whom he is touched as the things befoe coming to declare, 8. Thus vnto the first Angel, who striketh the kingdom of y beat with vnto plagues abroad with darkness, within wth byles & delours most grievous, through at his whole kingdome, that thereby be might wound the confidence of the wicked, & punish that most perfidious oblation of the idolaters, whereof arose perturbation, & in thence a furious indignation and desperate madness, raging against God and burnt full into selfe.

7 The story of the fifth Angel, diuised into vs 28, & the cause thereof. The act is, that the Angel did call out of the world, by the plague of the fourth Angel, who striketh the great multitude, & which most were sent to earth & outflow (as Euphrates) were driued vpon the counsel of God in this warre. The event is, that the wicked men wherevith the wicked are enraged, that they may scorne the iudgements of God, & abuse them foolishly to ferue their owne turne, & to y exulting at their owne wicked outrage. As the bound of the fowreall Babylon, and to the fortresses of the same, chap. 9. 1. & 10. So the Church of the vngodly and kingdom of the heart is left to be left, wld, all the defenses whereof, in which they put their trust, being taken away from it.

8 That is, that the wicked which be well furnished wth, may with more commodity make baite vnto that sacrifice which the Lord hath appointed,

1 And I heard a great voyce out of the Temple, saying to the foure Angels, Goe your wayes, and powre out the foure vials of the wrath of God vpon the earth.

2 And the first went and powred out his vial vpon the earth: and there fell a noyosome & a grievous sore vpon y men which had the 3 mark of the beast: and vpon them which worshipped his image.

3 And the second Angel powred out his vial vpon the sea, and it became as the blood of a dead man: and euery liuing thing died in the sea.

4 And the third Angel powred out his vial vpon the riuers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, Thou art iust, which art, and which wait: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore shalt thou giue them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Euen so, Lord God almighty, true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial vpon the funne, and it was giuen to him to torment men with heate of fire,

9 And men boyled in great heat, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 And the fifth Angel powred out his vial vpon y throne of the beast, and the kingdom waxed darke, and they gnawed their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sorow, and repented not of their workes.

12 And the sixth Angel powred out his vial vpon the great riuer to Euphrates, and the 14 water thereof dried vp, 12 that the way of the Kings of the East should be prepared.

13 And I saw 13 three vncleane spirits 14 like frogs come out of the mouth of that 15 dragon, and out of the mouth of that 16 beast, and out of the mouth of that 17 false prophet.

14 For they are the spirits of deuils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 (Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, least he walke naked, and men see his filthinesse.)

16 And they gathered them together into a place called in Hebrew, 20 Armagedon.

17 And the seventh Angel powred out his viall into the 21 aire: and there came a loud voyce out of the Temple of heauen from 23 the throne, saying, 24 It is done.

25 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen to mightie an earthquake.

26 And the great citie was diuided into three parts: and the cities of the nations 27 fell: and that great 28 Babylon came in remembrance before God, 29 to giue vnto her the cuppe of the wine of the fiercenesse of his wrath.

30 And euery yle fled away, and the mount- 31 taines 32 were not found.

33 And there fell a great haile, like 6 talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

God vnto his holy seruants who rest in the expectation of Christ, alwayes to adde their minds vnto his coming, and so looke vnto themselves, that they be not shamefully naked and circumcised of these vncleane spirits, and so they be miserably vnto the coming of their Lord, Mat. 24. 16, 25. 13. 34. 3. 3. Mat. 24. 44. Ink 12. 30. 1. Namely y Angel, who boldly according to the commandment of God was to dolefulnes: notwithstanding that those impure spirits do the same wickedly as feruent vnto God, but vnto that beast that hath been befoe vs 24. 10. (to say nothing of other expostions) in the mountain of selfe, or mountain place of Addon. Now it is certain by the holy Scripture, that Myddion is a city & territory in the tribe of Manasse, bordering vpon Issachar & Aser, and was made famous by that lamentable overthrow of king Iotham, whereof A. Reg. 23. 30. & A. Cor. 3. 22. and Zach. 12. 11. In this mountainous country God faith by figure & type, that the kings of the peoples which leue the beast, shall meet together: because the Gentiles did alwayes cast that lamentable overthrow in the teeth of the Church of the Iewes vnto their great reproach and therefore were persecuted that that place should be most fortunate vnto them (as they speake) and vnto fortune vnto the godly: but God is from vnto us, that the reproach of the Church, and confidence of the vngodly, liue by himselfe be taken away, in the selfe same places where the nations persecuted themselves, they should mightily exult & triumph against God and his Church & the story of the seventh Angel vnto the end of the chapter, in which first is shewed by figure and speech, the argument of this plague, in this verse: and then is declared the execution thereof in the verses following.

1. From whence he might meane the heauen about 24. 10. the earth beabout. 2. That is, from him that sitteth on the throne, by the figure called Myddion, to shew that as it is liued, so it is liued, as in the 16. & in the chapters following. For the fifth note (as I might say) of this denunciation, is declared in this Chapter: and the last containing a perfect victory is declared in those that follow.

3. Now is declared the execution (as is said in ver. 2) and the things that shall last come to passe in heauen and in earth, before the overthrow of the beast of Babylon: both generally, ver. 18. and particularly in the cursed citie, and such as take any familiarity therewith, in the 13. last verses. 24. That fort out standeth vnto Antichrist, 25. That all such as cleue vnto Antichrist, and fight against the Church of God, shall be as it is liued, as in the 16. & in the chapters following. For the fifth note (as I might say) of this denunciation, is declared in this Chapter: and the last containing a perfect victory is declared in those that follow.

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CHAP. XVII.

2 That great whore is described, a witch vnto the Kings of the earth committed fornication, 6 she is drunken with the blood of Saints. 7 The mystery of the woman, and the beast that care 4 her, expounded, 22. Their destruction, 24. The Lords victory,

13 That is, euery of them be their owne force, and confound them by wonders, sword and worke, they might bring into the same destruction all Kings, Princes and Potestates of the world, and thus is a right description of our times, 14 Crowing with all impurity, and continually day and night prouoking and calling forth to warre, and the trumpets and furies of warres: as is declared in the next verse, 15 That is, the devil, as chap. 17. 3. 16 Whereof chap. 17. 3.

17 That is, of that other beast, of which, chap. 17. 10. for he is called also chap. 19. 20. and 20. 10.

18 A parenthesis for admittance in which, I have inserted, to addresse their minds vnto his coming, and so looke vnto themselves, that they be not shamefully naked and circumcised of these vncleane spirits, and so they be miserably vnto the coming of their Lord, Mat. 24. 16, 25. 13. 34. 3. 3. Mat. 24. 44. Ink 12. 30. 1. Namely y Angel, who boldly according to the commandment of God was to dolefulnes: notwithstanding that those impure spirits do the same wickedly as feruent vnto God, but vnto that beast that hath been befoe vs 24. 10. (to say nothing of other expostions) in the mountain of selfe, or mountain place of Addon. Now it is certain by the holy Scripture, that Myddion is a city & territory in the tribe of Manasse, bordering vpon Issachar & Aser, and was made famous by that lamentable overthrow of king Iotham, whereof A. Reg. 23. 30. & A. Cor. 3. 22. and Zach. 12. 11. In this mountainous country God faith by figure & type, that the kings of the peoples which leue the beast, shall meet together: because the Gentiles did alwayes cast that lamentable overthrow in the teeth of the Church of the Iewes vnto their great reproach and therefore were persecuted that that place should be most fortunate vnto them (as they speake) and vnto fortune vnto the godly: but God is from vnto us, that the reproach of the Church, and confidence of the vngodly, liue by himselfe be taken away, in the selfe same places where the nations persecuted themselves, they should mightily exult & triumph against God and his Church & the story of the seventh Angel vnto the end of the chapter, in which first is shewed by figure and speech, the argument of this plague, in this verse: and then is declared the execution thereof in the verses following.

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Now followeth the second part of the history propheticall (as I said Chaps. 11. and 12.) of the future estate of the Church in heaven. The first argument, unto the fifth verse of the next chapter, in this ar- row, is twice briefly declared. The first place, the second verse 1. and the condition in the verses following. Before the state of the Church described, is set downe the state of the whole world, that is, of heauen and earth, as a new earth, as I say 6. 7. and 65. 11. 2. Pet. 3. 13. and this is the first place of the Church, in which righteousness shall dwell. As I say 65. 7. and 65. 11. 3. The state of this glorious Church is first described generally, unto the 3. verse and then specially, unto the 10. verse, as in the verses following. The general description consisteth in vision, shewed as a sight off, vers. 2. and 3. and is expressed by the words, I saw, in the general description, which is common, that the Church is holy, new, the workman- ship of God, bra- zeously, most glorious, the spouse of Christ, and par- taker of his glory in this verse.

4. The Church is described by special

AND I ſaw * a new heauen ; and a new earth :
 for the * firſt heauen and the firſt earth were
 paſſed away, and there was no more ſea.
 2 * And I ſtole ſaw the holy citie new Hieru-
 ſalem come down from God out of heauen, pre-
 pared as a bride trimmed for her husband.
 3 * And I heard a great voyce out of heauen,
 ſaying, Beholde, the Tabernacle of God is with
 men, and he will dwell with them : and they ſhall
 be his people, and God himſelfe ſhalbe their God
 with them.
 4 * And God ſhall wipe away all teares from
 their eyes : and there ſhalbe no more death, nei-
 ther ſorrow, neither crying, neither ſhall there be
 any more paine : for the ſitt things are paſſed.
 5 * And he that ſate vpon the throne, ſaid, * Be-
 hold, I make all things new, and he ſaid vnto me,
 Write: for theſe things are faithfull and true,
 6 And he ſaid vnto mee, * I ſtill done, I am
 Alpha and Omega, the beginning and the end : I
 will giue to him that is thirſt, of the well of the
 water of life freely.
 7 He that ouercometh, ſhall inherit all things,
 and I will be his God, and he ſhalbe my Sonne.
 8 But the fearful and unbelieuing, and the
 abominable, and murderers, and whoremongers,
 and forcerers, and idolaters, and all liars ſhall haue
 their part in the lake which burneth with fire
 and brimſtone, which is the ſecond death,
 9 * And there came vnto mee one of the ſeuene
 Angels, which had the ſeuene vials full of the ſeuene
 laſt plagues, and talked with me, ſaying, Come : I
 will ſhew thee the bride the Lambs wife.
 10 And he carried mee away in the ſpirit to a
 great and * high mountaine, and he ſhewed mee
 the citie that holy Ieruſalem, deſcending
 out of heauen from God.
 11 Having the glory of God, and her ſhining
 was like vnto a ſtone moſt precious, as a ſaſſapara
 ſtone cleare as chryſtal.
 12 * And had a great wall and high, and had
 twelve gates, and at the gates * twelve Angels,
 and the names written which are the twelve tribes
 of the children of Iſrael :
 13 On the Eaſt part there were three gates, and on
 the North ſide three gates, and on the South ſide

three gates, and on the West side three gates

14 And the wall of the citie had ¹² twelve foundations, and in them the names of the Lambes twelve Apoffles.

15 ¹³ And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof and the wall thereof.

16 14 And the cite lay b fouresquare, and the length is as large as the bredth of it, and he measured the cite with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof an hundred forty and foure cubits , by the measure of man, that is, of the Angel,

18 15 And the building of the wall of it was of
iaſper : and the citie was pure golde , like vnto
cleare glaſſe.

19 And the foundations of the wall of the city were garnished with all manner of precious stones: the first foundation *was* jasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emerald:

20 The fixt of a Sardonix : the fixt of a Sardius: the feuenth of a Chryfolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Chrylophrafus: the eleuenth of a Iacynth: the twelfth an Amethyft.

21 And the twelue gates were twelue pearles,
and euery gate is of one pearle, and the ^d street of
the citie is pure gold as shining glasse.

22 And I saw no Temple therein : for the Lord God Almighty & the Lambe are the Temple of it.

23 * 16 And their citie hath no neede of the
Sunne, neither of the Moone to shine in it. for the
glory of God did light it: and the Lambe is the
light of it.

24 * And the people which are faued, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not be shut by day : for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vnclane
thing, neither whatfoener worketh abomination
or lies: but they which are written in the Lambs
* booke of life.

the last. * *Esfay*.60.3. * *Esfay*.60.11, *Chap*.2.3. and

С Н А Р XXII

¶ The river of water of life is shewed, and the tree of life: 6. 7 There followeth the conclusion of this propheticall, & where Iohn declareth, that the things herein contained are most true. 13 and now the third time repeareth these wordes, All things come from him, who is the beginning and the end.

And hee shewed me a pure river of water of life, cleare as chrystal, proceeding out of the throne of God, and of the Lambe.

2. In the midst of the streets of it, and of either side of the river was the tree of life, which bare twelue manner offruits, and gaue fruits euery moneth: and the leaues of the tree *served* to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

the everlasting grace of God in this verse, the eternell living
2.7. the eternall fruits which the godly bring forth unto
others, ver. 2. freedome and immunity from all euill, God his
in his seruants, and they likewise in their God, ver. 3. The
God, and sealing of the faithfull from all eternitie, ver. 4. the
everlasting kingdome and glory, ver. 5.

That is, foundation stones, according to the number of the gates, as is showed verse 19.

13 A transition
unto a more ex-
quisite description
of the parts of the
Church, by finding
out the measure
of the same by the
Angel that mea-
sured them.

14 The measure
and forme most
equall in a verſet,
b A ſouresquarred
figure hath equall
ſides, and ouiright
corners, and the re-
fore the Grecians
call by this name
theſe things, that
are ſleaty, and of
continuance, and
perfect.

2 He addeth this,
because the Angel
had the sways of
a man.

15 The matter
most precious and
glittering which
the presence of
God maketh most
glorious.

b By Streets, he
meaneth the broad-
est place of the city.
* Esa. 10. 19.

16 The second
forme of particu-
lar description (as
I said verse 12) from

forraïne and outward accidents : which are these, Light from God

himselfe, in this
verse, glory from
men, verse 24. per-
fect securitie from

all bar me, verse 25.
Finally, such truth
and incorruption
of glory (verse 26.)

as can beare and
abide with it, no-
thing that is in-
gloious, verbe

20, 12. *Phil.* 4. 3.

* Here is abridged and finished the description of the

celestial Church
(as I shewed be-
fore chap. 21. 12.)
by the effects in 5.

verses, and then
this booke is con-
cluded in the rest
of the chapter. The

effects proceeding
from God, who
dwelleth in the
Church are these :

of the godly, as chap-
God, themselves and
myself taking pleasure
beholding and sight of

the light of God, and as

Elizabeth Robeson the Daughter of Maurice
& Anne Robeson was born June 15th 1751
It being the seventh Day of the Week about
4 O'clock in the Morning

Mary Robeson was born Feb. 7th 1753

John Robeson was born Jan. 22nd 1755

Achsaah Robeson was born March 21st 1757

David Maurice Robeson was born May 19th 1759

Anne Robeson was born Feb. 14th 1762
 Died young 23rd 1783

Maurice Robeson & Anne Rockhill was
Married April the 25th 1750

Maurice Robeson Departed this life Nov. 1761

Anne Robeson the Wife of Maurice Robeson
Departed this life February 26th 1774

THE BOOKE OF
P S A L M E S:

COLLECTED INTO ENGLISH

Meeter, by THOMAS STERNEHOLD, IOHN
HOPKINS, and others: conferred with the
Hebrew; with apt Notes to sing
them withall.

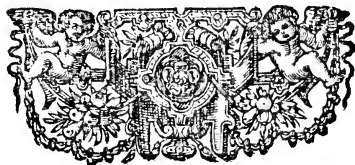
Set forth and allowed to be sung in all Churches, of the
people together, before and after Morning and Euening Prayer:
As also before and after Sermon; and moreouer in priuate
houes, for their godly solace and comfort, laying apart
all vngodly Songs and Ballads, which tend onely
to the nourishment of vice, and cor-
rupting of youth.

JAMES V.

If any be afflicted, let him pray: if any be merry, let him sing Psalmes.

COLLOSSIANS III.

*Let the word of God dwell plenteously in you, in all wisdom, teaching and
exhorting one another, in Psalmes, Hymnes, and spirituall Songs,
and sing vnto the Lord in your hearts.*



Elizabeth Robeson was born

Veni Creator.



Come holy Ghost eter-
nall God, proceeding
from above, both from the Father and the
Sonne, the God of peace and loue. Vifit
our mindes, and into vs thy heavenly grace
infpire, that in all trueth and godlines we
may haue true defire.

Thou art the very comforter
in all we and distresse:
The heavenly gift of God most high,
Which no tongue can expresse.
The fountaine and the liuely fpring
of ioy celestia!l:
The fire so bright, the loue so cleare,
and vnction spirituall.

Thou in thy gifts are manifold,
whereby Christs Church doth stand,
In faithfull hearts writing thy Law
the finger of Go's hand.
According to thy promise made,
thou giuest speech of grace:
That through thy helpe the prayse of God
may stand in euery place.

O holy Ghost into our minds
send downe thy heavenly light:
Kindle our hearts with feruent loue,
to serue God day and night,
Strength and stablish all our weaknesse
so feeble and so fraile,
That neither flesh, the world nor diuell,
against vs doe preuaile.

Putt backe our enemies farre from vs,
and graunt vs to obtaine:
Peace in our hearts with God and man,
without grudge or disdaine.
And graunt O Lord, that thou being
our leader and our guide:
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord graunt we thee pray:
That thou maist be our comforter
at the last dreadfull day.
Of all strife and dissention
O Lord dissolve the bands:

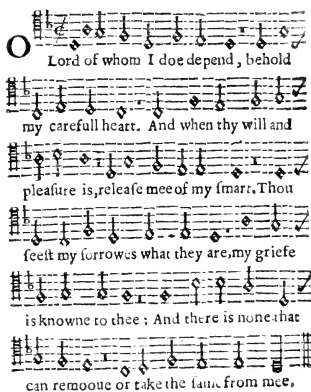
The humble suit of a sinner.

And make the knos of peace and loue,
throughout all Chriitian Lands.

Grant vs O Lord, through thee to know,
the Father most of might:
That of his deare beloued sonne,
we may attaine the fight.
And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

Laud and prayse be to the Father,
and to the sonne equall:
And to the holy spirit also,
one God coeternall.
And pray we that thy onely Sonne,
vouchsafe his spirit to send.
To all that doe professe his name,
vnto the worlds end.

The humble suite of a Sinner.



O Lord of whom I doe depend, behold
my carefull heart. And when thy will and
pleasure is, release mee of my smart, Thou
feelt my sorrowes what they are, my grieffe
is knowne to thee: And there is none that
can remouee or take the same from mee.

But onely thou whose aide I craue,
whole mercy still is prest:
To ease all those that come to thee,
for succour and for rest,
And such thou feelt my restless eyes,
my teares and grievous groue:
Attend vnto my lute O Lord,
marke well my plaint and mone.

For sinne hath so inclosed me,
And compassed me about,
That I am now remedilesse,
if mercy helpe not out:
For mortall man cannot release,
or mitigate this paine:
But euen thy Christ my Lord, and God,
which for my sinne was slaue.

Whose bloody wound are yet to see,
though not with mortall eye:

Venite exultemus.

Yet doe thy Saints behold them all,
and so I trust I shall I,
Though sinne doth hinder me a while,
when thou shalt see it good,
I shall enjoy the sight of him,
and see his wounds and blood,
And as thine Angels and thy Saints,
doe now behold the same :
So trust I to possesse that place,
with them to praise thy name,
But while I live here in this raile,
where sinners doe frequent,
Assist me euer with thy grace,
my finnes still to lament,
Least that I tread in sinners trace,
and giue them my consent,
To dwell with them in wickednesse,
whereto nature is bent,
Onely thy grace must be my stay,
least that I fall downe flat :
And being downe, then of my selfe,
cannot recouer that.
Wherefore, this is yet once againe,
my suite and my request,
To graunt me pardon for my finnes,
that I in thee may rest.
Then shall my heart, my tongue, and voice,
be instruments of praise,
And in the Church and House of Saints,
sing Psalmes to thee alwaies.

Venite exultemus, Psal. xcvi.

Sing this as the Benedicte.

O Come and let vs now reioyce,
And sing vnto the Lord,
And to our onely sauour:
Also with one accord,
O let vs come before his face,
With inward reuerence,
Confessing all our former finnes,
And that with diligence,
To thanke him for his benefices,
Alway distributing :
Wherefore to him right ioyfully,
In Psalmes now let vs sing:
And that because that God alone,
Is Lord magnificen,
And eke aboue all other Gods,
A King omnipotent.
His people doth not he forsake,
At any time or tide :
And in his hands are all the coasts
Of all the world to wide.
And with his louing countenance
He looketh euery where :
And doth behold the tops of all;
The mountaines farre and neere,
The sea and all that is therein
Are his, for he them made :
And eke his hand hath fashioned,
The earth which doth not fade.
O come therefore and I worship him,
And downe before him fell,
And let vs kneele before the Lord,
The which hath made vs all,

Te Deum.

Hee is our God, our Lord, and King,
And wee his people are:
His flockes and fheepe of his pasture,
On whom he taketh care.
This day if ye will heare his voyce,
Yet harden not your heart,
As in their bitter mutmuring,
When ye were in desert.
Which thing was of their negligence
Committed in the time
Of trouble in the wilderness:
A great and grievous crime.
Whereas your fathers tempted me,
And tried me euery way:
They proued mee and saw my workes,
What I could doe or say.
These forty yeeres I haue bene grieved,
With all this generation ?
And euermore I said they erred
In their imagination.
Wherewith their hearts were fore cumbred
Long time and many dayes,
Wherefore I know assuredly,
They haue not knowne my wayes.
To whom I in my anger swore,
That they should not be blisht,
Nor see my ioy celestiall,
Nor enter in my rest.

Gloria Patri.

All land and praise be to the Lord
O that of might art most:
To God the Father, and the Sonne,
And to the Holy Ghost,
As it in the beginning was,
For euer herefore:
And is now at this present time,
And I shall be euermore.

The song of S. Ambrose, called

Te Deum,

We praye thee, God we know ledge
thee, the onely Lord to be, and as eternall
Father all, the earth doth worship thee :
To thee all Angels cry, the heauens and
all the powers therein, To thee Cherub and
Seraphin, to cry they doe not lin,

Te Deum.

Oholy, holy, holy Lord,
of Sabbath Lord the God,
Through heaven & earth thy praise is spread,
and gl ry all abroad
The Apottles glorious company
yeeld praises vnto thee:
The Prophets goodly fellowshp
praise thee continually.

The noble and victorious hoast
of Martyrs found thy pratie:
The holy Church throughout the world,
doth knowedge thee alwayes,
Father of endlesse Maiestie
they doe acknowlege thee:
Thy Christ, thine honourable true,
and onely sonne to be,

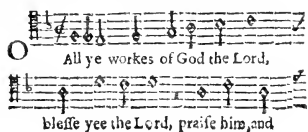
The holy Ghost the Comforter,
of glory thou art King.
O Christ and of the Father art
the sonne euertlasting.
When sinfull mans decay in hand
thou tookest to restore,
To be inclos'd in virgins wombe
thou diddest not abhorre,

When thou hadst overcome of death
the sharpe and cruell might,
Thou heuens kingdome didst set ops
to each beleeuing wight.
In glory of the Father thou
doest sit on Gods right hand:
We trust that thou shalt come our Iudge,
our cause to vnderstande,

Lord helpe thy seruants whom thou hast
bought with thy precious blood:
And in eternall glory set
them with thy Saints so good.
O Lord, of thou thy people saue,
blesse thine inheritance:
Lord gouerne them and Lord doeth thou
For euer them aduance.

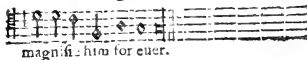
We magnifie thee day by day,
an world without an end
Adore thy holy name, O Lord,
vouchsafe vs to defend.
From hence this day Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.
O Lord, I haue reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let mee neuer be,

The song of the three Children,
praying God, prouoking all creatures
to doe the same.



O All ye workes of God the Lord,
blesse yee the Lord, praise him, and

The Song of three Children.



magnifie him for euer.

- 2 O all ye Angels of the Lord,
blesse yee the Lord, &c.
- 3 O ye starrs heauens hie,
blesse yee the Lord, &c.
- 4 O ye the waters about the skie,
blesse yee the Lord, &c.
- 5 O all ye powers of the Lord,
blesse yee the Lord &c.
- 6 O ye the shining Sunne and Moone,
blesse yee the Lord, &c.
- 7 O ye the glittering starrs of heauen,
blesse yee the Lord, &c.
- 8 O ye the showrs and dropping dew,
blesse yee the Lord, &c.
- 9 O ye the blowing winles of God,
blesse yee the Lord, &c.
- 10 O ye fire and warming heate,
blesse yee the Lord, &c.
- 11 Ye winter and the summertide,
blesse yee the Lord, &c.
- 12 O ye the dewe, and binding frosts,
blesse yee the Lord, &c.
- 13 O ye the frosts and chilling cold,
blesse yee the Lord, &c.
- 14 O ye congealed ice and snow,
blesse yee the Lord, &c.
- 15 O ye the nights and lightsome dayes,
blesse yee the Lord, &c.
- 16 O ye the darkenelle and the light,
blesse yee the Lord, &c.
- 17 O ye the lightnings and the clouds,
blesse yee the Lord, &c.
- 18 O let the earth eke blesse the Lord,
yea blesse the Lord, &c.
- 19 O ye the mountaines and the hills,
blesse yee the Lord, &c.
- 20 O all ye greene things of the earth,
blesse yee the Lord, &c.
- 21 O ye the euer springing wels,
blesse yee the Lord, &c.
- 22 O ye the seas and ye the floods,
blesse yee the Lord, &c.
- 23 Whales and all that in the waters moue,
blesse yee the Lord, &c.
- 24 O all ye flying towles of the ayre,
blesse yee the Lord, &c.
- 25 O all ye beaulls and cattelle eke,
blesse yee the Lord, &c.
- 26 O ye the children of mankind,
blesse yee the Lord, &c.
- 27 Let Israele eke blesse the Lord,
blesse yee the Lord, &c.
- 28 O ye the Priests of God the Lord,
blesse yee the Lord, &c.
- 29 O ye the seruants of the Lord,
blesse yee the Lord, &c.
- 30 Ye spirits and soules of righteous men,
blesse yee the Lord, &c.
- 31 Ye holy and ye meeke of heart,
blesse yee the Lord, &c.
- 32 O Ananias blesse the Lord,
blesse thou the Lord, &c.
- 33 O Azarias blesse the Lord,
blesse thou the Lord, &c.
And Misael blesse the Lord,
blesse thou the Lord, &c.

Benedictus.

The song of Zacharias, called

Benedictus.



T He only Lord of Israel be praised
euermore : For through his visitation and
mercy kept in store, His people now he
hath redeem'd, that long hath bene in
thrall : And spread abroad his fauing health
vpon his seruants all.

In Dauid's house his seruant true,
According to his minde :
And also his anoynted King,
As we in Scripture finde.
As by his holy Prophets all,
Of times he did declare :
The which were since the world began,
His wayes for to prepare.

That we might be deliuered
From those that make debate :
Our enemies, and from the hands,
Of all that doe vs hate.
The mercies which he promised
Our fathers, to fulfill,
And thinke vpon his couenant made
According to his will.

And also to performe his oath,
Which he before had sworne
To Abraham our father deare,
For vs that were forlorne.

That he would giue himselfe for vs,
And vs from bondage bring,
Out of the hands of all our foes,
To serue our heauenly King.

And that without all manner feare,
And eke in righteousness :
And also for to lead our liues
In latest holiness.

And thou O childe which now art borne,
And of the Lord elect,
Shalt be the Prophet of the highest,
His wayes for to direct.


For thou shalt goe before his face
For to prepare his wayes :
And also for to teach his will
And to assure all thy dayes.

To giue them knowledge how that their
Saluation is neere,
And that remission of their finnes
Is through his mercy neere.

Magnificat.

Whereby the Day-spring from on high
Is come vs for to visit :
And those for to illuminate :
Which doe in darkness sit.
To lift en those that shadowed be
With death and eke opprest :
And also for to guide their feete
The way to peace and rest.

The Song of the blessed Mary, called *Magnificat.*



MY soule doth magnifie the Lord, my
spirit eke euermore, Reioycest in the Lord
my God, which is my Sauour, And why?
because he did regard, and gaue respect
vnto, So base estate of his handmaid, and
let the mighty goe.

For now behold all nations,
And generations all,
From this time forth for euermore
Shall me right blessed call.
Because he hath me magnified
Which is the Lord of might :
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace
All men he doth enflame,
Throughout all generations,
To such as feare his name.

He shewed strength with his great arme,
And made the proud to start,
With all imaginations
That they bare in their heart.

He hath put downe the mighty ones
From their supernal seat :
And did exalt the mecke in hearr,
As he hath thought it meet.

The hungry he replenished
With all things that were good :
And through his power he made the rich
Of times to want their food.

And calling to remembrance
His mercy euery deale
Hath holpen vp assidually
His seruant Israel.

According to his promise made
To Abraham before,
And to his seede successively,
To stand for euermore,

The song of Simeon

called, *Nunc dimittis*.

O Lord, because my hearts desire,
hath wished long to see, My onely Lord
and Sauour, thy Sonne before I die :
The ioy and health of all mankind, desired
long before, which now is come into
the world, of mercy bringing store.

Thou suffrest thy seruant now,
In peace for to depart,
According to thy holy word,
Which lighteneth my heart :
Because mine eyes which thou hast made,
To giue my body light :
Haue now behold thy sauing health
Which is the Lord of night.

Whom thou mercifully hast fer,
Of thy abundant grace;
In open sight and visible,
Before all peoples face,

The Gentiles to illuminate,
And Sathan ouerquell :
And eke to be the glory of
Thy people Israel,

The Symbole or Creede of Athanasius, called, *Quicunque vult*.

What man soeuer he be that, saluati-
on will attaine, the Catholike beliefe
he muſt before all things retaine : Which
faith vntoſe he holy keepe and vndſchledly :
Withour all doubte eternaliy, he ſhall be
ſure to die.

The Catholike beſeife is this,
that God we worſhip one
In Trinity, and Trinity
in vnty alone,
So as we neither doe confound
the perſons of the three,

Quicunque vult.

Not yett the ſubſtance whole of one,
in ſunder parted be :

One perſon of the father is,
another of the ſonne :
Another perſon proper of
the holy Ghoſt alone.
Of father, ſonne and holy Ghoſt,
but one the Godhead is :
Like glory coeternall eke,
the maieltie likewiſe.

Such as the father is, ſuch is
the ſonne in each degree :
And ſuch alſo we doe beleue
the holy Ghoſt to be.
Vncreate is the father, and
vncreate is the ſonne :
The holy Ghoſt vncreate ſo,
vncreate is each one.

Incomprehenſible father is,
incomprehenſible ſonne,
And comprehenſible alſo is,
the holy Ghoſt of none,
The father is eternall, and
the ſonne eternall ſo :
And in like fort eternall is,
the holy Ghoſt alſo.

And yett though we beleene that eache
of theſe eternall be,
Yett there but one eternall is,
and not eternalls three,
As ne incomprehenſible we
ne yett vncreate three.
But one incomprehenſible, one
vncreate hold to be.

Almighty ſo the father is,
the ſonne almighty ſo :
And in like fort almighty is
the holy Ghoſt alſo.
And albeit that eueri one,
of theſe almighty be :
Yett there but one almighty is,
and not almighties three.

The father God is, God the ſonne,
God holy Ghoſt alſo :
Yett there are not three Gods in all
But one God and no moe :
So likewiſe Lord the father is,
and Lord alſo the ſonne,
And Lord the holy Ghoſt, yett are
there not three Lords but one.

For as we are compell'd to grant
by Chriſtian verity :
Each of the perſons by himſelfe,
both God and Lord to be.
So Catholike Religion,
forbidde vs alway,
That either Gods be three, or that
there Lords be three to ſay.

Of none the father is ne made,
ne create nor begot.
The ſonne is of the father, not
create, ne made, but got.
The holy Ghoſt is of them both
the father and the ſonne :
Ne made, ne create, nor begot,
but doth procede alone.

Quicunque vult.

So we one Father hould not three,
 one Sonne also not three :
 One holy Ghost alone, and not
 three holy Ghists to be.
 None in this Trinitie before,
 nor after other is,
 Ne greater any then the rest,
 ne lesser is likewise,
 But eny one among themselves,
 of all the persons three,
 Together coeternall all,
 and all coequal be :
 So vnity in Trinitie,
 as said it is before,
 And trinitie in vnity,
 in all things we adore.
 Therefore what man soeuer that
 saluation will attaine :
 This faith touching the trinitie,
 of force we must retaine.
 And needfull to eternall life,
 it is that euery wight
 Of the incarnate of Christ
 our Lord beleue a right.
 For this the right faith is, that we
 beleue and eke doe know,
 That Christ our Lord the Sonne of God,
 is God and man also :
 God of his fathers substance got
 before the world began,
 And of his mothers substance borne,
 in world a very man.
 Both perfect God and perfect man,
 in one, one is this Christ,
 That doth of reasonable soule,
 and humane flesh subsist.
 Touching his Godhead equal with,
 his father God is he,
 Touching his manhood lower then,
 his father in degree.
 Who though he be both very God,
 and very man also :
 Yet is he but one Christ alone,
 and is not persons two
 One not by turning of Godhead,
 into the flesh of man :
 But by taking manhood to God,
 this being one began.
 All one, not by confounding of
 the substance into one.
 But onely by the vnity,
 that is of one person,
 For as the reasonable soule,
 and flesh but one man is,
 So is one person God and man,
 is but one Christ likewise.
 Who suffered for to saue vs all,
 to hell he did descend :
 The third day rose againe from death,
 to heauen he did ascend.
 He sits at the right hand of God,
 the Almighty father there.
 From thence to iudge the quicke and dead,
 againe he shall retire,
 At whose returne all men shall rise,

The Lamentation.

with bodies new restorde :
 And of their owne workes they shall giue
 account vnto the Lord.
 And they into eternall life
 shall goe, that haue done well,
 Who haue done ill, shall goe into
 eternall fire to dwell.
 This is the Catholike beleefe,
 who doth not faithfully
 Beleeue the same, without all doubt,
 he saued cannot be.
 To father, sonne, and holy Ghost,
 all glory be therefore.
 As in beginning was, is now,
 and shall be euermore,

The lamentation of

a sinner M.

Lord turne not away thy face, from
 him that lieth prostrate, Lamenting
 for his sinfull life, before thy mercy
 gate, which gate thou openest wide
 to those, that doe lament their sin. Shut
 not that gate against me Lord, but let
 me enter in.

And call me not to mine accounts,
 How I haue liued here :
 For then I know right well, O Lord,
 How vile I shall appeare :
 I need not to confesse my life,
 I am sure thou canst tell :
 What I haue bene, and what I am.
 I know thou knowest it well,
 O Lord thou knowest what things be past,
 And eke the things that be,
 Thou knowest also what is to come,
 Nothing is hid from thee :
 Before the heauens & the earth were made
 Thou knewest what things were then :
 As all things else that hath bene since,
 Among the Sonnes of men.
 And can the things that I haue done,
 Be hidden from thee then ?
 Nay, nay thou knowest them all, O Lord,
 Where they were done and when.
 Wherefore with teares I come to thee,
 To beg and to intreat;

The Lords prayer.

Even as the Child that hath done euill,
And feareth to be beat,

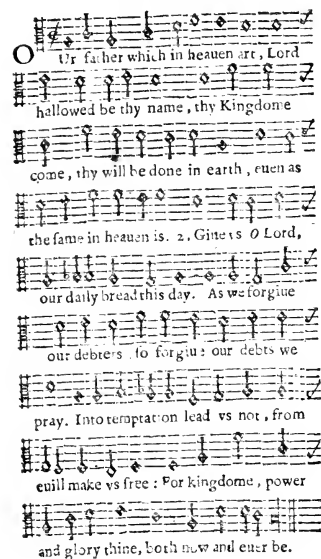
So come I to thy mercy gate
where mercy doth abound,
Requiring mercy for my sinne.
To heal- my deadly wound.

O Lord I need not to reapeate,
What I doe beg or craue :
Thou know'st, O Lord, before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the toall summe :
For mercy Lord is all my suite,
Lord let thy mercy come.

The Lords prayer, or

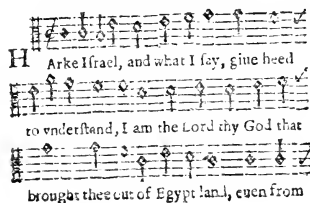
Pater Noster.



O Ur father which in heauen are, Lord
hallowed be thy name, thy Kingdome
come, thy will be done in earth, euen as
the same in heauen is. 2. Gine vs O Lord,
our daily bread this day. As we forgive
our debtors, so forgive our debts we
pray. Into temptation lead vs not, from
euill make vs free : For kingdome, power
and glory thine, both now and euer be.

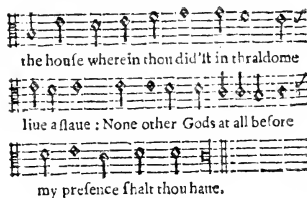
The X Commandemens.

Audi Israel. Exod. 20.



H Arke Israel, and what I say, giue heed
to vnderstand, I am the Lord thy God that
brought thee out of Egypt land, euen from

The X. Commandemens.



the house wherein thou did'it in thraldome
liue a slaue : None other Gods at all before
my preffence shalt thou haue.

No maner grauen image shalt
thou make at all to be,
Nor any figure like by thee,
shalt conterfai't be,
Or any thing in heauen aboue,
nor in the earth below :
Nor in the waters beneath the earth,
to them thou shalt not bow,
Nor shalt thou serue. The Lord thy God,
a iea'ous God am I,
Tha: punish parent faults vnto
the third and fourth degree.
Vpon the ir children that me hate,
and mercy doe display
To thousands of such as me loue,
and my precepts obey :

The name thou of thy Lord thy God,
in vaine shalt neuer vse :
For him that takes his name in vaine,
the Lord will not excuse,
Remember that thou holy kcepe,
the sac'd Sabbath day :
Sixe dayes thou labour shalt and doe,
thy needfull works alway.

The seuenth day is set by the Lord,
thy God to rest vpon,
No worke then shalt thou doe in it,
ne thou, nor yet thy sonne :
Thy daughter, seruant, nor handmaid,
thine Oxe nor yet thine Asse :
Nor stranger that with in thy gates,
hath his abiding place :

For in sixe dayes God heauen and earth,
and all therein did make :
And after those his rest he did
vpon the seuenth day take.
Wherefore he blest the day that he
for resting did ordaine :
And saide, I to him selfe alone,
appointed to remaine.

Yeeld honour to thy parents that
prolongd thy dayes may be :
Vpon the land the which the Lord,
thy God hath giuen thee :
Thou shalt not murder : thou shalt not
commit adultery :
Thou shalt not steale, nor witnesse false
against thy neighbour be.

Thou shalt not couet house that to
thy neighbour doth belong :
Ne couet shalt in hauiog of
his wife to doe him wrong.

The complaint of a Sinner.

Nor his man-servant, nor his maide :
Nor oxe, nor asse of his,
Nor any other thing that to
thy neighbour proper is.

The Complaint of a sinner, who

*craueth of Christ, to be kept vnder
his mercie.*

W Here righteousness doth say, Lord

for my sinfull part, In wrath thou shouldst

me pay, Vengeance for my desert, I can it

not deny, but needs I must confesse, how

that continually thy lawes I doe trans-

gresse, thy lawes I doe transgresse.

But if it be thy will
With sinners to contend,
Then all thy stocke shall perish,
And be lost without end.
For who liueth here so right,
That rightly he can say,
He sinnes not in thy sight,
Full oft and every day?

The Scripture plaine tels me
The righteous man offendeth
Seven times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he fall' th now and than
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise
Fall' th oft in sinfull bands,
Whereby thy wrath may rise.
Lord I that am vnjust,
And righteousness none haue,
Whereto then shall I trust,
My sinfull soule to saue?

But truly to that post,
Whereto I cleaue and shall,
Which is thy mercy most,
Lord let thy mercy fall.
And mitigate thy mood,
Or else wee perish all.
The price of this thy blood,
Wherein mercy I call,

The Scripture doth declare,
No drop of blood in thee,
But that thou didst not spare,
To shed each drop for me.
Now let those drops most sweete,

Plalme I.

So moist my heart so drie,
That I with sinne replear,
May liue and t'ime may die.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grace of thine in thee:
So that I neuer fall,
Int' such mortall sinne,
That my foes infernall,
Reioyce my death therein.

But vouchsafeme to keepe
From those infernall foes,
And from that lake so deepe,
Whereas no mercie growes.
And I shall sing the songs
Confirmed with the iust,
That vnto thee belonge,
Which art mine onely trust.

FINIS.

THE PSALMES OF DAVID.

Beatus vir. Psalme I. T.S.

This Psalme is set first, as a preface to exhort all
godly men to studie and meditate the heavenly
wisdomme: for they are blessed that so doe, that
the wicked contentners thereof at length shall
come to misery.

TH E man is blest that hath
not bent, to wicked reade

his eare: nor led his life as sinners do, nor fate

in scornes chaire, 2. But in the Law of God

the Lord doth set his whole delight: And

in that Law doth exercise himselfe both

day and night.

3 He shall be like the tree that growes
fast by the riuers side:
Which bringeth forth most pleasant fruit,
in her due time and tide.
Whose lease shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well
that this man takes in hand,

4 So shall not the vngodly men,
they shall be nothing so:

But as the dust which from the earth
the winde drives to and fro.
5 Therefore shall not the wicked men
in judgement stand vpright:
Nor yet the sinners with the iust,
shall come in place or sight.

6 For why? the way of godly men
vnto the Lord is knowne:
And eke the way of wicked men
shall quite be ouerthrowne.

Quare fremuerunt? Psal. ij. T. S.

*Dauid reioyceth, that albeit enemies and worldly
prouer rage, God will aduance his kingdome,
euen to the farthest end of the world. Therefore
hee exhorteth Princes humbly to submit them-
selves vnder the same. Herein is signified Christ
and his Kingdome.*

Sing this as the 1. Psalme.
Why did the Gentiles tumult raise,
what rage was in their braine?
Why did the Iewish people mule,
feeling all is but vaine?

2 The kings and rulers of the earth
conspire, and are all bent,
Against the Lord and Christ his sonne,
which he among vs sent.

3 Shall we be bound to them, say they?
let all their bonds be broke:
And of their doctrine and their law
let vs reiect the yoke.

4 But he that in the heauen dwels
their doings will deride:
And make them all as mocking stockes
throughout the world so wide.

5 For in his wrath the Lord will say,
to them vpon a day,
And in his fury trouble them,
and then the Lord will say:
6 I haue anoynted him my King,
vpon my holy hill:
I will therefore, Lord preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselfe
did say to me I wot:
Thou art my deare and onely sonne,
to day I thee begot.

8 All people I will giue to thee,
as heyres at thy request:
The ends and coasts of all the earth,
by thee shalbe possesst.

9 Thou shalt them bruiſe euen with a mace,
as men vnder foot trod:
And as the potters sheards shal breake
them with an iron rod.

10 Now yee, O Kings and rulers all,
be wise therefore and learn'd:
By whom the matters of the world
be iudged and discern'd.

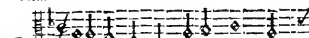
11 See that ye ferue the Lord aboute
in trembling and in feare:
See that with reuerence yee reioyce
to him in like manner.

12 See that ye kisse and eke embrace
his blessed Sonnet say:
Least in his wrath ye suddainely
perish in the mid way.

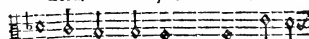
13 If once his wrath neuer so small,
shall kindle in his breaſt:
Oh then all they that trust in Christ
shall happy be and bleſt.

Domine quid? Psal. iij. T. S.

Dauid driven out of his kingdome by his sonne Absalon, was greatly tormented in his minde for his sin. Therefore he calleth vpon God, and is bold in his promises, against the terror both of enemies and present death. Then he reioyceth for the victory giuen to him and the Church, ouer their enemies.



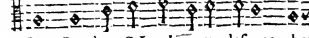
O Lord, how are my foes increast, which



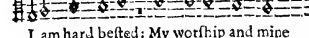
vexe me more and more: 2. They kill mine



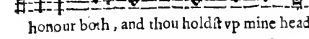
heart when as thy say, God can him not re-



store. But thou O Lord, art my defence, when



I am hard bested: My worship and mine



honour both, and thou holdst vp mine head.

4 Then with my voyce vpon the Lord,
I did both call and cry:

And he out of his holy hill
did heare me by and by.

5 I layd me downe, and quietly
I slept and rose againe:

For why? I know assuredly
The Lord will me sustaine.

6 If ten thousand had hem'd me in,
I could not be affraid:

For thou art still my Lord, my God,
my Sauour and mine aide.

7 Rise vp therefore, saue me my God,
for now to thee I call:

For thou hast broke the cheekes and teeth
of these wicked men all.

8 Saluation onely doth belong
to thee, O Lord above:

Thou dost bestow vpon thy folke
thy blessing and thy loue.

Cum inuocarem. Psal. iij. T. S.

*Dauid persecuted by Saul, calleth vpon God, with
assured trust, reprooueth his enemies for resisting
his dominion, and preferreth the fauour of God
before all treasure.*
Sing this as the 1. Psalme.
O God, that art my righteousnesse,
Lord heare me when I call:
Thou hast set me at liberty

- when I was bound and thrall;
 2 Have mercy Lord therefore on me,
 and grant me my request;
 For vnto thee vncessantly
 to cry I will not rest.
 3 O mortall men how long will ye,
 my glory thus dispise?
 Why wander ye in vanitie;
 and follow after lies?
 4 Know ye that godd and godly men,
 the Lord doth take and chuse:
 And when to him I make my plaint
 he doth me not refuse.
 5 Sinne not but stand in awe therefore,
 examine well your heart:
 And in your chamber quietly
 see you your felues conuert.
 6 Offer to God the sacrifice
 of righteousness, I say.
 And looke that in the liuing Lord
 you put your trust alway.
 7 The greater sort craue worldly goods,
 and riches doe embrace:
 But Lord grant vs thy countenance,
 thy fauour and thy grace.
 8 For thou thereby shalt make my heart
 more ioyfull and more glad.
 Then they that of their corne and wine,
 full great increase haue had.
 9 In peace therefore lie downe will I,
 taking my rest and sleepe:
 For thou onely wilt me, O Lord,
 alone in safety keepe.

Verba mea auribus. Psal.v. T.S.

Dauid persecuted by Doeg and Achitophel, Sauls flatterers, calleth vpon God to punish their malice. Then assured of successe, he receiueth comfort.

Sing this as the 3. Psalme.

- I Ncline thine eare vnto my word,
 O Lord my plaint consider:
 2 And heare my voyce, my King, my God,
 to thee I make my prayer.
 3 Heare me betime Lord tarry not,
 for I will haue respect.
 My prayer early in the morne
 to thee for to direct.
 4 And I will trust through patience,
 in thee my God alone:
 That art not pleased with wickednesse,
 and ill with thee dwels none.
 5 And in thy sight shall neuer stand
 these furious fooles, O Lord:
 Vaine workers of iniquitie
 thou hast alwaies abhorde.
 6 The lyars and the flatters,
 thou shalt destroy them than:
 And God will hate the blood-thirstie,
 and the deceitfull man.
 7 Therefore will I come to thy house,
 trusting vpon thy grace:
 And reuerently will worship thee,
 toward thy holy place.
 8 Lord lead me in thy righteousness,
 for to confound my foes:

- And eke the wayes that I shall walke,
 before my face disclofe.
 9 For in their mouths there is no truth,
 their hearts are foule and vaine:
 Their throat an open sepulchre,
 their tongues doe glofe and faine.
 10 Destroy their false conspiracies,
 that they may come to nought:
 Subuert them in their heapes of sinne,
 which haue rebellion wrought.
 11 But those that put their trust in thee,
 let them be glad alwaies:
 And render thanks for thy defence,
 and giue thy name the praise.
 12 For thou with fauour wilt increase
 the iust and righteous still:
 And with thy grace as with a shield,
 defend him from all ill.

Domine in furore. Psal.vj. T.S.

Dauid for his finnes felt Gods hand, and conceiuethe the horror of everlasting death. Therefore he desireth forgiveness, and not to die in Gods indignation: then suddenly feeling Gods mercy, he rebuketh his enemies, vnto recovery at his affliction.
Sing this as the 1. Psalme.

- L Ord in thy wrath reprove me not,
 though I deserue thine ire:
 Nor yet correct me in thy rage,
 O Lord, I thee desire:
 2 For I am weake, therefore, O Lord,
 of mercy me forbear:
 And heale me Lord, for why thou knowest,
 my bones doe quake for feare.
 3 My soule is troubled very sore,
 and vexed vehemently:
 But Lord how long wilt thou delay
 to cure my miserie:
 4 Lord turne thee to thy wonted grace,
 my silly soule vp take:
 O saue me not for my deserts,
 but for thy mercies sake.
 5 For why? no man among the dead
 remembereth thee one whit.
 Or who shall worshipping thee, O Lord,
 in the infernall pit?
 6 So grievous is my plaint and moane,
 that I waxe wondrous faint:
 All the night long I wash my bed,
 with teares of my complaint.
 7 My sight is dim and waxeth olde,
 with anguish of my heart:
 For feare of those that be my foes,
 and would my soule subuert.
 8 But now away from me all ye,
 that worke iniquitie:
 For why? the Lord hath heard the voyce
 of my complaint and cry.
 9 He heard not onely the request,
 and prayer of my heart:
 But it receiued at my hand,
 and tooke it in good part.
 10 And now my foes that vexed me
 the Lord will soone defame:
 And suddenly confound them all,
 to their rebuke and shame.

Domine Deus meus. Psal. vij. T. S.

David falsely accused by Chush Sauls kinsman, calleth God to be his defender. First, for that his conscience did not accuse him of any euill towards Saul. Next that it toucheth Gods glorie to auerſe sentence against the wicked. And so upon Gods mercies and promises he vvaſeth bold, threatening that it shall fall upon their neckes, that which his enemies purposed for others.

Sing this as the 3. Psalme.

O Lord my God I put my trust,
and confidence in thee:
Saue me from them that me pursue,
and eke deliuer me.

2 Least like a Lyon they me teare,
and rent in pieces small:

Whilest there is none to succour me,
and rid me out of thrall,

3 O Lord my God, if I have done
the thing that is not right:

Or else if I be found in fault,
or guilty in thy sight,

4 Or to my friend rewarded ill,
or left him in distresse,

Which me pursued most cruelly,
and hated me causelesse:

5 Then let my foes pursue my soule,
and eke my life downe thrust

Vnto the earth, and also lay
mine honour in the dust.

6 Start vp, O Lord, now in thy wrath,
and put my foes toaine:

Performe thy kingdome promised,
to me which wrong sustaine.

7 Then shall great nations come to thee,
and know thee by this thing:

If thou declare for loue of them
thy selfe as Lord and King.

8 And thou that art of all men Iudge,
O Lord now Iudge them mee

According to thy righteousness,
and mine integrity.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:

By whom the secrets of all hearts
are searched and deseride.

10 I take mine helpe to come of God,
in all my grieve and smart:

That doth preserve all those that be
of pure and perfect heart.

11 The iust man and the wicked both
God Iudgeth by his power:

So that hee feelth his mighty hand
euery day and houre.

12 Except he change his minde, I die,
for euen as he I would smite:

He wneis his sword, his bow he bends,
saying where he may I hit.

13 And doth prepare his mortall darts,
his arrowes keene and sharpe:

For them that doe me persecute,
whiles he doth mischief warrp.

14 But loe, though he in trauell be
of his diuinitie forcast:

Ani of his mischief once conceiued,
yet brings forth nought a last.

15 He digs a ditch, and delues it deepe,

in hope to hurt his brother,
But he shall fall into the pit,

that he digd vp for other.

16 Thus wrong returneth to the hurt
of him in whom it bred:

And all the mischief that he wrought
shall fall vpon his head.

17 I will giue thanks to God therefore,
that Iudgeth righteously:

And with my song will praise the name,
of him that is most hie.

Domine Deus noster. Psal. viij. T. S.

The Prophet considering the excellent liberality, and fatherly providence of God towards man, whom he made as it were a God ouer all his workes, giueth thanks, and is astonished with the admiration of the same.

Sing this as the 3. Psalme.

O God our Lord how wonderfull,
are thy workes euery where?

Whose fame surmounts in dignity,
about the heauens cleare.

2 Euen by the mouches of sucking babes,
thou wilt confound thy foes:

For in these babes thy might is seene,
thy graces they disclose.

3 And when I see the heauens high,
the workes of thine owne hand:

The Sunne, the Moone, and all the Starres;
in order as they stand.

4 What thing is man, Lord, thinke I then
that thou dost him remember?

Or what is mans posterity,
that thou dost him consider?

5 For thou hast made him little lesse,
then Angels in degree:

And thou hast crowned him also
with glory and dignity.

6 Thou hast preferred him to be Lord
of all thy workes of wonder:

And at his feete hast set all things,
that he should keepe them vnder.

7 As sheepe, and nente, and all beasts else
that in the fields doe feede:

8 Fowles of the aire, fish of the sea,
and all that therein breed.

9 Therefore must I say once againe,
O God that art our Lord:

How famous and how wonderfull,
are thy workes through the world!

Confitebor tibi Domine Psal. ix. T. S.

*David, giuing thanks for his manifold victories re-
covered, despieth the same vntoed helpe againe,
against his new enemies, and their maine at-
tendency to be destroyed.*

Sing this as the 4. Psalme.

With heart and mouth vnto thee, Lord,
will I sing laud and praye:

And speake of all thy wondrous workes,
and them declare alwayes.

2 I will be glad and much reioyce,
in thee O Lord most hie:

And make my songs extoll thy name,
about the starry skie.

- 3 For that my foes are driven backe,
and turned vnto flight :
They fall downe flat, and are destitute
by thy great force and might.
4 Thou hast reuenged all my wrong,
my griefe and all my grudge:
Thou dost with iustice heare my cause,
most like a righteous Iudge.
5 Thou dost rebuke the heathen folke,
and wicked to confound :
That afterward the memory
of them cannot be found.
6 My foes thou hast made good dispatch,
and all their townes destroyed :
Thou hast their fame with them defac'd.
Through all the world so wide.
7 Know thou that he which is aboue,
for euermore shall reigne :
And in the feat of equitie,
true iudgement will maintaine.
8 With iustice he will keepe and guide,
the world and euery wight :
And so will yeeld with equity,
to euery man his right.
9 He is Protector of the poore,
what time they be oppress'd :
He is in all aduersitie,
their refuge and their rest :
10 All they that know thy holy Name,
therefore shall trust in thee :
For thou forsakest not their suite,
in their necessitie.

The second part.

- 11 Sing Psalms therefore vnto the Lord,
that dwells in Sion hill :
Publish among all Nations
his noble acts and will.
12 For he is mindfull of the blood
of those that be oppress'd.
Forgetting not the afflicted heart,
that seekes to him for rest.
13 Haue mercy Lord on me poore wretch,
whose enemies still remaine :
Which from the gates of death art wont
to raise me vp againe.
14 In Sion that I may set forth
thy praye with heart and voyce :
And that in thy saluation Lord,
my soule may still reioyce.
15 The heathen stick fast in the pit,
that they themselves prepaire :
And in the net that they did set,
their owne fence fast are snarede.
16 God sheweth his iudgements which were
for euery man to marke :
When as you see the wicked man
lie trap in his owne warke. (good
17 The wicked, and the fynfull men
goe downe to hell for euer :
And all the people of the world,
that will not God remember.
18 But sure the Lord will not forget
the poore mans griefe and paine :
The patient people neuer looke
for helpe of God in vaine.
19 O Lord arise, least men preuaile

that be of worldly might.

And let the heathen folke receiue
their iudgement in thy sight.

- 20 Lord, strike such terrour, feare and dread
into the hearts of them,
That they may know assuredly
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

*Hee complaineth of all the wrongs which worldly
men vse because of their prosperity. vvhether
fore without all feare of God, vvhich they may
doe all things vntroubled. He calleth for reme-
die against such, and is comforted vvvith the hope
thereof.*

Sing this as the 3. Psalme.

- W**hat is the cause, that thou, O Lord,
art now so farre from thine :
And keepst close thy countenance,
from vs this troublous time?
2 The poore doe perish by the proud,
and wicked mens desire :
Let them be taken in their craft,
that they themselves conspire.
3 For in the lust of their owne heart,
they vngodly doth delight :
So doth the wicked praye himselfe,
and doth the Lord despise.
4 He is so proud, that right and wrong
He setteth all apart :
Nay, there is no God, saith he
for thus he thinks in heart.
5 Because his waies doe prosper still,
he doth thy lawes neglect :
And with a blast doth puffe against
such as would him correct.
6 Tush, tush, saith he, I haue no dread,
least mine estate should change :
And why ? for all aduersitie
to him is very strange.
7 His mouth is full of cursednesse,
of fraude, deceit, and guile :
Vnder his tongue doth mischief sit,
and tranell all the while.
8 He lieth hid in waies and holes,
to slay the innocent :
Against the poore that passe him by,
his cruell eies are bent.
9 And like a Lion prauily,
lies lurking in his den :
(If he may snare them in his net)
to spoile poore simple men.
10 And for the nonce full craftily
he coucheth downe, I say :
11 So are great heapes of poore men made
by his strong power, his praye.

The second part.

- 12 Tush, God forgetteth this, saith he,
therefore may I be bold :
His countenance is cast aside,
he doth it not behold.
13 Arise, O Lord, O God in whom
the poore mans hope doth rest :
Lift vp thine hand, forget not Lord,
the poore that be oppress'd.
14 What blasphemy is this to thee,
Lord, dost thou not abhorre it?

To heare the wicked in their hearts
say, Tull, thou carest nor for it:

15 But thou seeest all their wickednesse,
and wel dost vnderstand :

16 That friendlesse and poore fatherlesse
are left into thy hand,

17 Of wicked and malicious men,
then breake the power for euer :

That they with their iniquity
may perish altogether.

18 The Lord shall reigne for euermore,
as King and God alone :

And he will chastise the heathen folke,
out of his land each one.

19 Thou hearest (O Lord) the poore mens
their prayers and request : (plaint

Their hearts thou wilt confirme vntill
thine eares to heare be preft.

20 To iudge the poore and fatherlesse,
an I helpe them to their right :

That they may be no more oppress
with men of worldly might.

In Domino. Psal. xj. T. S.

*This Psalme sheweth first what assaults of
temptation and anguish of minde he sustained
in persecution. Next, he rejoyceth that God sent
him succour in necessitie, declaring his iustice as
well in gouerning the good and wicked men, as
the whole world.*

Sing this as the 3. Psalme.

I Trust in God : how dare ye then
say thus my soule vntill,

Fly hence as fast as any foule
and hide you in your hill?

2 Behold the wicked bend their bowes,
and make their arrowes preft,

To shoot in secret, and to hurt
the found and harmelesse brest.

3 Of worldly hope all stayes were shrunked,
and clearly brought to nought :

Alas, the iust and righteous man,
what euill hath he wrought?

4 But he that in his temple is,
most holy and most hie :

And in the heauens hath his seate
of royall maiestie,

The poore and simple mans estate
considereth in his minde :

And searcheth out full narrowly
the manners of mankinde.

5 And with a chearefull countenance
the righteous man will vse :

But in his heart he doth abhorre
all such as mischief-mule.

6 And on the sinners casteth snarres,
as thick as any raine :

Fire and brimstone, and whirle-windes thick,
appointed for their paine.

7 Ye see then how a righteous God
doth righteousness embrace :

And to the iust and vpright man
shewes forth his pleasant face.

Saluum me fac. Psal. xij. T. S.

*The Prophet seeing the miserable decay of all good
order, desireth God speedily to send reformation.
Then comforted with the assurance of Gods helpe*

*and promises, concludeth that when all orders are
most corrupted, then God will deliuer his.*

Sing this as the 3. Psalme.

H Elpe Lord for good and godly men
doe perish and decay,

And faith and trueth from wordly men,
is parted cleane away.

2 Who so doth with his neighbour talke,
his talke is all but vaine :

For every man be thinketh how
to flatter lie, and faine.

3 But flattering and deceitfull lips,
and tongues that be so stout,

To speake proud words & make great brags,
the Lord soone cuts them out.

4 For they say still, we will preuaile,
our tongues shall vs extoll :

Our tongues are ours, we ought to speake,
what Lord shall vs controll ?

5 But for the great complaint and cry
of poore men and oppress,

Arise will I now saith the Lord,
and them restore to rest.

6 Gods word is like to siluer pure,
that from the earth is tride :

And hath no lesse then seven times
in fire bene purified.

7 Now since thy promise is to helpe,
Lor I keepe thy promise then :

And saue vs now and euermore
from this ill kinde of men.

8 For now this wicked world is full
of mischiefes manifold,

When vanity with mortall men
so highly is extoll.

Vique quo Domine. Psal. xij. T. S.

*David, as it were overcome with afflictions,
sheweth to God his onely refuge, and encouraged
through Gods promises, bee conceiued con-
science against the extreme horrors of death.*

Sing this as the 3. Psalme.

H Ow long wilt thou forget me Lord ?
shall I ne'er be remembered ?

How long wilt thou thy visage hide,
as if thou wert offended ?

2 In heart and minde how long shall I
with care tormented be ?

How long eke shall my deadly foe
thus triumph ouer me ?

3 Behold me now O Lord my God,
and heare me fore oppress :

Lighen mine eyes least that I sleepe,
as one by death posselt.

4 Least thus mine enemy say to me,
behold I doe preuaile :

Least thy also that hate my soule
reioyce to see me quaille.

5 But from thy mercies and goodnes
my hope shall neuer start :

In thy reliefe and sauing health,
right glad shall be mine heart.

6 I will giue thanks vnto the Lord,
and praise to him sing :

Because he hath heard my request,
and granted my wishing.

Dixit insipiens. Psal. xiiij. T. S.

He describeth the wickednesse of men, so gouerne to such licentiousnesse, that God was brought to utter contempt, for which albeit he was greatly grieved, yet perswaded that God would redresse it, he is comforted.

T Here is no God, as foolish men affirme
in their mad mood : Their drifts are all
corrupt and vaine, not one of them doth
good. The Lord beheld from heaven high
the whole race of mankind : And saw not
one that sought indeed the living God
to finde,

- 3 They went all wide and were corrupt,
and truly there was none :
That in the world did any good,
I say there was not one.
- 4 Is all their iudgement so far lost,
that all worke mischiefe still ;
Eating my people euen as bread,
not one to seeke Gods will ;
- 5 When they thus rage, then suddenly
great feare on them shall fall :
For God doeth loue the righteous men,
and will maintaine them all.
- 6 Ye mocke the doings of the poore,
to their reproach and shame :
Because they put their trust in God,
and call vpon his name.
- 7 But who shall giue thy people health,
and when wilt thou fulfill :
The promise made to Israel
from out of Sion hill ;
- 8 Euen when thou shalt restore againe
such as were captiue lad :
Then Iacob shall therein ioyce,
and Israel shalbe glad.

Domine quis? Psal. xv. T. S.

Here is taught why God chose the Iewes his peculiar people, and placed his temple among them, which was that they by liuing uprightly, might winnesse, that they were his holy speciall people.

Sing this as the 3. Psalme.

- Lord within thy tabernacle
who shall inhabite still ;
Or whom wilt thou receiue to dwell
in thy most holy hill ;
- 2 The man whose life is vncorrupt,

whose workes are iust and straight :
Whose heart doth thinke the very truth,
whose tongue speakes no deceit.

- 3 Nor to his neighbour doth none ill
in body, goods, or name :
Nor willingly doth moue false tales
which might impair the same.
- 4 That in his heart regrardeth not
malicious wicked men,
But those that loue and feare the Lord
he maketh much of them.
- 5 His oath and all his promises
that keepeth faithfully :
Although he make his couenant so,
that he doth lose thereby.
- 6 That putteth not to vsury
his money, and his coine :
Ne for to hurt the innocent,
doth bribe or else perloine.
- 7 Who so doth all things as you see,
that here is to be done,
Shall neuer perish in this world,
nor in the world to come.

Conserua me. Psal. xvj. T. S.

David prayeth to God for succour, not for his worker but for his faiths sake, protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, who suffereth him to lacke nothing.

Sing this as the 14. Psalme.

- L** Ord keepe me for I trust in thee,
and doe confesse indeed,
Thou art my God, and of my goods
O Lord thou hast no neede.
- 2 I giue my goods vnto the Saints
that in the world doe dwell :
And namely to the faithfull flocke
in vertue that excell.
- 3 They shall heape sorrowes on their heads
which runne as they were mad
To offer to the Idoll Gods :
alas it is too bad.
- 4 As for their bloody sacrifice,
an offerings of that sort :
I will not touch, nor yet thereof
my lips shall make report.
- 5 For why? the Lord the portion is
of mine inherance :
And thou art hee that dost maintaine
my rent, my lot, my chance.
- 6 The place wherein my lot did fall,
in beauty did excell :
Mine heritage assigne to me
doth please me wondrous well.
- 7 I thanke the Lord that caused me
to vnderstand the right :
For by this meanes my secret thoughts
doe reach me euery night.
- 8 I set the Lord first in my sight,
and trust him neuer all :
For he doth stand on my right hand,
therefore I shall not fall.

Wherefore my heart and tongue also,
doe both reioyce together :
My flesh and body rest in hope,
when I this thing consider.
Thou wilt not leaue my soule in graue;
(for Lord thou lovest me)
Nor yet wilt giue thy holy one
corruption for to leaue.
But wilt teach me the way to life,
for all treasure and store,
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T.S.

*Here he complaineth to God of the cruell pride and
arrogance of Saut. vbo rageth without any
cause, wherefoe he desireth God to reuenge his
innocence, and deliuer him.*

Sing this as the 3 Psalme.

Lord giue are to my iust cause,
attend when I complaine :
And heare the prayer that I put forth
with lipps that doe not faine.
And let the iudgement of my cause
proceede alwayes from thee :
And let thine eyes behold and cleare
this my simplicitie.
Thou hast well tride me in the night,
an iyet couldst nothing finde.
That I haue spoken with my tongue,
that was not in my minde.
As for the workes of wicke I men,
and path peruerse and ill,
For lone of thy most holy word,
I haue refrained still.
Then in the path that be most pure,
Praise me Lord and praise thee :
That from the way wherein I walke
my steps may neuer swieue.
For I doe call to thee, O Lord,
surely thou wilt me aide :
Then are my prayer, and weigh right well
th wordes that I haue said.
O thou the Saviour of all them
that put their trust in thee :
Declare thy strength on them that spurne
against thy Maieitie.
O keepe me Lord, as thou wouldst keepe
the apple of thine eye :
And vnder couert of thy wings
defend me secretly.

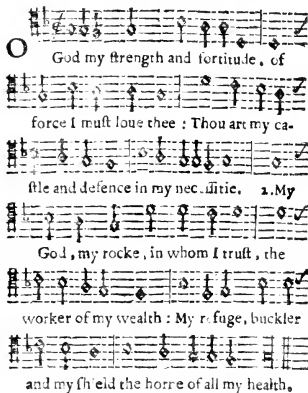
The second part.

From wicked men that trouble me,
and daylie me annoy :
And from my foes that goe about
my soule for to destroy.
Which wallow in their worldly wealth,
so full and eke so far :
That in their pride they doe not spare
to speake they care not what.
They lie in wait where I should passe,
with craft me to confound :
And maling mischiefes in their mindes,
to cast me on the ground,

Much like the Lyon greedily
that would his prey embrace :
Or lurking like a Lyons whelp
within some secret place.
Vp Lord with haft preuent my foe;
and catt him at my feete :
Sawe thou my soule from the ill man,
and with the sword him smite.
Deliuere me Lord by thy power,
out of the feyants hands :
Which now to long time reigned haue
and kept vs in their bands.
I meane from worldly men, to whom
all worldly goods are rise;
That haue no hope or part of ioy,
but in this present life.
Thou of thy store their bellies fill
with pleasures to their minde :
Their children haue enough, and leaue
to theirs the rest behinde.
But I shall with pure conscience,
behold thy gracious face :
So when I wake I shall be full
of thine image and grace.

Diligam te Dom. Psal. xvij. T.S.

*David giueth thanks, entering into his kingdom
extolling the maruillous graces of God in his
preseruation : wherein is the image of Christs
Kingdome, which shall conquer through Christ,
by the vnspcakable lone of God, though all the
world resist.*



God my strength and fortitude, of
force I must loue thee : Thou art my ca-
stle and defence in my necessitie. 1. My
God, my rocke, in whom I trust, the
worker of my wealth : My refuge, buckler
and my shield the horre of all my health.

When I sing laud vnto the Lord,
most worthy to be praised.
Then from my foes I am right sure
that I shall be preserued.
The pangs of death did compass me,
and bound mee eery where :
The flowing waues of wicke Inesse
did put me in great feare.
The file and subtil snares of hell
were round about me set :

And for my death there was prepar'd
a deadly trapping net.

6 I thus beset with paine and griefe,
did pray to God for grace,
And he forthwith did heare my plaint
out of his holy place,

7 Such is his power, that in his wrath,
he made the earth to quake :
Yea, the foundations of the mount
of Sion for to shake.

8 And from his nostrils came a smoake,
when kindled was his ire :
And from his mouth came kindle coales,
of hot consuming fire.

9 The Lord descended from above,
and bowed the heavens hie :
And underneath his foete he cast
the darkenesse of theskie.

10 On Cherubs and on Cherubins
full royally he rode :
And on the wings of all the windes
came flying all abroad.

The second part.

11 And like a den most darke he made
his hid and secret place :
With waters blacke, and yerie clouds,
environed he was,

12 But when the presence of his face
in brightnesse shall appeare :
The clouds consume, and in their stead,
come haile and coales of fire.

13 The fiery darts and thunder-bolts,
disperse them here and there :
And with his often lightnings
he puts them in great feare.

14 Lord at thy wrath and threatnings,
and at thy chiding cheare,
The springs and the foundations
of all the world appeare.

15 And from above the Lord sent downe
to fetch me from below :
And plucke me out of wat'rs great,
that would me overflow.

16 And me deliuered from my foes,
That would haue made me their pill :
Yea, from such foes as were too strong
for me to deale withall.

17 They did prevent me to oppresse,
in time of my great griefe :
But yet the Lord was my defence,
my succour and reliefe.

18 He brought me forth in open place,
whereas I might be free :
And kept me safe because he had
a fauour vnto me.

19 And as I was an innocent,
so did he me regard :
And to the cleanness of my hands
he gaue me my reward.

20 For that I walked in his wayes,
and in his paths haue trod :
And haue not waucered wickedly
against the Lord my God.

The third part.

21 But euermore I haue respect
to his law and decree :

His statutes and commandements,
I cast not out from me.

22 But pure and cleane and vncorrupt,
appar'd before his face :
And did refraine from wickednesse,
and sinne in any case.

23 The Lord therefore will mereward,
as I haue done aright :
And to the cleanness of my hands,
appearing in my sight.

24 For Lord with him that holy is
wilt thou be holy to :
And with the good and virtuous man,
right verily wilt thou doe.

25 And to the louing and elect
thyloue thou wilt reuerue :
And thou wilt vse the wicked men,
as wicked men deserue.

26 For thou doest saue the simple folke,
in trouble when they lie :
And doest bring downe the countenance
of them that looke full hie.

27 Th Lord will light my candle so
that it shall shine full bright :
The Lord my God will make also
my darkenesse to be light.

28 For by thy helpe an host of men
discomfit Lord I shall :
By thee I scale and ouerleape
the strength of any wall.

29 Vnsported are the wayes of Gods,
his word is purly true,
He is a sure defence to such
As in his faith abide.

30 For who is God except the Lord,
for other there is none :
Or life who is omnipotent
sparing our God alone ?

The fourth part.

31 The Lord that girdeth me with strength,
is he that I doe meane :
That all the wayes wherein I walke
doth euermore keepe cleane.

32 That made my feste like to the Harts,
in swiftnesse of my pace :
And for my suretie brought me forth
into an open place.

33 He did in order put my hands,
to battell and to fight :
To breake in sinfull barres of brasle
he gaue my arme the might.

34 Then teachest me thy sauing health,
thy right hand is my tower :
Thyloue and familiarity
doth still increase my power.

35 And vnder me thou makest plaine
the way where I should walke,
So that my feete shall neuer slip,
nor stumble at a balke.

36 And fiercely I pursue and take
my foes that me annoy :
And from the field doe not returns,
till they be all destroyed.

37 So I suppress and wound my foes,
that they can rise no more :

For at my feete they fall downe flat,
I strike them also fore :
38 For thou doest giue me with thy strength
to warre in such a wife:
That they be all scattered abroad
thar vp against me rise.
39 Lord thou hast put into my hands,
my mortall enemies yoke :
And all my foes thou doest deuide,
in sunder with thy stroke :
40 They call'd for helpe, but none gaue care,
nor helpt them with reliefe :
Yea, to the Lord they call'd for helpe,
yet heard he nor their griefe.

The fifth part.

41 And still like dust before the winde,
I driue them vnder feete:
And sweepe them out like filthy clay,
that sticketh in the street.
42 Thou keep'st me from seditious folke
that still in strife be led:
And thou doest of the heathen folke,
appoint me to be head.
43 A people strange to me vnknowne,
And yet they shall me serue :
And at the first obey my word,
whereas mine owne will swerne,
44 I shall be irke some to mine owne,
they will not see my light :
But wander wide out of the way,
and hide them out of sight.
45 But blessed be the liuing Lord,
most worthy of all praye :
That is my rocke and sauing health,
praised be he alwayes.
46 For God it is that gaue mee power
reuenged for to be:
And with his holy word subdude
the people vnto me.
47 And from my foe deliuered me,
and set me higher then those:
That cruel and vngodly were,
and vp against me rose :
48 And for this cause, O Lord my God,
to the giue thanks I shall :
And sing out praises to thy name,
among the Gentiles all.
49 Thou gauest great prosperitie,
vnto the King I say:
To David thine anoynted King;
and to his seede for aye.

Cœli enarrant. Psal. xix. T. S.

*Hee moueth the faithfull to glorifie God by the
workman'ship, proportion, and ornaments of the
heauens, and by the liue wherein God is re-
uealed familiarly to his chosen people.*

Sing this as the 14. Psalme.

THe heauens and the firmament,
doe wondrously declare :
The glory of God omnipotent,
his workes and what they are.
2 The wondrous workes of God appeare
by euery dayes successe:
The nights likewise which their race runne,
the selfe same thing expresse.

3 There is no language, tongue or speech,
where their sound is not heard:
In all the earth and coastes thereof,
their knowledge is conferrd.
4 In them the Lord made for the sunne,
a place of great renoune:
Who like a bridegroome readie trimd,
doth from his chamber come.
5 And as a valiant champion,
who for to get a prize:
With ioy doth haste to take in hand,
some noble enterprife.
6 And all the skie from end to end,
he compasseth about :
Nothing can hide it from his heate,
but he will finde it out.
7 How perfect is the law of God,
how is his covenant sure:
Conuertyng foules and making wife
the simple and obscure.
8 Iust are the Lords commandements,
and glad both heart and minde :
His precepts pure and giveth light
to eyes that be full blind.
9 The feare of God is excellent,
and doth endure for euer :
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be imbrac'd al' ayes,
then fined gold I say :
The hony and the hony combe,
are not so sweete as they.
11 By them thy seruant is forwar'd,
to haue God in regard;
And in performance of the same,
there shall be great reward.
12 But Lord what earthly man doth know
the errors of this life ?
Then cleanse my soule from secret sinnes,
which are in me most rife.
13 And keepe me that presumptuous finnes
preuaile not ouer me :
And then shall I be innocent
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one :
For my redeemer and my strength,
O Lord thou art alone.

Exaudi te Deus. Psal. xx. T. S.

*The people pray to God to heare their King, and re-
ceiue his sacrifice, which hee offered before he
went to battell against the Ammonites, declar-
ing that the heathen put their trust in horses,
but they trust onely in his Name: wherefore the
other shall fall, but the King and his people shall
stand.*

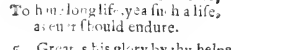
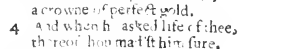
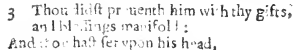
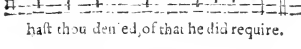
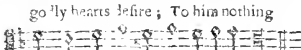
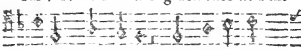
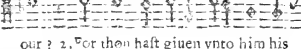
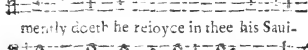
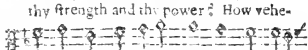
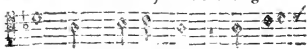
Sing this as the 14. Psalme.

IN trouble and aduersitie,
the Lord God heare thee still :
The maiestie of Iacobs God,
defend thee from all ill.
2 And send thee from his holy place
his helpe at euery need :
And so in Zion stablish thee,
and make thee strong in deed.

- 3 Remembre well the sacrifice,
that now to him is done.
And to receiue right thankfully
the burnt offerings each one :
- 4 According to thy hearts desire,
the Lord grant vnto thee :
And all he coun'tell and denice
full well performe may he.
- 5 We shall reioyce when thou vs sauest,
and our banners display:
Vnto the Lord whi h thy requests
fulfilled hath alway.
- 6 The Lord will his anoynted saue,
I know well by his grace :
And send him forth by his right hand,
out of his holy place.
- 7 In chariots some put confidence,
and some in horses truit :
But we remember God our Lord,
that keepeth promise iust.
- 8 They fall downe flat, but we doe rise,
and stand vp steadfastly :
Now saue and helpe vs Lord and king,
on thee when wee doe crie.

Domine in virtute. Psal. xxj. T.S.

David in the person of the people praised God for the victory given them against the Syrians and Ammonites, 2 Sam. 21 when hee was crowned with the crowne of the king of Ammon, 2 Sam. 12. and indued with the manifold blessings of God.



- thou hast vpon him laid :
- 6 Thou shalt reioyce him felicity,
that neuer shall decay :
And with thy cheerefull countenance,
wilt comfort him alway.
- 7 For why? the king doth strongly trust
in God for to preuaile :
Therefore his confidence in this grace,
will not that he shall quail :
- 8 But let those enemies feeble thy force,
and those that thee withstand :
Finde out thy foes, and let them feeble,
the power of thy right hand.
- 9 And like an Ouen burne them Lord
in fiery flame and fume :
Thine anger shall destroy them all,
and fire shall them consume.
- 10 And thou wilt root out of the earth,
thair truit that should encrease,
And from the number of thy folke,
their seed: shall end and cease.
- 12 For why? much mischief they doe muse,
against thy holy name :
Yet did they faile, and had no power,
for to performe the same.
- 12 But as a marke thou shalt them set,
in a most open place :
And charge thy bow strings readily
against thine enemies face.
- 13 Be thou exalted Lord therefore,
in thy strength: vnto our route :
So shall we sing right solemnely,
praising thy might and power.

Deus Deus meus. Psal. xxij. T.S.

David complaineth of his desperate extremities, and declareth whereby hee recovereth himselfe from temptation Under his person Christ is figured.

Sing this as the 21 Psalm.

O God my God wherefore doest thou
forsake me utterly;

And helpest not when I doe make,
my great complaint and crie.

2 To thee my God euen all day long,
I doe both crie and call;

I cease not all the night and yet
thou hearest not at all.

3 Euen thou that in thy sanctuary,
and holy place doest dwell :

Thou art the comfort and the ioy,
and glory of Israel.

4 And he in whom our fathers old,
had all their hope for euer.
And when they put their trust in thee,
so didst thou them deliuer.

5 They were deliuered euer when
they called on thy name :

And for the faith they had in thee,
they were not put to shame.

6 But now I am become a worme,
more like then any man :

And our cast when the people scorne,
with all thair spight they can.

7 And in despise, as they beheld
me walking on the way :

They grin, they mow, thy nod their heads,
and in this wise they say :
8 This man did glory in the Lord,
his fauour and his lone :
Let him redeme and help him now,
his power if he will proue.
9 But Lord, out of my mothers wombe
I came by thy behest :
Thou didst preferre me still in hope,
while I did sucke her brest.
10 I was committed from my birth,
with thee to haue aboad :
Since I was in my mothers wombe :
thou hast beene euer my God.

The second part :

11 Then Lord depart not now from mee,
in this my wretched grieve :
Since I haue none to be my helpe,
my succour and reliefe.
12 So many buls doe compass mee,
that be full strong of head :
Yea, buls to far, as though they had
in Baſen field beene fed.
13 They gaue vpon mee greedily,
as though they would me slay :
Much like a lyon roaring out,
and ramping for his prey.
14 But I drop downe as water shed,
my ioynts in funder breake :
15 My heart dorth in my body melt
like waxe againſt the heate.
16 And like a poſſeard drieth my ſtrength,
my tongue is cleaueth ſalt
Vnto my lawes, and I am brought
to duſt of death at laſt.
17 And many dogs doe compaſſe me,
and wicke I counſell eke
Conſpire againſt me cutſellly,
they pierce my hands and feete,
18 I was tormented, ſo that I
might all my bones haue told;
Yet ſtill vpon mee did they looke,
and ſtill they mee behold :
19 My garments they diuided eke
in parts among them all :
And for my coat they did caſt lots,
to whom it might befall.
20 Therefore I pray thee be not farre
from me at my great neede :
But rather ſir thou art my ſtrength,
to help mee Lord make ſpeeche.
21 And from the ſword Lord ſaue my ſoule
by thy might and thy power :
And keepe my ſoule, thy darling deare
from dogs that would deuoure.
22 And from the Lyons mouth that would
me all in funder ſhiner :
And from the hornes of Vnicornes
Lord ſaſely mee deliuer.
23 And I ſhall to my brethren all
thy maiesty record.
And in thy Church ſhall praife the name
of thee the liuing Lord.
The third part.
24 All yee that feare him praife the Lord,
thou Jacob honour him :

And all yee houſe of Iſrael,
with reuerence worſhip him :
25 For he deſpiſeth not the poore,
he turneth not away.
His countenance when they doe call,
but graunteth to their crie.
26 Among the ſlocke that feare the Lord,
I will therefore proclaime
Thy praife and keepe thy promiſe made
for ſetting forth thy name.
27 The poore ſhall eke and be ſufficed,
and thoſe that doe their deuer
To know the Lord and praife his name,
their hearts ſhall liue for euer.
28 All coaſts of earth ſhall praife the Lord,
and turne to him for grace :
The heathen folke ſhall worſhip him
before his bleſſed face.
29 The kingdom of the heathen ſhalke
the Lord ſhall haue therefore :
And hee ſhall be their gouernour,
and king for euermore.
30 The rich men of his goodly gifts
ſhall ſeede and taſte alſo :
And in his pretence worſhip him,
and bow their knees full low.
31 And all that ſhall goe downe to duſt,
of life by him muſt taſte :
My ſeede ſhall ſerue and praife the Lord,
while any world ſhall laſte.
32 My ſeede ſhall plainly ſhew to them
that ſhall be borne hereafter,
His iuſtice and his righteouſneſſe,
and all his workes of wonder.

Dominus regit. Psal. xxij. W. W.

*David hauing tryed Gods manifold mercies diuerſe
times, gathereth assurance that God will continue
his goodneſſe for euer.*

Sing this as the 21 Psalme.

THe Lord is onely my ſupport,
and he that doth mee feede :
How can I then lacke any thing
whereof I ſtand in neede ;
2 He doth mee fold in coates moſt ſafe :
the tender graiſe ſalt by :
And after driues mee to the ſtreames,
that runne moſt pleaſantly.
3 And when I feele my ſelfe neere loſt,
then doth he mee home take,
Conducting mee in his right paths,
euen for his owne name ſake.
4 And though I were euen at deathes doore,
yet would I feare none ill :
For with thy rod and ſhepheards crooke
I am comforted ſtill.
5 Thou haſt my table richly deckt
in deſpight of my foe :
Thou haſt my head with balme reſreſht,
my cup doth overflow.
6 And ſanily while breath doth laſt,
Thy grace ſhall me defend :
And in the houſe of God will I
my life for euer ſpend.

Another of the ſame by Th. Stern.

Sing this as the 21. Pſalme.

MY ſhepherd is the living Lord,
nothing therefore I neede :
In paſtures faire, with waters calme
he ſets me for to feede.

2 He did conuert and glad my ſoule,
and brought my minde in frame :
To walke in paths of righteousneſſe,
for his moſt holy name.

3 Yea, though I walke in vaile of death;
yet will I feare none ill :
Thy rod thy ſtaffe doth comfort me,
and thou art with me ſtill.

4 And in the preſence of my foes,
my table thou ſhalt ſpread :
Thou ſhalt, O Lord, fill full my cup,
and eke annoynt my head,

5 Through all my life thy fauour is
ſo frankly ſhewed to me :
That in thy houſe for euermore
my dwelling place ſhall be.

Domini eſt terra. Pſal. xxxiiij. I. H.

*The grace of God being now uttered in the temple
more glorious then before in the tabernacle. Da-
uid with exclamation, ſetteth forth the honour
thereof, mouing the conſideration of the eternall
marſhalls prepared in heauen, vvhreeof this was
a figure.*

Sing this as the 21. Pſalme.

THe earth is all the Lords, with all
her ſtore and furniture :
Yea, his is all the world, and all
that therein doth endure.

2 For he hath ſafely founded it;
about the ſea to ſtand :
And laid a low the liquid ſtouds,
to flow beneath the land.

3 For who iſhe, O Lord, that ſhall
aſcend into thy hill ?

And paſſe into thy holy place,
there to continue ſtill :

4 Whoſe hands are harmeleſſe, and whoſe
no ſpot there doth deſile : (heart,
His ſoule not ſet on vanitie,
who hath not ſworne to guile.

5 Him that iſuch a one, the Lord
ſhall place in bliſſe-full plight :
And God his God and Saviour,
ſhall yeeld to him his right.

6 This is the brood of trauellours
in ſeeking of his grace :
As Iakob did the Iſraelites,
in that time of his race,

7 Yee Princes open your gates, ſtand ope
the euerlaſting gate :
For there ſhall enter in thereby
the king of glorious ſtate.

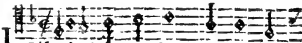
8 What iſthe king of glorious ſtate ?
the ſtrong and mightie Lord :
The mightie Lord in battell ſtoure,
and tryall of the ſword.

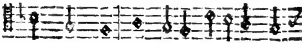
9 Yee Princes open your gates, ſtand ope
the euerlaſting gate :
For there ſhall enter in thereby
the King of glorious ſtate.

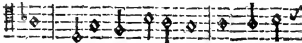
10 What iſthe King of glorious ſtate ?
the Lord of hoſts hee iſ :
The Kingdome and the royaltie
of glorious ſtate iſ his.


Ad te Domine. Pſal. xxv. T. S.

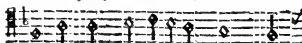
*David grieued at his ſinne and malicious enemies,
moſt ſeruently prayeth for forgiveness, eſpecially of
ſuch finnes as he committed in his youth.*

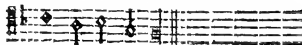

1 Lift mine heart to thee, my God and


guide moſt iuſt. Now ſuffer me to take no


ſhame, for in thee doe I truſt. Let not my


foes reioyce, nor make a ſcorne of mee :


And let them not be ouerthrowne, that


put their truſt in thee.

3 But ſhame ſhall them befall,
which harme them wrongfully :
Therefore thy paths and thy right wayes
vnto me Lord deſcry.

4 Direct me in thy trueth,
and teach me I thee pray :
Thou art my God and Saviour,
on thee I waite alway.

5 Thy mercies manifold
I pray thee Lord remember :
And eke thy pitie plentifull,
for they haue bene for euer.

6 Remember not the faults,
and frailty of my youth :
Remember not how ignorant
I haue bene of thy trueth,

Nor after my deſerts
let mee thy mercy finde :
But of thine owne benignitie
Lord haue mee in thy minde.

7 His mercies iſ full ſweet,
his trueth a perfect guide :
Therefore the Lord will ſinners teach
and ſuch as goe aſide.

8 The humble he will teach
his precepts for to keepe :
He will direct in all his wayes
the lowly and the meake.

9 For all the wayes of God
are trueth and mercie both,
To them that keep his teſtament,
the winneſſe of his trueth.

The second part.

50 Now for thy holy Name,
O Lord I the intreat:
To grant me pardon for my sinne;
for it is wondrous great.
51 Who so doth feare the Lord,
the Lord doth him direct:
To leade his life in such away:
as he doth best accept.
52 His soule shall euermore,
in goodnesse dwell and stand:
His seede and his posterity,
inherit shall the land.
53 All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his Will and Testament.
54 Mine eyes and eke my heart,
to him I will aduaunce:
That pluckt my feet out of the snare;
of sinne and ignorance:
55 With mercie me behold,
to thee I make my mone:
For I am poore and desolate,
and comfortlesse alone.
56 The troubles of my heart,
are multiplied indeed:
Bring me out of this miserie,
necessitie and need.
57 Behold my puertrie,
mine anguish and my paine;
Remit my sinne and mine offence,
and make me cleane againe.
58 O Lord, behold my foes,
how they doe still increase:
Pursuing me with deadly hate,
that faine would liue in peace.
59 Preserue and keepe my soule,
and eke deliuer me:
And let me not be ouerthrowne,
because I trust in thee.
60 Let my simple purenesse,
me from mine enemies shend,
Because I looke as one of thine,
that thou shouldst me defend:
61 Deliuer Lord thy folke,
and send them forae reliefe:
I meane thy chosen Israel,
from all their paine and griefe.

Iudica me Dom. Psal. xxvj. I. H.

Dauid iniuriously oppressed and helpelesse, yet assured of his integrity to Saul, calleth God to defend him: as helpelesse afflicted, then he desireth to be in the company of the faithfull in the congregation of God, v when he was banished by Saul, promising godly life, open praises, thanksgiuings and sacrifice for his deliuerance.

Sing this as the 14. Psalm.

Lord be my iudge, and thou I shall see,
my pathes be right and plaine;
I trust in God, and hope that he,
will strength me to remaine,
2 Prouoe me my God I thee desire,
my wayes to seatch and trie:
As men doe prouoe their gold with fire,
thy reines and heart epipe,

3 Thy goodnesse laid before my face,
I durst behold alwayes:
For of thy truth I tread the trace,
and will doe all my dayes.
4 I doe not lust to haunt or vse,
with men whose deeds are vaine;
To come in house I doe refuse,
with the deceiFULL traine.
5 I much abhorre the wicked sort;
their deeds I doe despise:
I doe not once to them resort,
that hurtfull things deuise.
6 My hands I wash and doe proceed;
in works to walke vp right;
Then to shine altar I make speed,
to offer their in sight.
7 That I may speake and preach the praises,
that doth belong to thee:
And so declare how wondrous wayes,
thou hast beene good to mee.
8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neere,
whereas thy grace doth dwell.
9 O shut not vp, my soule with them;
in sinne that take their fill:
Nor yet my life among those men,
that seeke much blood to spill.
10 Whose hands are heapt with craft and guile,
their lips thereof are full,
And their right hand with wretch and wile,
for bribes doth pluck and pull.
11 But I in righteousness intend,
my time and dayes to serue:
Haue mercy Lord and me defend,
so that I doe not swaue.
12 My foot is staide for all assayes;
it standeth well and right:
Wherefore to God will I giue prayse,
in all the peoples sight.

Domini illumi. Psal. xxvij. I. H.

Dauid deliuered from great perill, giueth thanks, wherein we see his constant faith against the assaults of all enemies, and the end why he desireth to liue, and to be deliuered: Then he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18. Psalm.

The Lord is both my health and light;
shall man make me dismayd?
Sith God doth giue me strength and might,
why should I be afraid?
2 While that my foes with all their strength
begin with me to braule:
And thinke to eate me vp, at length
themselves haue caught the faile.
3 Though they in campe against me lie,
my heart is not afraid;
In battell pight if they will trie,
I trust in God for aid.
4 One thing of God I doe require,
that he will not denie:
For which I pray and will desire,
till he to me apply,
5 That I within his holy place,
my life throughout may dwell;

To see the beauty of his face,
and view his temple well ;

6 In time of dread he shall me hide,
within his place most pure,
And keepe me secret by his side,
as on a rocke most sure.

7 At length I know the Lords good grace,
shall make me strong and stout:
My foes to foile and cleane deface,
that compass me about.

8 Therefore within his house will I,
giue sacrifice of praise :
With Psalmes and Songs I will apply,
to laud the Lord all wayes.

The second part.

9 Lord heare the voyce of my request,
for which to thee I call :
Haue mercy Lord on me opprest,
and send me helpe withall.

10 My heart doth knowledg vnto thee,
I lue to haue thy grace :

Then seeke my face say thou to me,
Lord I will seeke thy face.

11 In wrath turne not thy face away,
nor fatter me to slide :

Thou art my helpe still to this day,
be still my God and guide.

12 My parents both their sonne forooke,
and cast me off at large :
And then the Lord himselfe yet tooke,
as me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forthright :

For feare of such as watch for me,
to trap me if they might.

14 Doe not betake me to the will,
of them that be my foes :
For they surmise against me still,
falle witness to despoile.

15 My heart would faint but that in me
this hope is fixed fast :

The Lord Gods good grace shall it see,
in life that aye shall last.

16 Trust still in God whose whole thou art,
his will abide thou must :
And he shall ease and strength thy heart,
if thou in him dost trust.

Ad te Domine. Psal. xxviii. T.S.

*Being in feare and penuriness, see God distressed
by wicked men, bee earth for vengeance
against them, and being assured that God hath
heard him, he commendeth all the just, full to his
saluati.*

Sing this as the 21 Psalme.

T HOUART, O Lord my strength and stay,
the succour which I craue :

Nepth, I me nor least I be like
to them that goe to graue.

1 The voyce of thy suppliant heare,
that vnto thee doth crye,

When I lift vp my hands vnto
my holy Arke most hie.

2 Repre me not among the sort
of wicked and peruerse :

That speake right faire vnto their friends,
and thinke full ill in heart.

4 According to their handy worke,

as they deserue indeed.
And after their inventions,
let them receiue their meed.

5 For they regard nothing Gods word,
his law, ne yet his lore :
Therefore he will them and their seed,
destroy for enmore.

6 To render thanks vnto the Lord,
how great a cause haue I ?
My voyce, my prayer and my complaint,
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distresse,
My hope, my health, my hearts reliefe,
my song shall him confesse.

8 He is our strength and our defence,
our enemies to resist :

The health and the saluation,
of his elect by Christ.

9 Thy people and thy heritage,
Lord blese, guide and preferre :
Increase them Lord and rule their hearts,
that they may neuer swerue.

Afferte Domino. Psal. xxix. T.S.

*Dauid exhorteth Princes, (who for the most part
thinke there is no God) at the least to feare him
for the thunder and tempests, for feare whereof
all creatures tremble. And albeit it threatneth
sinners, yet it moueth him to praise his name.*

Sing this as the 30 Psalme.

G IUE to the Lord ye Potentates,
ye rulers of the world,
Giue ye all praye, honour and strength,
vnto the living Lord.

2 Giue honour to his holy name,
and honour him alone :

Worship him in his maiestie,
within his holy throne.

3 His voyce doth rule the waters all;
euen as himselfe doth please
He doth prepare the thunder-claps,
and gouernes all the seas.

4 The voyce of God is of great force,
An I wondrous excellent :
It is most mightie in effect,
and most magnificent.

5 The voyce of God doth rend and breake,
the Cedar trees so long :

The Cedar tree is of Lebanon,
which are most high and strong.

6 And makes them leape like as a calfe,
or els the Unicorne :

7 Not onely trees but mountaines great,
whereon the trees are borne.

8 His voyce diuides the flames of fire,
and shakes the wilderness :

It makes the desert quake for feare,
that called is Cades.

9 It makes the hindes for feare to calue,
and makes the couert plaine :

Then in his temple euery man,
his glory doth proclaime.

10 The Lord was set aboue the floods,
ruling the raging sea :

So shall he reigne as Lord and King,
for euer and for aye.

¶ The Lord will giue his people power,
in verne to encrease :

The Lord will blisse his chosen folke,
with euerm. sting peare.

Exaltabo te Domine Ps. xxx. T. S.

*¶ When David should dedicate his house to the Lord,
he fell extreme sicke. without all hope of life, and
therefore after recovery he thanketh God, exhort-
ing others to doe the like, and to learne by him
that God is rather mercifull then seuer towards
his, also that aduersity is foine: Then he pray-
eth and promisseth to praye God for euer.*

A *LL* laud and praye with heart and
voice, O Lord, I giue to thee : which didst

not make my foes reioyce, but hast exal-
ted me: 2. O Lord my God to thee I cride,

in all my paine and grieft, Thou gauest an
eare and didst prouide to ease me with reliefe.

3 Of thy good will thou hast call'd back
my soule, from hell to saue :

Thou didst reuine when strength did lacke,
and kept me from the graue.

4 Sing prayse ye Saints that prouoe and see
the goodnes of the Lord,

In memory of his maiestie,
reioyce with one accord.

5 For why? his anger but a space
doth last and slacke againe :

But in his fauour and his grace,
alwaies doth life remaine.

Though gripes of grieft and pangs full sore
shall lodge with vs all night :

The Lord, to ioy shall vs restore,
before the day be light.

6 When I enioy'd this world at will,
this would I boast and say :

Tush, I am sure to seele none ill,
this wealth shall not decay.

7 For thou, O Lord, of thy good grace,
hast lent me strength and aid :

But when thou turn'st away thy face,
my minde was sore dismayd.

8 Wherefore againe yet did I crie,
to thee, O Lord, of right :

My God with plaints I did apply,
and prayd for day and night.

9 What gain is in my blood, sayd I,
if death destroy my dayes :

Doth dost declare thy maiestie?
or yet thy truth doth prayse?

10 Wherefore my God some pittie take
O Lord, I thee desire :

Do not this simple soule forsaake ;
of helpe I thee require.

11 Then didst thou turne my grieft and woe
into a cherefull voice :

The mourning weed thou tookst me fro,
and mad'st me to reioyce.

12 Wherefore my soule vncessantely,
shall sing vnto thy prayse,

My Lord my God, to thee will I,
giue laud and thanks alwaies.

In te Domin. speraui. Ps. xxxj. T. S.

*David deliuered from great danger, sheweth first
what meditations hee had by the pauer of
faith, when death was before his eyes, and how
the fauour of God is alwaies ready to those that
feare him. Hee exhorteth the faithfull to trust
in God, because he preferreth them.*

Sing this as the 18. Psalme.

○ Lord, I put my trust in thee,
let nothing worke me thame,

As thou art iust deliuer me,
and set me quite from blame.

2 Heare me, O Lord, and thar anone,
to helpe me make good speed.

Be thou my rocke and house of stone,
my fence in time of need.

3 For why? as stones thy strength is tride,
thou art my fort and tower :

For thy nimes sake be thou my guide,
and lead me in thy power.

4 Plucke forth my feet out of the snare,
which they for me haue laid :

Thou art my strength, and all my care
is for thy might and aid.

5 Into thy hands Lord I commit
my spirit which is thy due.

For why? thou hast redeemed it,
O Lord my God most true.

6 I hate such folke as will not part,
from things to be abhorred :

When they on trifles set their heart,
my trust is in the Lord.

7 For I will in thy mercy ioy,
I see it doth excell :

Thou seest when ought would me annoy,
and knowest my soule full well,

8 Thou hast not left me in their hand,
that would me ouercharge :

But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great grieft, O Lord, doth me affaile,
some pittie on me take :

Mine eyes waxe dimme, my sight doth faile,
my wombe for woe doth ache :

10 My life is worne with grieft and paine,
my yeeres in woe are past :

My strength is gone and through dislaiane,
my bones corrupt and wast.

11 Among my foes I am a scorne,
my frien's are all dismayd :

My neighbours and my kinsmen berne,
to see mee are afraid.

- 12 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.
- 13 I heard the brags of all the rout,
their threats my minde did fray:
How they conspir'd, and went about,
to take my life away.
- 14 But Lord I trust in thee for aide,
not to be ouertrod:
For I confesse and still haue sayd,
thou art my Lord my God.
- 15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage,
of them that me withstand.
- 16 To me thy seruant Lord expresse,
and shew thy ioyfull face:
And saue me Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

- 17 Lord let me not be put to blame,
for that on thee I call,
But let the wicked beare their shame,
and in the graue to fall.
- 18 O how great good hast thou in store,
laid vp full safe for them,
That feare and trust in thee therefore,
before the sonnes of men.
- 19 Thy presence shal them fence and guide
from all proud brags and wrongs:
Within thy place thou shalt them hide,
from all the strife of tongues.
- 20 Thanks to the Lord that hath declar'd,
on me his grace so farre,
Me to defend with watch and ward,
as in a towne of warre.
- 21 This did I say both day and night,
when I was sore opprest:
Loe I was cleane cast out of sight,
yet heardit thou my request.
- 22 Ye Saints loue ye the Lord I say,
the faithfull he doth guide:
And to the prond he will repay,
according to their pride.
- 23 Be strong and God shall stay your heart,
behold and haue a lutt:
For sure the Lord will take your part,
such ye in him doe trust.

Beati quorum. Psal. xxxij. T.S.

David punished with grieuous sickness for his sin,
counteth them happy to whom God doth not
impute their transgressions, and after that he
had confessed his finnes and obtained pardon, he
exhorteth the wicked men to lue godly, and the
good to reioyce.

Sing this as the 30. Psalme.

- THE man is blest whose wickednesse,
the Lord hath cleane remitted,
And he whole sinne and wretchednesse,
is hid and also couered.
- 2 And blest is he, to whom the Lord,
imputeth not his sinne:
Which in his heart hath hid no guile,
nor fraud is found therein.

- 3 For whilst that I kept close my sinne,
in silence and constraint:
My bones did weare and waste awaye
with daily mone and plaint.
- 4 For night and day thy hand on me,
so grieuous was and smart:
That all my blood and humours moist,
to drinesse did conuert.
- 5 I did therefore confesse my fault,
and all my finnes discover:
Then thou O Lord, didst me forgieue,
and all my finnes passe ouer.
- 6 The humble man shall pray therefore,
and seeke thee in due time:
So that the floods of waters great,
shall haue no power on him.
- 7 When trouble and aduersitie,
doe compasse me about:
Thou art my refuge and my ioy,
and thou dost rid me out.
- 8 Come hither and I shall thee teach,
how thou shalt walke aright,
And will thee guide as I my selfe,
haue learn'd by prooffe and fight.
- 9 Be not so rude and ignorant,
as is the horse and mule:
Whose mouth without a reyne or bit,
from harme thou canst not rule.
- 10 The wicked man shall manifold
sorowes and griefe sustaine:
But vnto him that trust in God,
his goodnesse shall remaine.
- 11 Be merrie therefore in the Lord,
ye iust lift vp your voyce:
And ye of pure and perfect heart,
beglad and eke reioyce.

Exultate iusti. Psal. xxxij. T.S.

Hee exhorteth good men to prayse God for creating
and governing all things, and his faithfull promi-
ses, for scattering the counsell of the wicked,
teaching that no creature preferueth any man, but
only his mercy.

Sing this as the 30. Psalme.

- Y E righteous in the Lord reioyce,
it is a see.ely sight:
That vpright men with thankfull voyce,
should prayse the Lord of might.
- 2 Prayse ye the Lord with harpe and song,
in Psalmes and pleasant things:
With Lute and instrument among,
that soundeth with ten strings.
- 3 Sing to the Lord a song most new,
with courage giue him praye:
For why? his word is euer true,
his workes and all his waies.
- 4 To iudgement, equite and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.
- 5 For by the word of God alone,
the heauen all were wrought:
Their hostes and powers euery one,
his breath to passe hath brought.
- 6 The waters great gathered hath he
on heapes within the shore,
7 And bid them in the depth to be,
as in a house of store.

8 All men on earth, both leaſt and moſt,
feare God and keepe his Law :
9 That inhabite in each coaſt,
dread him, and ſtand in awe.
10 What he commanded wrought it was,
at once with preſent ſpeede :
What he doth will is brought to paſſe
with full effect indeede.

11 The counſels of the nations rude
the Lord doth bring to nought :
He doth deſtroy the multitude,
of their deniſe and thought.
12 But his decrees continue ſtill,
they neuer ſlacke nor ſwage :
The motions of his minde and will
take place in euery age.

The ſecond part.

13 And bleſt are they to whom the Lord,
as God and guide is knowne :
Whom he doth chuſe of manye accord
to take them as his owne.
14 The Lord from heauen caſt his ſight
on men mortall by birth :
15 Conſidering from his ſeat of might
the dwellers on the earth.
16 The Lord I ſay, whoſe hand hath wrought
mans heart, and doth it frame :
For he alone doth know the thought
and working of the ſame.
17 A King that truſteth in his hoſt
ſhall nought preuaile at length :
The man that of his might doth boaſt
ſhall faile for all his ſtrength.
18 The troopes of horſe-men eke ſhall faile,
their ſturdie ſteeds ſhall ſterue :
The ſtrength of horſe ſhall not preuaile
the rider: to preſerue :
19 But loe the eyes of God intend,
and watch, to aide the iuſt :
With ſuch as feare him to offend,
and on his goodneſſe truſt.

20 That he of death and great diſtreſſe,
may ſet their ſoule from dread :
And if that dearth their land oppreſſe,
in hunger them to feede.
21 Wherefore our ſoules doe ſtill depend
on God our ſtrength and ſay:
He is our ſhield, vs to defend,
and driue all darts away.

22 Our ſoule in God hath ioy and game,
reioycing in his might :
For why ? in his moſt holy name
we hope and much delight.
23 Therefore let thy goodneſſe, O Lord,
ſtill preſent with vs be :
As we alwaies with one accord,
doe onely truſt in thee

Benedicam Dom. Pſa. xxxiiij. T. S.

*Dauid hauing eſcaped Achis (1. Sam. 21) prayeth
God for his deliuerance, giueth others example
to truſt in God, to feare and ſerue him, who de-
ſtroyeth the godly with his Angels, and utterly
deſtroyeth the wicked in their finnes.*

Sing this at the 30. Pſalme.

I Will giue laud and honour both
vnto the Lord alwaies :

And eke my mouth for euermore
ſhall ſpeake vnto his praye.

2 I doe delight to laud the Lord
in ſoule, and eke in voyce :
That humble men and mortified
may heare, and ſo reioyce.

3 Therefore ſee that ye magnifie,
with me the liuing Lord :
And let vs now exalt his name,
together with one accord,
4 For I my ſelfe beſought the Lord,
he answered me againe :
And me deliuered incontinent
from all my feare and paine.

5 Who ſo they be that him behold,
ſhall ſee his light moſt cleare :
Their countenance ſhall not be daunt,
they neede it not to feare.
6 This ſillie wretch for ſome reliefe
vnto the Lord did call :
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitch
his tents in euery place :
To ſaue all ſuch as feare the Lord,
that nothing them deſace.
8 Taſte and conſider well therefore,
that God is good and iuſt :
O happy man that maketh him
his onely ſtay and truſt.

9 Feare ye the Lord ye holy ones,
aboue all earthly thing :
For they that feare the liuing Lord
are ſure to lacke nothing.
10 The Lions ſhalbe hunger-bit,
and pin'd with famine much :
But as for them that feare the Lord
no lacke ſhall be to ſuch.

The ſecond part.

11 Come neare therefore my children deare,
and to my words giue care :
I ſhall you teach the perfect way
how ye the Lord ſhould feare.
12 Who is the man that could liue long
and lead a bleſſed life ?
13 See thou reſtraine thy tongue and lips
from all deceit and triſe.

14 Turne backe thy face from doing ill
and doe the godly deed :
Inquire for peace and righteouſneſſe,
and follow it with ſpeed.

15 For why ? the eyes of God aboue
vpon the iuſt are bent :
His eares likewiſe doe heare the plaint
of the poore innocent.

16 But he doth frowne and bend the browes;
vpon the wicked traine :
And cuts away the memory
that ſhould of them remaine.

17 But when the iuſt doe call and cry,
the Lord doth heare them ſo :
That out of paine and miſerie
forthwith he lets them goe.

18 The Lord is kind, and ſtraight at hand,
to ſuch as be contrite :

He saues also the sorrowfull,
the meeke and poore in spirit,
19 Full many be the miseries
that righteous men doe suffer,
But out of all aduerities
the Lord doeth them deliuer.
20 The Lord doth so preferue and keepe
his very bones alway,
That not so much as one of them
doth perishe or decay.
21 The sinne shall slay the wicked man,
which he himselfe hath wrought:
And such as hate the righteous man
shall soone be brought to nought.
22 But they that serue the liuing Lord,
the Lord doth saue them found:
And who that put their trust in him,
nothing shall them confound.

Iudica me Domine. Psa. xxxv. I. H.

*Saul flatterer persecuted David, who prayeth for
revenge, that his innocency may be declared, and
that such as take his part may reioyce, for which
he promisseth to magnifie Gods name all the dayes
of his life.*

Sing this as the humble suit of a sinner.

Lord plead my cause against my foes,
confound their force and might:
Fight on my part against all those
that seeke with me to fight.
1 Lay hand vpon the speare and shield,
thy selfe in armour dresse:
Stand vp for me, and fight the field,
to keepe me from distresse.
2 Gird on thy sword, and stop the way,
mine enemies to withstand:
That thou vnto my soule maist say,
loe I thy helpe at hand.
3 Confound them with rebuke and blame,
that seeke my soule to spill:
Let them turne backe, and flee with shame,
that thinketo worke me ill.
4 Let them disperse and flie abroad,
as winde doth driue the dust:
And that the Angell of our God,
their might away may thrust.
5 Let all their waies be void of light,
and slippery like to fall:
And send thine Angell with thy might,
to persecute them all.
6 For why? without my fault they haue
in secret set their gin:
And for no cause hauedig'd a cause
to catch my soule therein.
7 When they thinke least, and haue no care,
O Lord, destroy them all.
Let them be trap in their owne snare,
and in their mischiefe fall.
8 And let my soules, my heart, and voyce,
in God haue ioy and welch:
That in the Lord I may reioyce,
and in his saining nesth.
9 And then my bones shall speake and say,
my parts shall all agree:
O Lord, though they doe seeme full gay,
what man is like to thee?

The second part.

11 Thou did'st defend the weak from them
that are both stout and strong:
And rid the poore from wicked men,
that spoyle and doe them wrong.
12 My cruell foes against me rise,
to witnessethings vntrue:
And to accuse me they deuiſe,
of that I neuer knew.
13 Where I to them doe owe good will,
they quite me with disdain,
That they should pay my good with ill,
my soule doth fore complain:
14 When they were sicke I mourn'd therefore
and clad my selfe in sack:
With fasting I did faint full sore,
to pray I was not slack.
15 As they had bene my brethren deare,
I did my selfe behaue:
As one that maketh wofull cheare,
about his mothers grane.
16 But they at my discafe did ioy,
and gather on a rout:
Yea abiect flauers at me did toy,
with mockes and cheekes full stout.
17 The belly gods and flattering traine,
that all good things deride:
At me doe grin with great disdain,
and pluck their mouths aside.
18 Lord when wilt thou amend this gear
why doest thou slay and pause?
O rid my soule mine onely deare,
out of these Lyons clauies.
19 And then I will giue thanks to thee,
before thy Church alwaies.
And whereas most of people be,
there will I shew thy praise.
20 Let not my foes preuaile on me,
which hate me for no fault:
Nor yet to winke or turne their eye,
that couldeſſe me aſſaile.

The third part.

21 Of peace no word they thinke or say,
Their talke is all vntrue:
They still consule, and would betray
all those that peace enſue,
22 With open mouthes they runne at mee,
they gape, they laugh, they ſeere:
Well, well, say they, our eye doth ſee
the thing that wee deſire.
23 But Lord thou ſeeſt what waies they take
ceaſe nor this gear to mend:
Be not farre off nor me ſorlake,
a men that ſaile their friend.
24 Awake, ariſe; and thiſſe abroad,
deſend me in my right:
Revenge my cauſe, my Lord, my God,
and aide me with thy might.
25 According to thy righteouſneſſe,
my Lord God ſet me free:
And let them not their pride expreſſe,
nor triumph ouer mee.
26 Let not their hearts reioyce and crie;
there, there, this gear goes trim:
Nor giue them cauſe to ſay on high,
we haue our will on him.

27 Confound them with rebuke and shame,
that Ioy when I doe mourne :
And pay them home with spire and blame,
that brag at me with scorne.
28 Let them be glad an I take reioyce,
which loue mine vpright way.
And they all time with heart and voice,
shall prayle the Lord and say ;
29 Great is the Lord and doth excol,
for why? he doth delight
To see his seruants prosper well,
that as his pleat delight.
30 Wherefore my tongue I will apply,
thy right outnesse to prayse :
Vnto the Lord my God will I,
sing laud and thanks alwaies.

Dixit iniustus. Psal. xxxvij. I. H.

Dauid vexed by the wicked, complameth of their malice, but considering Gods great mercy to all creatures, specially towards his children, by faith thereof, he is comforted and assured of his deliuerance.

Sing this as the humble suite of a sinner.

THE wicked with his workes vnist,
doth thus pervert his heart,
That of the Lord he hath no truit,
his feare is let a part.
2 Yet doth he Ioy in his estate,
to walke as he be gaie :
So long till he deserue the hate,
of God and eke of man.
3 His words are wicked, vile and naught,
his tongue no truer doth tell,
Yet a no man will be taught,
which way he may doe well.
4 When he should liue then doth he muse
his mischief, to fulfill:
No wicked waies yet he refuse,
nor nothing that is ill.
5 But Lord thy goodnesse doth ascend,
aboue the heauens high :
So doth thy truth it life extend,
vnto the cloudy skie.
6 Much more than himselfe he and steepe,
thy iustice is exprest :
Thy iudgements like to seas most deepe,
thou saist both man and beast.
7 Thy mercy is aboue all things,
O God, it doth excell:
In trust whereof as in thy wings,
the sonnes of men shall dwell.
8 Within thy house they shall be fed,
with plenty at their will:
Of all delights they shall be fed,
and take thereof their fill.
9 For why? the will of life so pure,
doth overflow from thee :
And in thy sight we are all sure,
the lasting light to see.
10 From such as hee desire to know,
let not thy grace depart:
Thy righteousness declare and show,
to men of vpright heart.
11 Let not the proud on me preuaile
O Lord, of thy good grace :

Nor let the wicked mee assayle,
to throu me out of place.
12 But they in their deuse shall fall,
that wicked workes maintaine :
They shall be ouerthrowne withall,
and neuer rise againe.

Noli æmulari. Psal. xxxvij. W. W.

Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all things shalbe granted euen vnto hearts desire to them that loue and feare God: but the wicked albeit they flourish for a time, shall at length perish.

Sing this as the 23 Psalme.

GRudge not to see the wicked men
in wealth to flourish still,
Nor yet enuie such as to ill
haue bene: and set their will
2 For as green: grasse flourishing herbs
are cut and wither away :
So shall their great prosperity,
soone passe fade and decay.
3 Trust thou therefore in God alone,
to doe well giue thy minde :
So shalt thou haue the land as thine,
and there fure food shall finde.
4 In God set all thy hearts delight,
and looke what thou wouldest haue,
Or else canst wish in all the world,
thou needest it not to craue.
5 Cust both thy selfe and thine affaires,
on God with perfect trust :
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name;
he will cleare as the light :
So that the Sunne euen at noone dayes,
shall not thus halfe so bright.
7 Be still therefore and stedfastly,
on God see thou waite them
Not thinking for the prosperous state,
of lewd and wicked men.
8 Shake off despight, ennie and hate,
at least in any wise,
Their wicked steps auoid and flie,
and follow not their guile.
9 For euery wicked man will God
destroy both more and lesse :
But such as truit in God are sure,
the land for to possesse.
10 Watch but a while and thou shalt see
no more the wicked traine :
Nor so much as house or place,
where once they did remaine.
The second part.
11 But mercifull and humble men,
enjoy shall sea and land :
In rest and peace they shall reioyce,
for nought shall them withstand :
12 The lewd men and malicious,
against the iust conspire :
They gnash their teeth at him as men
Which doe his bene desire.
13 But while that lewd men thus doe thinke,
the Lord layeth them to scorne.
For why? he leueth their time approach,
when they shall sigh and mourne :

14 The wicked haue their sword out drawne,
their bow eke haue they bent :
To ouerthrowe and kill the poore,
as they the right way went.

15 But the same sword I shall pierce their hartes
which was to kill the iust :

Likewise the bow shall breake in shuiers,
wherein they put their trust.

16 Doubtlesse the iust mans poore estate,
is better a great deale more,

Then all these lewd and worldly mens,
rich pompe and heaped store.

17 For be their power neuer so strong,
God will it ouerthrow :

Where contrary he doth preferue
the humble men and low :

18 He seeth by his great prouidence;
the good mans trade and way :

And will giue them inheritance,
which neuer shall decay.

19 They shall not be discouraged,
when some are hard beset :

When others shall be hunger bit,
they shall be clad and fed.

20 For whosoer wicked is,
and enemy to the Lord :

Shall quail, yea melt euen as lambes grease,
or smoake that flies abroad.

The third part.

21 Behold the wicked borroweth mounth,
and neuer payeth againe :

Whereas the iust by liberall gifts,
make many glad and faine.

22 For they whom God doth blesse shall haue
the land for heritage.

And they whom he doth curse likewise,
shall perishe in his rage.

23 The Lord the iust mans cause doth giue,
and giues him good successe :

To euery thing he takes in hand,
he sendeth good address.

24 Though that he fall, yet is he sure,
not vnto quail,

Because the Lord stretcheth out his hand
at need, and doth not faile.

25 I haue beene young and now am old,
yet did I neuer fee,

The iust man left, nor yet his seede
to beg for misery.

26 But giues alwaies most liberally,
and lends whereas is neede.

His children and posterity,
receiue of God their meede.

27 Elie vice therefore and wickednesse,
and verue doe embrace :

So God I shall grant thee long to haue,
on earth a dwelling place :

28 For God so loveth equitie,
and sheweth to his such grace;

That he preferres them euermore,
but stroyes the wicked race.

29 Whereas the good and godly men,
inherit I shall the land :

Hauiug as Lords all things therein,
in their owne power and hand.

30 The iust mans mouth doth euer speake,
of matters wise and bie :

His tongue doth take his edifice,
with truth and equitie.

31 For in his heart the law of God
his Lord doth still abide :

So that where euer he goe or walke,
his foot can neuer slide :

32 The wicked like a rauening wolfe,
the iust man doth beset :

By all meanes seeking him to kill,
if he fall in his net.

The fourth part.

33 Though he should fall into his hands,
yet God would succour send,

Though men against him sentence giue,
God will him yet defend.

34 Waite thou on God and keepe his way,
he shall preferue thee then :

The earth to rule, and thou shalt see
destroy'd these wicked men.

35 The wicked haue I seene most strong,
and plac'd in his degree :

Flourishing in all wealth and store,
as doth the Lawrell tree.

36 But suddenly hee passeth away,
and loe he was quite gone :

Then I him sought but could scarce finde,
the place where dwelt such one.

37 Make and behold the perfect man,
how God doth him increase :

For the iust man shall haue at length,
great ioy with rest and peace.

48 As for transgressours wee to them,
destroy'd they shall all be :

God will cut off their budding race,
and rich posterity.

29 But the saluation of the iust,
doth come from God above :

Who in their trouble sends them aide,
of his meere grace and loue.

40 God doth him helpe, saue and deliuer,
from lewd men and vniust :

And still will saue them while that they
in him doe put their trust.

Domine in furore. Ps. xxxvij. I.H.

Dauid like of some grievous disease, acknowledgedeth himselfe to be chastised of the Lord for his sin : and therefore prayeth God to turne away his wrath, but in the ende with firme confidence commending his cause to God, hopeth for speedy helpe at his hand.

Sing this as the humble suite of a sinner.

Put me not to rebuke (O Lord)
in thy prouoked ire :

Ne in thy heauie wrath (O Lord)
correct me I desire :

2 Thine arrowes doe stick fast in me,
thy hand doth presse me sore :

And in my flesh no health at all,
appeareth any more.

3 And all this is by reason of
thy wrath that I am in :

Nor any rest is in my bones,
by reason of my sinne.

4 For loe my wicked doings Lord,
about my head are gone :

A greater load then I can beare,
they lie me sore vpon.

5 My wounds stinke and are fettered sore,
as loathsome for to see:
Which all through mine owne foolishnesse
betideh vnto me.
6 And I in carefull wife am brought
in trouble and distresse:
That I goe wayling all the day
in dolefull heauinesse.
7 My ioynts are filled with sore disease,
my flesh hath no whole part:
8 I feeble am, and broken fore,
I roare for griefe of heart.
9 Thou know'st Lord my desire, my groanes
are open in thy sight:
10 My heart doth pant, my strength hath faild,
mine eyes haue lost their light.

11 My louers and my wonted friends
stand looking on my wee:
And eke my kindred farre away
are me departed fro.
12 They that did seeke my life layd snares,
and they that sought the way
To doe me hurt, spakelies and thoughts
on treason all the day.

The second part.

13 But as a deafe man I became,
that cannot heere at all:
14 And as ore dumbe that opens not
his mouth to speake withall.
15 For all my confidence, O Lord,
is wholly set on thee:
16 O Lord, thou Lord that art my God,
thou shalt giue eare to me.
17 This did I craue that they my foes
triumph not ouer me:
For when my foote did slip, then they
did ioy my fall to see,
And truly I poore wretch am set
in place a wooll wight:
And eke y grievous heauinesse
is eue in my sight.
18 For while that I my wickednesse
in humble wise confesse:
And while I for my finfull deedes
my forrowes deepe expresse.
19 My foes doe still remaine aliue,
and mightie are also:
And they that hate me wrongfully
in number hugely grow.

20 They stand against me that my good,
with euill doe repay:
Because that good and honest things
I doe enioy alway.
21 For sake me not my Lord my God,
be thou not farre away:
Hearre me to helpe, my Lord my God,
my safe y and my stay.

Dixi custodiam. Psal xxxix. I. H.

David having determined sinne, yet brast forth
into words that he would not, through his bitter
griefe. For he maketh certaine requests which
taile of many infirmities, yet mixed with many
prayers, and all to shew a minde wounded fully
troubled, that it might appeare how he did strive
mightily against death and desperation.

Sing this at the humble sure of a Sinner.

I. Sayd I will lye to my wayes,
for feare I should get wrong:

I will take feeble all times that I
offend not in my tongue;
2 As with a bit I will keepe fast
my mouth with force and might:
Not once to whisper all the while
the wicked are in sight.
3 I held my tongue, and spake no word,
but kept me close and still:
Yea from good talke I did refrain,
but fore against my will.
4 My heart waxt hot within my breast,
with musing, thought and doubt:
Which did increase and stirre the fire,
at last these wordes burst out.
5 Lord number out my life and dayes,
which yet I haue not past:
So that I may be certified
how long my life shall last.
6 Lord thou hast pointed out my life
in length much like a span:
Mine age is nothing vnto thee,
so vaine is euery man.
7 Man walketh like a shade, and doth
in vaine himselfe annoy:
In getting goods and cannot tell
who shall the same enioy.
8 Now Lord such things this wife doe frame,
what helpe doe I desire?
Of trueth my helpe doth hang on thee,
I nothing els require.

The second part.

9 From all the finnes that I haue done,
Lord quite mee out of hand:
And make mee not a scorne to fooles,
that nothing vnderstand.
10 I was as dumbe, and to complaine,
no trouble might mee mooue:
Because I knew it was thy worke,
my patience for to proue.
11 Lord take from mee thy scourge & plague
I can them not withstand:
I faint and pine away, for feare,
of thy most heauie hand.
12 When thou for sinne dost man rebuke
he waxeth wo and wan:
As doth a cloath that mothes haue fret,
so vaine a thing is man.
13 Lord heare my suite & giue good heede
regard my teares that fall:
I sojourne like a stranger here,
as did my fathers all.
14 O spare a litle, giue me space,
my strength for to restore:
Before I goe away from hence,
and shall be seene no more.

Expectans expectavi. Psal. xl. I. H.

David delivered from great danger, death, magnified
God therefore, and commendeth his providence
towards all mankind. Then he promiseth to giue
himselfe wholly to Gods service, and declareth
how God is truly worshipped, afterward so
greatly thanks, and having complained of his eni-
mies, he calleth for aid and succour.

Sing this at the 3. Psalme.

I Wayted long, and sought the Lord,
and patiently did beare,
At length to me he did accord,

my voyce and crye to heare;
 He pluckt me from the lake so deepe;
 out of the mire and clay;
 And on a rocke did set my feet,
 and he did guide my way.
 To me he taught a Psalm of prayse,
 which I mult shew abroad:
 And sing new songs of thanks alwaies,
 vnto the Lord our God.
 When all the like these things shall see,
 as people much afraid:
 Then they vnto the Lord will flee,
 and trust vpon his aid.
 O blest is he whose hope and heart
 doth in the Lord remaine,
 That with the proud doth take no part,
 nor such as lie and faine.
 For Lord my God thy wondrous deedes
 in greaues farre doe passe:
 They fauour towards vs exceeds
 all things that euer was.
 When I intend, and doe deuise
 thy workes abroad to shew:
 To such a reckoning they doe rise,
 thereof no end I know.
 Burnt offerings thou delightst not in,
 I know thy whole desire:
 With sacrifice to purge his sinne,
 thou doest no man requite.
 Meate offerings and sacrifice,
 thou wouldst not haue at all:
 But thou, O Lord hast open made
 mine eares to heare withall.
 But then sayd I, behold and looke;
 I come a meane to be:
 For in the volume of thy Booke,
 thus is it sayd of me;
 That I O God should doe thy minde,
 which thing doth like me well:
 For in my heart thy Law I finde,
 fast placed there to dwell.
 Thy iustice and thy righteousness
 in great resorts I tell:
 Behold my tongue no time doth cease,
 O Lord, thou knowst full well.

The second part.

I haue not hid within my breast
 thine good will, as by stealth;
 But I declare and haue exprest,
 thy truth and thy saving health.
 I keepe not close thy louing minde,
 that no man should it know:
 The truth that in thy truth I finde,
 to all the church I shew.
 For I with mischief many one
 am for to befe about:
 My sinnes increafe and to come on,
 I cannot spie them out.
 For why? in number thy exceeds
 the liues vpon my head:
 My heart doth faint for very dread,
 that I am almost dead.
 With speede send helpe, and set me free,
 O Lord, I thee require:
 Make hast with aid to succour me,
 O Lord at my desire,

Let them sustaine rebuke and shame,
 that seeke my soule to spill;
 Drive backe my foes, and them defame
 that with hand would me ill.
 For their ill felices doe them descric,
 that would detace my name:
 Alwaies at me they rayle and crie,
 fit on him, fit for shame.
 Let them in thee haue ioy and wealth,
 that seeke to thee alwaies:
 That those that loue thy saving health,
 may say to God be prayse.
 But as for me, I am but poore,
 opprest, and brought fullow;
 Yet thou O Lord, wilt me restore
 to health full well I know:
 For why? thou art my hope and trust,
 my refuge, helpe, and stay:
 Wherefor? my God, as thou art iust,
 with me no time delay.

Beatus qui intelligit. Psal. xij. T.S.

David oriouously afflicted, blessing them that pity his case, complaining of faulde sse friends, such as Iudas, Ioh. 18. Then he giueth thanks for Gods mercie, in chastising him gently, not suffering his enemies to triumph.

He man is blit that carefull is, the

needy to consiler, For in the season peri-
 lous, the Lord will him deliuer. The
 Lord will make his life and found, and
 happy in his land. And he will not deliuer
 him in his enemies hand.
 And in his bed when he lies sicke,
 the Lord will visit him:
 And when he is sick, will come to health
 his flesh, bone and his force.
 The Lord will cleaue thus say I,
 haue mercy Lord on me,
 And heale my soule, which is full woe
 that losse thee.
 Mine enemies with me ill in heart,
 and thus of me they say:
 When shall he die, that all his Name
 may vanish quite away?
 And when they come to visit me,
 they ask if I doe well:
 But in their hearts with chiefe they hatch,
 and to their mates it tell.
 They bite their lips, and whisper so,
 as though they would me charme:

And cast their fetches how to trap
me with some mortall harme.
8 Some grieuous sinne hath brought him to
this sickenes lay they plaine;
He is so low that without doubt
rise can he not againe.
9 The man also that I did trust
with me did vse deceit:
Who at my table eate my bred,
the same for me laid waite.
10 Haue mercy Lord on me therefore,
and let me be preferred:
That I may render vnto them,
the things they haue deserued.
11 By this I know assuredly,
I am beloued of thee:
When that mine enemies haue no cause
to triumph ouer mee.
12 But in my right thou hast me kept,
and maintained alway:
And in thy preface place assign'd,
where I shall dwell for aye.
13 The Lord the God of Israel
be praised euermore:
Euen so be it, Lord will I say,
euen so be it therefore.

Quemadmodum. Psal. xliij. I. H.

*David is grieved that through perfection he could
not be present in the congregation, protesting
his presence in heart, albeit in body separate: at
last hee sorroweth, that notwithstanding these
sorrows and thoughts, yet hee continually put-
teth his confidence in the Lord.*

Sing this as the 35. Psalm.

Like as the Hart doth breath and bray
the wellspring to obtaine:
So doth my soule desire alway
with thee Lord to remaine.
2 My soule doth thirst, and would draw neare
the liuing God of might:
Oh when shall I come and appeare
in presence of his light?
3 The teares all times are my repast,
which from mine eyes doe slide:
When wicked men crie out so fast,
where now is God thy guide?
4 Alas, what griefe is this to thinke
what freedome once I had?
Therefore my soule as at pits brink
most heauy is and sad.
When I did march in good aray,
furnished with my traine,
Vnto the temple was our way,
with songs and hearts most faine.
5 My heart why art thou sad alwayes,
and griefe thus in my brest?
Trust still in God, for him to praise
I hold it euer best.
By him I haue succour at need
against all paine and griefe:
He is my God which with all speed
will haste to send reliefe.
6 And thus my soule within me Lord
doth faint to thinke vpon,
The land of Iordan, and record
the little hill Hermon,

7 One grieke another in doth call,
as clouds burst out their voyce:
The fouds of euill that doe fall,
runne ouer me with noise.
8 Yet I by day felt thy goodness,
and helpe at all assaies:
Likewise by night I did not cease
the liuing God to praise.

9 I am perswaded thus to say
to him with pure pretence:
O Lord, thou art my guide and stay,
my rocke and my defence,
Why doe I then in penitence
hanging the head thus walke?
While that mine enemies me oppresse
and vex me with their talke.
10 For why? they vex mine inward parts,
with pangs to be abhor'd:
When they cry out with stubborn hearts,
where is thy God thy Lord?
11 So soone why dost thou faint and quail,
my soule, with paine opprest?
With thoughts why dost thy selfe assaile,
so sore within my brest?
12 Trust in the Lord thy God alwayes,
and thou the time shalt see,
To giue him thanks with laud and praise,
for health restored to thee.

Iudica me Dom. Psal. xliij. T. S.

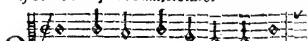
*He prayeth to be deliuered from them which con-
spire with Absalon, to the end that he might
loyfully praise God in his holy congregation.*

Sing this as the 35. Psalm.

Iudge and reuenge my cause, O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer mee.
2 For of my strength thou art the God
why putt thou me thee fro?
And why walke I so heauily
oppressed with my foe.
3 Send out thy light, and eke thy trueth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then shal I to the Altar goe
of God my ioy and cheare:
And on my Harpe giue thanks to thee,
O God, my God most deare.
5 Why art thou then so sad my soule,
and griefe thus in my brest?
Still trust in God for him to praise
I hold it alwayes best.
6 By him I haue deliuerance
against all paine and griefe:
He is my God, which doth alway
at need send me reliefe.

Deus auribus. Psal. xliij. T. S.

*A most earnest prayer made in the name of the
faithfull in perfection for sustaining the quartet
of Gods word, as in Paul, Rom. 8.*


O Ur eares haue heard our fathers tell,
C and

3 The people he shall make to be,
vnto our bondage thrall:
And vnderneath our feete he shall,
the nations make to shall,
4 For vs the heritage he chose,
which we possesse alone:
The flourishing worship of Iakob,
his well beloued one.
5 Our God ascendeth vp on hie,
with ioy and pleasant noise:
The Lord goeth vp aboue theskie,
with trumpets royall voyce.
6 Sing praises to our God, sing praise;
sing praises to our King;
7 For God is king of all the earth,
all skilfull praises sing.
8 God on the heathen raignes, and sits
vpon his holy throne:
9 The Princes of the people haue,
them ioyned euery one:
To Abrahams people, for our God
which is exalted hie:
As with a buckler dorch defend,
the earth continually.

Magnus Dom. xlvij. I. H.

Thanks are given to God for the notable deliuerance of Ierusalem from the hands of many kings, the estate whereof is praised for that God is present at all times to defend it: this Psalme seemeth to be made in the time of Ahas, Iesaphat, Asa, or Ezechias, for then chiefly was the City by forraine Princes assaulted.

Sing this as the 46. Psalme.

Great is the Lord and with great praise,
to be aduanced still:
Within the Citie of our God,
vpon his holy hill.

1 Mount Sion is a pleasant place;
it gladdeth all the land:
The city of the mighty King,
on her Northside doth stand.

3 Within the Pallaces thereof,
God is a refuge knowne:
For loe the kings are gathered, and
together eke are gone.

4 But when they did behold it so,
they wofred and they were
astounded much, and todainely,
were drinen backe with feare.

5 Great terrors then on them doe fall,
for very woe they cry:
As doeth a woman when she shall,
goe tranell by and hy.

6 As thou with Easterne winde thy ships,
vpon the sea dost break:
So they were staid, and euen as
we heard our father speake.

7 Loe in the City of our God,
we saw as it was told:
Yea in the Citie which our God,
for euer will vphold.

8 O Lord we waite and doe attend,
on thy good help and grace,
For which we doe all times attend
within thy holy place.

9 O Lord according to thy name,
for euer is thy praise:
And thy right hand, O Lord is full
of righteousness alwayes.
10 Let for thy iudgements Sion mount,
be fulfilled with ioyes:
And eke of Iudah graunt (O Lord)
the daughters to reioyce.

11 Go walke about all Syon hill,
yea round about her go:
And tell the towres that there vpon
are builded on a roe.

12 And marke you well her bulwarkes all;
behold her towres there:
That ye may tell thereof to them,
that after shalbe heere.

13 For this God is our God,
for euermore is hee:
Yea and vnto the deeth also,
our guider shall he be.

Audite hæc omnes. Psal. xlix. I. H.

Gods spirit mooueth the consideration of mans life, shewing that the vventhriest are not the happiest: but noteth how all things are ruled by Gods providence who as he iudgeth these vworldly misers to everlasting torments, so he preferueth his, and will reward them in the day of the resurrection. 1. The. 1.

Sing this as the 46. Psalme.

All people harken and giue care,
to that that I shall tell:

2 Both high and low, both rich and poore,
that in the world doe dwell:

3 For why? my mouth shall make discourse
of many things right wise:
In vnderstanding hath my heart
his studie exercise.

4 I will incline my heart to know
the parable so darke;

And open all the doubtfull speech,
in meeter on my harpe.

5 Why should I feare afflictions,
or any carefull toyle:
Or els my foes which at my hoesles,
are prest my life to spoile?

6 For as for such as riches haue,
wherein their trust is most:
And they which of their treasures great,
themselves doe brag and boast.

7 There is not one of them that can,
his brothers death redeeme:
Or that can giue a price to God
sufficient for him.

8 It is to great a price to pay,
none can thereto attaine:

9 Or that he might his life prolong,
or not in graue remaine.

10 They see wise men as well as fooler;
subiect vnto deaths bands:

And being dead, strangers possesse
their goods, their rents, their lands;

11 Their care is to build houses faire,
and to determine sure,

To make their name right greaton earth
for euer to endure.

12 Yet I shall no man alwayes enioy,
high honor, wealth and rest:

But shall at length taste of deaths cup,
as well as the brute beaſt.

The ſecond part.

13 And though they try their fooliſhneſſe
to be moſt lewd and vaine :

Their children yet approve their talke,
and in like ſinne remaine.

14 As ſheepe into the ſould are brought,
ſo ſhall they into graue :

Death ſhall them eate, and in that day,
the iuſt ſhall Lordſhip haue.

Their Image and their royall port
ſhall fade and quite decay :

When as from houſe to pit they paſſe
with woe and well away.

15 But God ſhall ſurely preferue me
from death and endleſſe paine :

Becauſe he will of his good grace
my ſoule receiue againe.

16 If any man waxe wondrous rich,
feare not I ſay therefore :

Although the glory of his houſe
encreaſeth more and more.

17 For when he dyeth, of all theſe things
nothing ſhall he receiue :

His glory will not follow him,
his pompe will take her leane.

18 Yet in this life he takes himſelfe
the happieſt vnder ſunne :

And others likewiſe flatter him,
and ſay all is well done.

19 And preſuppoſe he liue as long
as did his fathers old :

Yet muſt he needs at length giue place,
and be brought to deaths ſould.

20 Thus man to honour God hath call'd,
yet doth he not conſider :

But like brute beaſts fo doth he liue,
which turne to duſt and powder.

Deus Deorum. Pſal. L. W. W.

*Hee prophesied that God wvill call all nations by the
Gospell, and require no other ſacrifice of his peo-
ple, but conſeſſion of his benefiſts, and thankgiuing :
and hererby he deſcribeth all ſuch as ſeeme zealous
of ceremonies, and not of the pure vword of God
only.*

He mighty God th'eternall hath

thus ſpoke, And all the world he will call and

prouoke, Euen from the Eaſt, and ſo forth

to the Weſt. 1. From toward ſion which

place him ſelfe beſt: God will appeare in

*beauty moſt excellent. 3. Our God will
come before that long time be ſpent.*

Deuouring fire
ſhall goe before his face,
A great tempeſt
ſhall round about him trace.
4 Then ſhall he call
the earth and heavens bright,
To iudge his folke
with equitie and right.
5 Saying, goe to,
and now my Sainſts aſſemble :
My peace they keepe,
their gifts doe not diſſemble.

6 The heauens ſhall
declare his righteouſneſſe :
For God is iudge
of all things more and leſſe.
7 Heare my people,
For I will now reueale :
Liſt Iſrael,
I will thee nought conceale,
Thy God, thy God
am I, and will not blame thee,
8 For giuing not,
all manner offerings to me.

9 I haue no neede
to take of thee at all
Goats of thy ſould,
or Calfe out of thy ſtall :
10 For all the beaſts
are mine within the woods :
On thouſand hills
Cattell are mine owne goods,
11 I know for mine
all birds that are on mountaines,
All beaſts are mine
that haunt the fields and fountaines.

12 Hungry if I were
I would not thee it tell :
For all is mine
That in the world doth dwell.
13 Eate I the fleſh
of great buls and bullocks?
Or drinke the blood
of Goates and of the flockes ?
14 Offer to God
praiſe and hearty thanksgiuing
And pay thy vowes
vnto God euerliuing.

15 Call vpon me
when thou ſeeſt thou ſhalt be,
Then will I helpe,
and thou ſhalt honour me.
16 To the wicked
thus ſaith th'eternall God:
Why doſt thou preach
my lawes and neſts abroad ?

Seeing thou hast
them with thy mouth abused.
17 And hat'st to be
by discipline reformed.

My words I say,
thou dost reiect and hate :
18 If that thou see
a theeſe as with thy mate,
Thou runn'st with him
and ſo your prey doe ſeek :
And art all one
with bawds and ruſſians eke.
19 Thou giu'ſt thy ſelfe
to backbite and to ſlaunder,
And how thy tongue
deceiueſt it's a wonder.

20 Thou fitteſt muſing,
thy brother how to blame,
And how to put
thy mothers ſonne to ſhame.
21 Theſe things thou diſliſt,
and whiſt I held my tongue
Thou didſt me iudge,
becauſe I ſaid too long,
Like to thy ſelfe :
yet though I keepe long ſilence,
Once ſhalt thou ſee
of thy wrongs juſt recompence.
22 Conſider this
ye that forget the Lord :
And feare not when
hee threatneth with his word,
Leaſt without helpe
I ſpoyle you as a prey.
23 But hee that thankes
offreth, praiſeth me aye,
Saieth the Lord God :
and hee that walketh this trace,
I will him teach
Gods ſauing health to embrace.

Another of the ſame by I. H.

THe God of Gods, the Lord,
hath call'd the earth by name:
From where the Sunne doth riſe vnto
the ſetting of the ſame.
1 From Sion his faire place,
his glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.
3 Our God ſhall come in haſte,
to ſpeake hee ſhall not doubt:
Before him ſhall the fire waſte,
and tempeſt round about.
4 The heauens from on high
the earth below likewiſe:
Hee will call forth to iudge and trie
his folke hee doth deuiſe.
5 Bring forth my Saints (ſaith hee)
my faithfull ſlacke: ſo deare:
Which are in bond and legues with me
my law to loue and feare.
6 And when theſe things are tride
the heauens ſhall record:
That God is juſt, and all muſt bide
the iudgement of the Lord.

7 My people, O giue heed,
Iſraell to thee I crie:
I am thy God, thy helpe at neede,
thou canſt it not denie.
8 I doe not ſay to thee,
thy ſacrifice is ſlacke:
Thou offer'eſt dayly vnto me
much more then I doe lacke.
9 Think'ſt thou that I doe neede
thy cattell yong or old?
Or elſe deſire ſo much to feede
on Goates out of thy fold?
10 Nay, all the beaſts are mine,
in woods that eate their fil.
And thouſands more of reate and kind
that runne wilde on the hills.

The ſecond part.

11 The birds that build on high
in hills and out of ſight:
And beaſts that in the fields doe lye,
are ſubiect to my might.
12 Then thought I hungered fore,
what neede I ought of thine:
Sith that the earth with her great ſtore,
and all therein is mine?
13 To buls fleſh haue I minde,
to eate it doſt thou think?
Or ſuch a ſweetneſſe doe I finde
the blood of Goats to drinke?
14 Giue to the Lord his prayſe,
with thanks to him apply:
And ſee thou pay thy vowes alwayes
vnto the God moſt high.
15 Then ſeek and call to me,
when ought would worke thee blame:
And I will ſure deliuer thee,
that thou maiſt prayſe my name.
16 But to the wicked traine,
which talke of God each day:
And yet their workes are foule and vaine,
to them the Lord will ſay:
17 With what a face dar'ſt thou
my word once ſpeake or name?
Why doſt thou take my law allow?
thy deedes denie the ſame.
18 Whereas ſo to amend
thy life thou art ſo ſlacke:
My word the which thou doſt pretend,
is caſt behinde thy backe.

The third part.

19 When thou a theefe doſt ſee
by theft to liue in wealth:
With him thou runſt, and doſt agree
likewiſe to thriue by ſtealth:
20 When thou doſt them behold,
that wines an Imaids deſile:
Thou lik'ſt it well, and waxeſt bold,
to lead that life moſt vile.
21 Thy lips thou doſt apply
to ſlander and deſame:
Thy tongue is taught to craft and lye,
and all doth wiſe the ſame.

- 1 Thou studielt to reuile,
thy friends to thee so neere
With slander thou would'ft needs defile,
thy mothers sonne most deare.
- 2 Hereat while I doe winke,
as though I did not see:
Thou goest on still, and do st think
that I am like to thee:
- 3 But sure I will not let,
to strike when I begin:
Thy faults in order I will set,
and open all thy sinne.
- 4 Marke this I you require,
that haue not God in minde:
Least when I plague you in mine iudg,
your helpe be farre to finde.
- 5 He that doth giue to me,
the sacrifice of praye
Doth please me well, and he shall see,
to walke in godly wayes.

Miserere mei. Psal. Lj. W.W.

David rebuked by the Prophet Nathan for his great offences, acknowledged the same to God, protesting his naturall corruption, wherefore he prayeth God to forgive his finnes, & renew in him his holy spirit, promising that hee will not be vnmindfull of those great graces. Finally saying least God would punish the whole Church for his faults, he requires that he would rather increase his grace towards the same.



Lord consider my distresse, and now
with speed some pittie take, My sins deface,
my faults redresse, good Lord for thy great
mercies sake. 1. Wash mee, O Lord, and
make mee cleane, from this vniuit and sinfull
act, and purifie yet once againe, my hainous
crime and bloody fact.

- 3 Remorse and sorow doth constraîne,
me to a knowledge mine exesse:
My finnes alas doe still remaine,
Before my face without release,
For thee alone I haue offended,
committing euill in thy sight,

- And if I were therefore condemned,
yet were thy iudgements iust and right.
- 5 It is too manifest alas,
that first I was conceived in sinne:
Yea of my mother so borne was,
and yet vile wretch remaine therein.
- 6 Alfo behold Lord thou dost loue,
the inward truth of a pure heart:
Therefore thy wisdom from above,
thou hast reueal'd me to contrite.
- 7 If thou with flou purge this blot,
I shall be cleaner then the glasle,
And if thou wash away my spot,
the snow in whitenesse shall I passe.
- 8 Therefore O Lord, such ioy me send,
that inwardly I may find grace:
And that my strength may now amend,
which thou hast twig'd for my trespasse.
- 9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge my finnes I thee desire,
which doe in number passe the sand.
- 10 Make new my heart within my brest,
and frame it to thy holy will:
Thy contrite spirit in me let rest,
which may these raging enemies kill.

This second part.

- 11 Cast me not Lord out from thy face,
but speedily my torments end,
Take not from me thy spirit and grace,
which may from dangers me defend.
- 12 Restore me to those ioyes againe,
which I was wont in thee to finde:
And let me thy free spirit retaine,
which vnto thee may stirre my minde.
- 13 Thus when I shall thy mercies know,
I shall instruct others the eie:
And men that are likewise brought low,
by mine example shall flee sinne.
- 14 O God that of my heart art Lord,
forgiue me this my bloody vice:
My heart and tongue shall then accord,
to sing thy mercies and iustice.
- 15 Touch thou my lips, my tongue vntie,
O Lord, which art the onely key:
And then my mouth shall testifye,
thy wondrous workes and praye alway.
- 16 And as for outward sacrifice,
I would haue offered many one:
But thou esteeme them of no price,
and therein pleasure takest none.
- 17 The heauy heart, the minde oppress,
O Lord thou neuer dost reiect:
And to speake truth it is the best
and of all sacrifice the effect.
- 18 Lord vnto Sion turne thy face,
pouer out thy mercy on thy hill,
And on Ierusalem thy grace,
build vp the walles and lone it still.
- 19 Thou shalt accept then our offerings,
of peace and righteousness I say:
Yea calues and many other things,
vpon thine altar will we lay.

Another of the same by T.S.

Sing this as the Lamentation.

H Ave mercy on me God after,
thy great abundant grace :
After thy mercies multitude,
doe thou my finnes deface.
1 Yea, wash me more from mine offence,
and cleanse me from my sinne,
For I doe know my faults, and still
my finnes are in mine eyne.

3 Against thee, thee alone I haue
offended in this case :
And euill haue I done before
the presence of thy face,
4 That in the things that thou dost say,
vpright thou must be ride :
And eke in iudgement that the dome
may passe vpon thy side,

5 Behold in wickednesse my kinde,
and shape I did receiue :
And loe my sinful mother eke,
in sinne did me conceiue,
6 But loe the trueth in inward parts,
is pleasant vnto thee :
And secrets of thy wisdom thou,
reuealed hast to me.

7 With I hope Lord besprinkle me,
I shall be cleansed to :
Yea, wash thou me, and so shall I,
be whiter then the snow.
8 Of ioy and gladnesse make thou mee,
to heare the pleasant voyce :
That so the bruised bones, which thou
hast broken may reioyce.

9 From the beholding of my finnes,
Lord turne away thy face :
And all my deeds of wickednes,
doe utterly deface :
10 O God create in me a heart,
vnspotted in thy sight :
And eke within my bowels Lord,
renue a stable spirit.

11 Ne cast me from thy sight, nor take
thy holy spirit away :
The comforts of thy sauing helpe,
giue me againe I pray.
12 With thy free spirit establish me,
an I will teach therefore
Sinners thy wayes, and wicked shall,
be turn'd vnto thy lore.

The second part.

13 O God, that art my God of health,
from blood deliuer me :
That praises of thy righteousness,
my tongue may sing to thee.
14 My lips that yet fast closed be,
doe thou O Lord vnloose :
The praises of thy maiestie,
my mouth shall so disclose.

15 I would haue offered sacrifice,
if that had pleased thee :
But pleased with burnt offerings
I know thou wilt not be :
16 A troubled spirit is sacrifice,
delightfull in Gods eyes,

A broken and an humble heart,
God thou wilt not despise.

17 In thy good will deale gently Lord,
to Sion, and withall :
Grant that of thy Ierusalem,
vpreard may be the wall.
18 Burnt offerings, gifts, and sacrifice,
of iustice in that day :
Thou shalt accept, and Calues they shall
vpon thine altar lay.

Quid gloriaris ? Psal. Lij. I.H.

*David describeth the arrogant tyrannie of Doeg ;
Sauls chiefe shepheard, who by false surmises
caused Abimelech and the Priests to be slaine,
he prophesieth his destruction, encourageth the
faithfull to trust in God, who most sharply re-
uengeth his, and rendereth thanks for his deliue-
rance. Herein is lively set forth the kingdom
of Antichrist.*

W Hy dost thou tyrant boast abroad
thy wicked works to prayse? Dost thou not
know there is a God, whose mercies last al-
wayes? 2. Why doeth thy minde yet still de-
uise such wicked wiles to warpe? Thy tongue
vntrue in forging lies, is like a razor sharpe,

3 On mischief e why settst thou thy minde;
and wilt not walke vpright?
Thou hast more lust false tales to feede,
then bring the trueth to light.
4 Thou doest delight in fraud and guile,
in mischief, blood and wrong,
Thy lips haue learn'd the flattering stile,
O false deceitfull tongue.

5 Therefore shall God for euer confound
an I pluckt thee from thy place :
Thy seed root out from off the ground,
and so shall thee deface.
6 The iust when they behold thy fall,
with feare will prayse the Lord,
And in reproach of thee withall,
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence :
But of his goods his God did make,
and trust his corrupt sense.
8 But I an Oliue fresh and greene,
will spring and spread abroad :

For why? my trust all times hath bene
vpon the liuing God.

- 9 For this therefore will I giue prayse,
to thee with heart and voyce:
I will set forth thy name alwayes,
wherein thy Saints reioyce.

Dixit insipiens. Psal. Lij. T.S.

David describeth the crooked nature, cruelty and
punishment of the wicked, when they looke not
for it, and desireth the deliuerance of the godly,
that they may reioyce together.

Sing this as the 46 Psalme.

The foolish man in that which he,
within his heart hath sayd,
That there is any God at all,
he utterly denaid.

- 2 They are corrupt and they also,
a haynous worke haue wrought:
Among them all there is not one
of good that worketh ought.

3 The Lord lookt downe on sons of men,
from heauen all abroad,

To see if any were that would
be wise, and seeke for God,

- 4 They are all gone out of the way,
they are corrupted all:

There is not one doth any good,
there is not one at all,

- 5 Doe not all wicked workers know,
that they doe feede vpon,

My people as they feed on bread,
the Lord they call not on.

- 6 Even there they were afraid, and stood,
with trembling all dismayd:

Whereas there was no cause at all,
why they should be afraid.

- 7 For God his bones, that thee besieg'd,
hath scattered all abroad:

Thou hast confounded them, for they
relected are of God.

- 8 O Lord, giue thou thy people health,
and thou, O Lord fulfill:

Thy promise made to Israell,
from out of Sion hill.

- 9 When God his people shall restore,
that eart was captiue lad:

Then Iakob shall therein reioyce,
and Israel shall be glad.

Deus in nomine. Psal. Liiij. I.H.

David in great danger through Ziphims, calleth
vpon God to destroy his enemies, promising sacri-
fice for his deliuerance.

Sing this as the 46 Psalme.

God saue mee for thy holy name,
and for thy goodnesse sake:
Vnto the strength Lord of the same,
I doe my cause betake.

- 2 Regard, O Lord, and giue an eare
to me when I doe pray,

Bow downe thy selfe to me and heare,
the words that I doe say.

- 3 For strangers vp against mee rise,
and tyrants vex me still,

Which haue not God before their eyes,
they seeke my soule to spill.

- 4 But loe, my God doth giue me aide,
the Lord is straight at hand:

With the Lord my soule is staid,
the Lord doth euer stand.

- 5 With plagues repay againe all those,
for me that lie in waite:

And in thy truth destroy my foes,
with their owne snare and baite.

- 6 And offring of free heart and will,
then I to thee shall make:

And prayse thy name, for therein still
great comfort I doe take.

- 7 O Lord, at length doe set me free,
from them that craft conspire:

And now mine eyes with ioy doe see,
on them my hearts desire.

Exaudi Deus. Psal. Lv. I.H.

David in great distresse, complaineth of Sauls cru-
elty, and full of his familiar acquaintance,
effectuallie mouing the Lord to pittie him. Then
assured of deliuerance, he setteth forth the grace
of God as if he had already obtained his request.

Sing this as the 46 Psalme.

- O God giue eare and doe apply,
to heare me when I pray:

And when to thee I call and cry,
hide not thy face away.

- 2 Take heed to mee, grant my request,
and answere mee againe:

With plaints I pray, full fore opprest,
great griefe doth me contraine.

- 3 Because my foes with threats and cries,
oppresse me through despight:

And so the wicked sort likewise,
to vex me haue delight.

- 4 For they in counsell doe conspire,
to charge me with meane ill:

So with their hastie wrath and ire,
they doe pursue me still.

- 5 My heart doth faint for want of breath,
it panteth in my brest:

The terrors and the dread of Death,
doth worke me much vnrest.

- 6 Such dreadful feare on me doth fall,
that I therewith doe quake:

Such horreur whelmeth me withall,
that I no shift can make.

- 7 But I doe say, who will giue me
the swift and pleasant wings

Of some faire doue that I may see,
and rest me from these things.

- 8 Loe then I would goe farre away,
roffie I would not cease:

And I would hide my selfe and stay
in some great wilderness.

- 9 I would be gone in all the hast,
and not abide behind:

That I were quite and ouerpast
these blafes of boystrous winde.

- 10 Deuide them Lord, and from them pull:
their diuclish double tongue:

For I haue spied their Citie full,
of rapine, strife and wrong.

- 11 Which things both night & day through-
did close her as a wall.
In midst of her is mischief stout, (out,
and I forrow eke wichall.
12 Her private parts are wicked plaine,
her deeds are much too vile :
And in her streets there doth remaine,
all craftie fraude and guile.

The second part.

- 13 If that my foes did seek my shame,
I might it well abide :
From open enemies checke and blame,
some where I could mee hide :
14 But thou it was my fellow deare,
which friendship did pretend :
And didst my secret counsell heare,
as my familiar friend.
15 With whom I had delight to talke,
in secret and abroad :
And wee together oft did walke,
within the house of God.
16 Let death in hatte vpon them fall,
and send them quick to hell :
For mischief reigneth in their hall,
and parlour where they dwell.
17 But I vnto my God doe crie,
to him for helpe I flee :
The Lord doth heare mee by and by,
and he doth succour me.
18 At morning, noone, and euening tide :
vnto the Lord I pray :
When I so instantly haue cride,
he doth not say me nay.
19 To peace he shall restore me yet,
though warres be nere at hand :
Although the number be full great,
that would against me stand.
20 The Lord that first in Iust doth raigne,
both now and euermore,
Will heare when I to him complaine,
and punish them full sore.
21 For sure there is no hope that they
to turne will once accord :
For why ? they will not God obey,
nor doe nor feare the Lord.
22 Upon their friends they laid their hands,
which were in covenant knit :
Of friendship to neglect the bands,
they passe or care no whit.
23 While they haue war within their hearts,
as butter are their words :
Although their words be smooth as oyle,
they cut as sharpe as swords.
24 Calt thou thy care vpon the Lord,
and he shall nourish thee :
For in no wife will he accord
the iust in thrall to see.
25 But God shall cast them deepe in pit,
that thirst for blood alwaies :
He will no guilefull man permit,
to liue out halfe his dayes.
26 Though such be quite destroy'd and gone,
in thee O Lord, I trust :
I shall depend thy grace vpon,
with all my heart and lust,

Miserere mei. Psal. Lvj. I. H.

*David being brought to Achis the King of Gath,
1. Sam. 21. 12. complaineth of his enemies, de-
mandeth succour, trusteth in God, and promiseth
to performe his vow, which was to prayse God
in his Church.*

Sing this as the Lamentation.

- H** Aue mercy Lord on mee I pray,
for man would me deuoure :
He fighteth with me day by day,
and I troubleth me eash houre.
2 Mine enemies dayly enterprife,
to swallow mee outright :
To fight against mee many rise,
O thou most high of might.
3 When they would make me most afraid
with boasts and brags of pride :
I trust in thee alone for aide,
By thee will I abide :
4 Gods promise I doe minde and prayse,
O Lord, I stick to thee :
I doe not care at all allies,
what man can doe to mee.
5 What things I either did or spake,
they wret them at their will :
And all the counsell that they take,
is how to worke me ill.
6 They all consent themselves to hide,
close watch for me to lay :
They spie my pates, and in snares haue layd,
to take my life away.
7 Shall they thus scape on mischief set ?
thou God on them wilt frowne :
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou seest how oft they make me see,
and on my teares dost looke :
Referre them in a glasse by thee,
and write them in thy booke.
9 When I doe call vpon thy name,
my foes away doe start :
I well perceiue it by the same,
that God doth take my part.
10 I glory in the word of God,
to prayse it I accord :
With ioy I will declare abroad,
the promise of the Lord.
11 I trust in God and yet I say,
as I before began :
The Lord he is my helpe and stay,
I doe not care for man.
12 I will performe with heart so free,
to God my vows alwaies :
And I (O Lord) all times to thee,
will offer thanks and prayse.
13 My soule from death thou dost defend,
and keepest my feet vp right :
That I before thee may ascend,
with such as liue in light.

Miserere mei. Psal. Lvij. I. H.

*David in the desert of Ziph, betrayed by the in-
habitants, and in the same case with Saul, callet
to God, with full confidence that hee will per-
forme his promise, and shew his glory in heauen,
and in earth against his cruell enemies, therefore
he reuereth laud and prayse,*

Sing this as the 44. Psalme.

TAKE pity for thy promise sake,
haue mercy Lord on me:
For why my soule doth her betake
vnto the helpe of thee.
2 Within the shadow of thy wings
I let my selfe full fast:
Till mischiefe, malice, and like things,
be gone and ouerpast.
3 I call vpon the God most high,
to whom I sticke and stand:
I meane the God that will stand by
the cause I haue in hand.
4 From heauen he hath sent his aide,
to saue me from their spight:
That to deuoure me haue affaid,
his mercy, truth, and right.
5 I lead my life with lyons fell,
all set on wrath and ire:
And with such wicked men I dwell,
that fret like flames of fire.
6 Their teeth are speares and arrowes long;
as sharpe as I haue seene:
They wound and cut with their quicke tongue
like swerds and weapons keene.

7 Set vp and shew thy selfe, O God,
about the heauens bright:
Exalt thy praye in earth abroad,
thy maiesty and might.
8 They lay their nets, and doe prepare
a priuie caue and pit:
Wherein they thinke my soule to snare,
but they are fallen in it.

9 My heart is set to laud the Lord,
in him to ioy alwayes:
My heart I say doth well accord
to sing his laud as I praye.
10 Awake my ioy, awake I say,
my lute, my harpe, and string:
For I my selfe before the day
will rise, reioyce, and sing.

11 Among the people I will tell
The goodnesse of my God:
And thou his praye that doth excell,
in heauen land is abroad.

12 His mercy doth extend as farre
as heauens all are his.
His truth as high as any starre,
that shineth in the skie.

13 Set forth and shew thy selfe, O God,
about the heauens right:
Exalt thy praye on earth abroad,
thy maiesty and might.

Si vere utique. Psal. Lviij. I. H.

He describeth his malicious enemies, Sauls flatterers, who secretly and openly sought his destruction, from whom he appealed to Gods iudgement, swearing that he iust shall reioyce at the punishment of the wicked, to Gods glorie.

Sing this as the 48. Psalme.

YE rulers which are put in trust
to iudge of wrong and right:
Be all your iudgements true and iust,
not knowing neede or might:
2 Nay in your hearts ye make and muse
in mischiefe to content;

And where ye should true iustice vse,
your hands to bribes are bent.

3 The wicked sort from their birth-day
haue erred on this wise:
And from the mothers wombe alway
haue vsed craft and lies.

4 In them the poison and the breath
of serpents doe appeare:
Yea, like the Adder that is deafe
and fast doth stop her eare.

5 Because he will not heare the voyce,
of one that charm eth well:
No though hee were the chiefe of choyce,
and therein doth excell.

6 O God, breakethon their teeth at once,
within their mouths throughout,
The tuskes that in their great iawbones,
like Lyons whelpes hang out.

7 Let them consume away and waste,
as water runns soorth right.
The shafts that they doe shoote in hast,
let them be broke in flight.

8 As Snailles doe waste wthin the shell,
and vnto slime doe turne:
As one before his time that fell,
and neuer saw the Sunne.

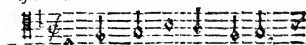
9 Before the thornes that now are yong
to bushes big shall grow:
The stormes of anger waxing strong,
shall take them ere they know.

10 The iust shall ioy it doth them good,
that God doth vengeance take:
And they shall wash their feete in blood,
of them that him forsake.

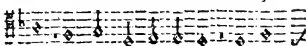
11 Then shall the world (shew forth and tell
that good men haue reward:
And that a God on earth doth dwell,
that iustice doth regard.

Eripe me. Psal. Lix. I. H.

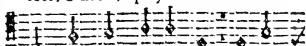
David in great danger of Saul, who sent to slay him in his bed, declareth his innocencie, and their fury, praying God to destroy all malicious sinners, who live for a time to vex his people: but in the ende consume in his wrath, to Gods glorie. For thus he singeth praye to God, assured of his mercies.



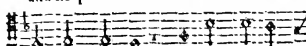
S Endaide and saue mee from my



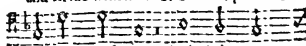
foes, O Lord, I pray to thee: Defend



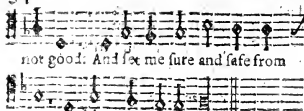
and keepe mee from all those that rise



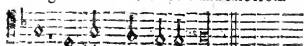
and striue with mee. 2. O Lord, preferre



me from those men, whose doings are



not good: And for me sure and safe from



them that still thirst after blood.

- 3 For loe they waite my soule to take,
they rage against me still;
Yea, for no fault that I did make:
I neuer did them ill.
- 4 They runne, and I doo myselfe prepare,
when I no whit offend;
Arise, and saue me from their snare,
and see what they intend.
- 5 O Lord, of hostes of Israel
arise and strike all lands;
And pittie none that doe rebel,
and in their mischief stand.
- 6 At night they stirre and seeke about,
as hounds they howle and grin:
And all the Citie cleane throughout
from place to place they runne.
- 7 They speake of me with mouth alway,
but in their lips are swords:
They greed my death, and then would say,
what none doth heare our words:
- 8 But Lord thou hast their wayes espide,
and laught thereat apace:
The heauen folke thou shalt deride,
and mocke them to their face.
- 9 The strength that doth my foes withstand,
O Lord doth come of thee:
My Go the is my helpe at hand,
a fort of fence to mee.
- 10 The Lord to me doth shew his grace
in great abundance still:
That I may see my foes in case
such as my heart doth will.

The second part.

- 11 Destroy them not at once, O God,
least it from minde doe fall:
But with thy strength driue them abroad,
and so consume them all.
- 12 For their ill words and truthlesse tongues,
confound them in their pride:
Their wicked oaths, with lyes and wrong,
let all the world deride.
- 13 Consume them in thy wrath, O Lord,
that nought of them remaine:
That men may know throughout the world
that Jacobs God doth raigne.
- 14 As evening they returne apace,
as dogs they grin and crie:
Throughout the streets in euery place,
they runne about and spie.
- 15 They seeke about for meate I say,
but let them not be fed:
Nor finde a house wherein they may
behold to put their head.
- 16 For I will shew thy strength abroad,
thy goodnesse I will prayle:
For thou art my defence and God,
at neede in all affaies.

- 17 Thou art my strength, thou hast me raised,
O Lord, I sing to thee:
Thou art my fort, my fence, and aid,
a louing God to mee.

Deus-repulist. Psal. Lx. I. H.

David now king ouer Iudah, after many victories, sheweth by euident signes, that God elected him King, assuring the people, that God will prosper them if they approve the same. After he prayeth vnto God to punish that hee had begun.

Sing this as the 59. Psalm.

- O Lord, thou diddest vs cleane for sake,
and scatteredst vs abroad:
Such great displeasure thou didst take,
returne to vs, O God.
- 2 Thy might did moue the land so sore,
that it in funder brake:
The hurt thereof, O Lord, restore;
for it doth bow and quake.
- 3 With heauy chance thou plaguest thus
the people that are thine:
And thou hast giuen vnto vs
a drinke of deadly wine.
- 4 But vnto such as feare thy name
a token shall ensue
That they might triumph in the same,
because thy word is true.
- 5 So that thy might may keepe and saue
thy folke that fauour thee:
That thy help at hand may haue,
O Lord, grant this to mee.
- 6 The Lord did speake from his owne place,
this was his ioyfull tale:
I will diuide Sichem by pace,
and mete out Succoths vale.
- 7 Gilead is giuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my Law doth Iuda guide.
- 8 In Moab I will wash my feete,
ouer Edom throw my shooe:
And thou Palestine oughtst to seeke,
for fauour me vnto.
- 9 But who will bring me at this tide,
vnto the City strong?
Or who to Edom will me guide,
so that I goe not wrong?
- 10 Wilt thou O God, which didst forsake,
thy flocke, their land and coasts?
Our warres in hand thou wouldst not take,
nor walke among our hoasts.
- 11 Giue aide O Lord, and vs relieue,
from them that vs diidaine:
The helpe that hostes of men can giue,
it is but all in vaine.
- 12 But through our God we shall haue might
to take great things in hand:
He will tread downe, and put to flight
all those that vs wightand.

Exaudi Deus. Psal. Lxj. I. H.

Whether hee were in danger of the Ammonites or pursued of Absolon, here hee cryeth to be deliuered, and confirmed with his kingdom, promising perpetual prayse.

Sing this as the 39. Psalme.

Regard, O Lord, for I complaine,
and make my suite to thee,
Let not my wordes returne in vaine,
but giue an eare to me.
2 From of the coasts and vnmort parts,
of all the earth abroad
In griefe and anguish of my heart,
I crie to thee, O God,
3 Vpon the rocke of thy great power,
my wofull minde repose:
Thou art my hope, my fort, and tower;
my fence against my foes.
4 Within thy tents I lust to dwell,
for euer to endure:
Vnder thy wings I know right well,
I shall be safe and sure.
5 The Lord doth my desire regard,
and doth fulfill the same:
With goodly gifts doth he reward,
all them that feare his name.
6 The King shall he in health maintaine;
and so prolong his dayes,
That he from age to age shall raigne,
for euermore allwayes.
7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, truth and grace,
defend him from decay.
8 Then shall I sing for euer still,
with praye vnto thy name:
That all my vowes I may fulfill,
and dayly pay the same.

Nonne Deo. Psal. Lxij. I.H.

David declareth by this example and the nature of God, that he and all people must trust in God alone, seeing that all without God goes to nought, whom only is opposer to faue, and that he rewardeth man according to his worke.

Sing this as the 59 Psalme.

My soule to God shall giue good head,
and him alone attend:
For why my health and hope to speed,
doth whole on him depend.
2 For he alone is my defence,
my rocke, my health and aide:
He is my stay, that no pretence,
shall make me much dismayd.
3 O wicked folke how long will ye
vie craft? sure you must fall,
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue, ye seeke allwayes
to put him to the worfe.
Ye loue to lie, with mouth ye praye,
and yet your heart doth curse.
5 Yet still my soule doth whole depend,
on God my chiefe desire:
From all ill feares me to defend,
none but him I require.
6 He is my rocke, my strength and tower,
my health is of his grece:
He doth support me, that no power
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my stay, my wealth,
God is mine onely trust.
8 Oh haue your hope in him alway,
ye folke with one accord:
Powre out your hearts to him and say,
our trust is in the Lord.
9 The sonnes of men deceitfull are,
on ballance but a flight,
With things most vile doe them compare,
for they can keepe no weight.
10 Trust not in wrong robbery or stealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
set not your hearts thereon.
11 The Lord long hath one thing did tell,
which heare to minde I call:
He spake it oft I heard it well:
that God alone doth all.
12 And that thou Lord art good and kinde;
thy mercy doth exceed:
So that all forts with thee shall finde,
according to their meede.

Deus Deus meus. Psal. Lxij. I.H.

David after his danger of Ziph, giueth God thanks for his wonderfull deliuerance, in whose mercies hee trusteth euen in the midst of miserie, prophesying the destruction of Gods enemies, and contrariwise happinesse to all them that trust in the Lord. 1 Sam. 3.

Sing this as the 44 Psalme.

O God, my God, I watch betime,
to come to the in haft:
For why? my soule and bodie both,
doe thirst of thee to tast.
2 And in this barren wilderness,
where waters there are none:
My flesh is parcht for thought of thee:
for thee I wish alone.
3 That I might see yet once againe,
thy glory strength and might,
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies farre surmount,
this life and wretched dayes:
My lips therefore shall giue to thee,
due honour, laud and praye.
5 And whilst I liue I will not faile,
to worship thee alway:
And in thy name I shall lift vp,
my hands when I doe pray.
6 My soules is fill'd as with marrow,
which is both fat and sweet,
My mouth therefore shall sing such songs
as are for thee most meete.
7 When as in bed I thinke on thee,
are eke all the night tide:
For vnder couert of thy wings,
thou art my ioyfull guide.
8 My soule doth surely sticke to thee;
thy right hand is my power.
9 And those that seeke my life to stroy,
them death shall soone deuoure.

10 The sword shall them deuoure each one
their carcases shall feede

The hungry foxes which doe runne,
their prey to seeke at neede.

11 The King and all men shall reioyce;
that doe professe Gods word :

For liars mouths shall then be stoppt,
which haue the truth disturb d.

Exaudi Deus. Psal. Lxiiij. I. H.

David prayeth against the false reporters and slanderers, hee declareth their punishment and destruction, to the comfort of the iust, and the glory of God.

Sing this as the 18. Psalme.

O Lord, vnto my voice giue eare,
with plaints when I doe pray:
And rid my life and soule from dread,
of foes that threat to slay.

2 Defend me from that sort of men,
which in deceits doe lurke ?

And from the frowning face of them,
that all ill feates doe worke.

3 Who whet their tongues as wee haue scene
men whet and sharpe their swords:
They shoot abroad their arrowes keene,
I meane most bitter words.

4 With priue sleights shoote they their shafts
the vpright man to hit:
The iust beware to hit by craft,
they care or feare no whit.

5 A wicked worke they haue decreed,
in counsell thus they crie :
To vs doe it let vs not dread,
what ? who can it espie ?

6 What waies to hurt they talke and muse,
all times within their heart :
They all consule what feates to vse,
each doth inuent his part.

7 But yet all this shall not auail,
when they thinke least vpon :
God with his dart shall sure assault,
and wound them euery one.

8 Their crafts and their ill tongues withall,
shall worke themselves such blame :
That they which then behold their fall,
shall wonder at the same.

9 Then all that see shall know right well,
that God the thing hath wrought :
And praye his wittie workes, and tell
what he to passe hath brought.

10 Yet shall the iust in God reioyce,
still trusting in his might :
So shall they ioy with minde and voyce,
whose heart is pure and right.

Te decet hymnus. Psal. Lxv. I. H.

A thanksgiving vnto God by the faithfull, who are signified by Sion and Ierusalem, for the chusing, preservation, and gouernance of them, and for the plentifull blessings poured forth vpon all the earth.

Sing this as the 30. Psalme.

Thy praye alone (O Lord) doth raigne,
in Sion thine owne hill,
Their vowes to thee they doe maintaine,
and their benefits fulfill.

3 For that thou dost their prayers heare,
and dost thereto agree,

Thy people all both farre and nere;
with trust shall come to thee.

3 Our wicked life so farre exceeds,
that wee should fall therein:

But Lord forgine our great misdeeds,
and purge vs from our sinne.

4 The man is blest whome thou dost chuse,
within thy courts to dwell :

Thy house and temple he shall vse,
with pleasures that excell.

5 Of thy great iustice heare vs God;
our heart of thee doth rise :
The hope of all the earth abroad,
and the sea coastes likewise.

6 With strength thou art beset about,
and compait with thy power :
Thou makest the mountaines strong and stout,
to stand in euery thowre.

7 The swelling seas thou dost asswage,
and make their streames full still :
Thou dost retrain the peoples rage,
and rule them at thy will.

8 The folke that dwell full farre on earth,
shall dread thy signes to see :
Which morne and euening in great mirth,
doe passe with prayse to thee.

9 When that the earth is chopt and dry,
and thirsteth more and more :
Then with thy drops thou dost apply
and much increase her store.
The fount of God doth ouerflow,
and so doth cause to spring :
The feede and corne which men doe sow,
for he doth guide the thing.

10 With wet thou dost her furrowes fill,
whereby her clods doe fall :
Thy drops on her thou dost distill,
and blesse her fruite withall.

11 Thou dost fill the earth of thy good grace,
with faire and pleasant crop :
Thy clouds distill their dew apace,
great plenty they doe drop.

12 Whereby the desert shall beginne,
full great increase to bring :
The little hills shall ioy therein,
much fruite in them shall spring.

13 In places plaine the flocke shall feed,
and couer all the earth :
The vales with corne shall so exceed,
that men shall sing for mirth.

Iubilare Deo. Psal. Lxvj. T. S.

Hee exhorteth to prayse the Lord in his wonderfull works, he setteth forth the power of God to affray rebels, and sheweth Gods mercy to Israel, to procure all men to heare and prayse his name.

Sing this as the 18. Psalme.

Y men on earth in God reioyce,
with prayse set forth his name :

2 Extoll his might with heart and voyce,
giue glory to the same.

3 How wonderfull (O Lord) say ye,
in all thy works thou art ?
Thy foes for feare doe seeke to thee,
full sore against their heart.

4 All men that dwell the earth throughout,
doe prayse the name of God.

The laud thereof the world about
is shew'd and set abroad :

5 All folke come forth, behold and see
what things the Lord hath wrought :
Marke well the wondrous workes that he
for man to passe hath brought.

6 He layd the sea like heapes on his,
therein a way they had :

On foot to passe both faire and drie,
whereof their hearts were glad.

7 His might doth rule the world alway,
his eyes all things behold :

And such as would him disobey,
by him shall be controul'd.

8 Ye people giue vnto our God
duellaud and thanks alwayes :

With ioyfull voyce declare abroad,
and sing vnto him prayse.

9 Which doth endue our soules with life,
and it preserve withall :

Hee staith our feet, so that no strife
can make vs slip or fall.

10 The Lord doth prouoe our deeds with fire,
it that they will abide :

As workemen doe when they desire
to haue their metalls tride.

11 Although thou suffer vs so long
in prison to be cast :

And there with chaines and fetters strong
to lye in bondage fast.

The second part.

12 Although I say thou suffer men
on vs to ride and raigne :

Though wee through fire and water runne
of very griefe and paine.

Yet ture thou dost of thy good grace
dispose it to the best :

And bring 't vs out into a place
to liue in wealth and rest.

13 Vnto thy house resort will I,
to offer and to pray :

And there I will my felle apply
my vowes to thee to pay.

14 The vowes that with my mouth I spake
in all my griefe and smart :

The vowes I say which I did make
in dolour of my heart.

15 Burnt offerings I will giue to thee
of oxen fat and Rams :

None other sacrifice shall be,
of bullockes, Goates and lambs.

16 Come forth and harken here full soone,
all ye that feare the Lord :

What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth crie :

And thou my tongue make speede apace,
to prayse him by and by.

18 But if I feele my heart within,
in wicked workes reioyce,

Or if I haue delight to sinne
God will not heare my voyce.

19 But surely God my voyce hath heard,
and what I doe require :

My prayer he doth well regard,
and granteth my desire.

20 All praye to him that hath not pur,
nor cast me out of minde :
Nor yet his mercy from me shut,
which I did ener finde.

Deus misereatur. Psal. Lxviij.

*A sovereyn prayer for all the faithfull to obtaine the
fauour of God, and to be lightned with his coun-
tenance, to the end that his voyces and iudge-
ments may be knowne throughout the earth: a
reioicing that God is the gouernour of all nations.*

Sing this at the 30. Psalm.

H Ave mercy on vs Lord,
and grant vs thy grace :

To shew to vs doe thou accord
the brightnesse of thy face.

2 That all the earth may know
the way to godly wealth,

And all the nations on a row
may see thy sauing health.

3 Let all the world, O God,
giue prayse vnto thy name :

O let the people all abroad,
extoll and laud the same.

4 Throughout the world fo wide,
let all reioyce with mirth :

For thou with truth and right dost guide
the nations of the earth.

5 Let all the world, O God,
giue prayse vnto thy name :

O let the people all abroad,
extoll and laud the same :

6 Then shall the earth increase,
great store of fruite shall fall :

And then our God the God of peace,
shall blesse vs eke with all.

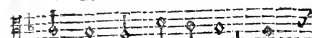
7 God shall vs blesse I say,
And then both farre and neere ;

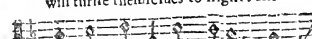
The folke throughout the earth alway,
of him shall stand in feare.

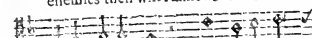
Exurgat Deus. Psal. Lxviij. T. S.

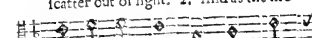
*David expresth the wonderfull mercies of God
towards his people, who by all meanes and most
strange sort, declareth himselfe vnto them. Gods
Church therefore by reason of his promises, grace
and victories, hath excell and worldly things :
wherefore all men are moued to prayse God for
euer.*


L Et God arise, and then his foes

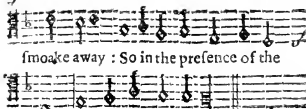

will turne themselves to flight: His


enemies then will runne abroad, and


scatter out of sight. 2. And as the fire


doth melt the waxe, and winde blowes

smoke



Lord, the wicked shall decay.

- 3 But righteous men before the Lord,
shall heartily reioyce :
They shall be glad, and merry all,
and chearefull in their voyce.
4 Sing prayse, sing prayse vnto the Lord,
who rideth on the skie :
Extoll the name of Iah our God,
and him doe magnifie.

- 5 The fame is hee that is aboue
within his holy place :
That father is of fatherlesse,
and iudge of widowes case.
6 Houses he giues, and issue both,
vnto the comfortlesse :
He bringeth bond men out of thrall :
and rebels to distresse.
7 When thou diddest march before thy folke:
the Egyptians from among :
And brought'st them through the wildernes,
which was both wide and long.
8 The earth did quake, the rain pour'd downe,
heard were great claps of thunder :
The mount Sinai shooke in such sort,
as it would cleaue in funder.
9 Thide heritage with drops of rain
abundantly was waft :
And if so be it barren waxt,
by thee it was refresh't.
10 Thy chosen flocke doth there remaine,
thou hast prepar'd that place :
And for the poore thou dost prouide
of thine especiall grace.

The second part.

- 11 God will giue women causes iust
to magnifie his name :
When as his people triumphs make,
and purchase bruite and fame.
12 And puissant Kings for all their power,
shall sicke, and take the foyle :
And women which remaine at home,
shall helpe to part the spoyle.
13 And though yee were as blacke as pots,
your hew I shall passe the Doue :
Whose wings and feathers seeme to haue
silver and gold aboue.
14 When in this land God shall triumph
ouer Kings both hie and low :
Then shall it be like Salmon hill,
as white as any snow.
15 Though Bafan be a fruitfull hill,
and in height others passe :
Yet Syon Gods most holy hill
doth farre excell in grace.
16 Why bragge thus, yeh his most hie,
and leape for pride together ?
The hill of Syon God doth loue,
and therewith dwell for euer.
17 Gods armie is two millions
of warriours good and strong :

- The Lord also in Sinai
is present them among.
18 Thou diddest, O Lord, ascend on high,
and captiue led them all,
Which in time past thy chosen flocke
in prison kept and thrall.
Thou mad'st them tribute for to pay,
and such as did repine,
Thou diddest subdue that they might dwell
in thy temple diuine.
19 Now praysted be the Lord for that
he poures on vs such grace :
From day to day he is the God
of our health and folace.

The third part.

- 20 He is the God from whom alone,
saluation cometh plaine :
He is the God, by whom I scape
all dangers death, and paine.
21 Thus God will wound his enemies head,
and breake the hayrie scalpe
Of those that in their wickednesse
continually doe walke.
22 From Bafan will I bring sayd he
my people and my sheepe :
And all mine owne, as I haue done
from danger of the deepe.
23 And make them dip their feet in blood
of those that heate thy name :
And dogs shall haue their tongues imbrude
with licking of the same.
24 All men haue seene how thou, O God,
thine enemies dost deface :
And how thou goest as God and King,
into thy holy place :
25 The fingers goe before with ioy,
the minstrels follow after :
And in the midst the damfels play,
with timbrell and with taber.
26 Now in the congregation,
(O Israel) praysted the Lord :
And Iakobs whole posteritie,
giue thanks with one accord,
27 Their chiefe was little Benjamin,
but Iuda made their boast :
With Zabulon and Nephthaim,
which dwell about their coast.
28 As God hath giuen power to thee,
so Lord make firme and sure
The thing that thou hast wrought in vs,
for euer to endure.
29 And in thy temple gifts will wee
giue vnto thee, O Lord,
For thine vnto Ierusalem
sure promise made by word.
The fourth part.
Yea and strange Kings to vs subdude,
shall doe like in those dayes :
I meane to thee they shall present
their gifts of laud and prayse.
30 Hee I shall destroy the spearemens macks,
their calues and buls of might:
And cause them tribute pay, and daunt
all such as loue to fight.
31 Then I shall the Lords of Egypt come,
and present with them bring :

The Mores most blacke shall stretch their
vnto their Lord and King. (hands)

33 Therefore ye Kingdome of the earth
giue prayse vnto the Lord :

Sing Psalmes to God with organes,
thereto let all accord.

34 Who though hee rife, and euer hark,
about the heauens bright :

Yet by the fearefull thunder claps
men may well know his might.

35 Therefore the strength of Israel
ascribe to God on hie :

Whose might and power doth farre extend
about the cloudy skie.

36 O God, thy holinesse and power
is dread for euermore :

The God of Israel giues vs strength,
praised be God therfore.

Salum me fac. Psal. Lxix. I. II.

*Christ and his elect are figured in Davids sale and
anguish, the malicious cruelty of whose enemies
and their punishment, Iudas and such traitors
noteth, who are accused : then gathereth his
courage in afflictions, and offereth prayes to
God, which are more acceptable then all sacri-
fices. Finally, hee doth praye all creatures to
prayes, prophesying of the kingdome of Chri-
st and building of Iudas, where all the faithfull and
their seede shall dwell for ever.*

S Ave me, O God, and ther with speed the



waters flow full fast : So nigh my soule doe



they proceed, that I am fore agast. 2. I sticke



full deepe in filth and clay, whereas I feele



no ground : I fall into such floods I say,



that I am like be drown'd.

3 With crying oft I faint and quail,

my throat is hoarse and drie :

With looking vp my sight doth faile,
for helpe of God on hie.

4 My foes that guiltlesse doe oppresse
my soule, with hate are led :

In number sure they are no lesse
then hayres are on my head.

5 Though for no cause they vex'd me fore,
they prosper and are glad,

They doe compell me to restore
the things I neuer had.

6 What I haue done for went of vs,
thou Lord all iustice canst tell :

And all the faults that I commit
to thee are knowne full well.

7 O God of hostes, defend and stay
all those that trust in thee :

Let no man doubt or shrink away,
for ought that chaunceth mee.

8 It is for thee and for thy sake,
that I doe beare this blame :

In sight of thee they would mee make,
to hide my face for shame.

9 My mothers sonnes my brethren all
forsake mee on a row :

And as a stranger they mee call,
my face they will not know.

10 Vnto thy house such zeale I beare,
that it doth pine mee much :

Their cheekes and raunts at thee to heat,
my very heart doth grutch.

The second part.

11 Though I doe fast my flesh to chafe,
yea, if I weepe and moore :

Yet in my teeth this gear is cast,
they passe not thereupon :

12 If I for grise and paine of heart
in sackcloth vile to walke :

Then they anon would it peruert,
thereof they leile and talke.

13 Both hie and low, and all the throng,
that sit within the gate :

They haue mee euer in their tongue,
of mee they talke, and prate.

14 The drunkards which in wine delight,
it is their chiefe pastime,

To seeke which wayes to worke mee spight,
of mee they sing and rime.

15 But thee the while, O Lord I pray,
that when it pleaseth thee,

For thy great truth thou wilt alway
send downe thine aide to mee,

16 Plucke thou my feete out of the mire,
from drowning doe mee keepe :

From such as owe me wrath and ire,
and from the waters deepe.

17 Least with the waves I should be drown'd
and depth my soule deuoure :

And that the pit should me confound,
and shut mee in her power,

18 O Lord of hostes, to mee giue care,
as thou art good and kinde :

And as thy mercy is most deare,
Lord haue me in thy minde.

19 And doe not from thy seruant hide,
nor turne thy face away :

I am opprest on every side,
with haste giue care I say.

20 O Lord vnto my soule draw nigh,
the same with aide repose :

Because of their great tyranny,
acquie me from my foes.

The third part.

21 That I abide rebuke and shame,
thou knowest and thou canst tell :

For those that seeke and worke the same
thou seest them all full well.

22 When they with brags doe break my hart,
I seeke for helpe anon :

But finde no friends to ease my smart,
to comfort me not one.

21 But in my meate they gaue me gall,
too cruell for to thinke :

And gaue me in my thirst withall
strong vineger to drinke.

22 Lord turne thy table to a snare;
to take the selfe in the rein :
And when they thinke full well to fare;
then trap them in the gin.

23 And let their eyes be arke and blinde;
that they may nothing see :
Bow downe their necke, and doe them binde
in thraldome for to bee.

24 Powre out thy wrath as hot as fire,
that it on them may fall :
Let thy displeasure in thine ire,
take hold vpon them all.

25 As desart dry their house disgrace,
their off spring ke expell :

Thar none thereof possesse their place,
nor in their tents doe dwell.

26 If thou dost strike the man to raine,
on him they lye full sore :

And if that thou dost wound the same,
they seeke to hurt him more.

27 Then let them heape vp mischief still,
sith they are all puer :

That of thy fauour and good will
they neuer haue no part.

28 And dash them cleane out of the booke
of life, of hope, of trust :

That for their names they neuer looke,
in number of the iust.

The fourth part.

29 Though I (O Lord) with woe and griefe
haue bene full sore opprest :

Thy helpe shall giue me such reliefe,
that all shall be redrest.

30 That I may giue thy name the prayse,
and shew it with a song :

I will extoll the same alwayes,
with hearty thanks among.

31 Which is more pleasant vnto thee;
such minde thy grace hath borne :

Then either Ox or Calf can be
that hath both hoofe and horne.

32 When simple folke doe this behold,
it shall reioyce them sure

All ye that seeke the Lord behold,
your life for aye shall dure.

33 For why the Lord of hosts doth heare;
the poore when they complaine :

His prisoners are to him full deare,
he doth them not disdain.

34 Wherefore the skie and earth below,
the sea with flood and streame,

His prayse they shall declare and shew,
with all that liue in them.

35 For sure our God will Sion saue,
and iherusalem build :

Much folke possession there shall haue,
her the iust shall all fill :

36 His seruants feede shall keepe the same
all ages out of minde :

And there all they that feare his name
a dwelling place shall finde.

Deus in adiuto. Psal. Lxxj. I.H.

*He prayeth to be right speedily deliuered. Liene-
mes to be ashamed, and all that seeke the Lord
to be comforted.*

Sing this as the 72 Psalme.

O God to me take heed,
of helpe I thee require :

O Lord of hosts with haste make speed;
help, help, I thee desire.

2 With shame confound them all
that seeke my soule to spill :

Rebuke them backe with blame to fall;
that thinke and with me ill.

3 Confound them that apply,
and seeke to worke me shame :

And at my harme doe laugh and cry,
so so, there goeth the game.

4 But let them ioyfull be
in thee with ioy and wealth :

Which onely trust and seeke to thee;
and to thy sauing health.

5 That they may say alwayes,
in mirth and one accord :

All glory, honour, laud, and prayse
be giuen to thee, O Lord.

6 But I am weake and poore,
come Lord thine aide I lacke :

Thou art my stay and helpe, therefore
make speed and be not slacke.

In te Domine. Psal. Lxxj. I.H.

*He prayeth in faith, established by promise, and con-
firmed by the word of God from his youth, to
be deliuered from his wicked and cruell sonne
Absalon, with his confederates, promising to be
thankfull therefore.*

Sing this as the 69 Psalme.

M V Lord my God in all distress,
my hope is whole in thee :

Then let no shame my soule oppress,
nor once take hold on me.

2 As thou art iust, defend me Lord;
and rid me out of dread :

Give eare, and to my suite accord,
and send me helpe at neede.

3 Bethou my rocke, to whom I may
for aye all time resort :

Thy promise is to helpe alway,
thou art my fence and fort.

4 Saue me my God from wicked men,
and from their strength and power :

From folke vniust, and eke from them,
that cruelly deuoure.

5 Thou art the stay wherein I trust,
thou Lord of hosts art hee :

Yea from my youth I had a iust,
still to depend on thee.

6 Thou hast me kept euen from my birth;
and I through thee was borne :

Wherefore I will thee praiſe with mirth,
both euening and at morne.

7 As to a monster seldom seene,
much folke about me throng :

But thou art now, and still hast bene

9 **My fence and aid so strong,**
Wherefore my mouth no time shall lack,
thy glory and thy prayle:
And eke my tongue shall not be slacke,
to honour thee alwayes.

9 **Refuse me not, O Lord, I say,**
when age my limbs doth take:
And when my strength doth waste away,
doe not my soule forsake.

10 **Among the mischiefes my foes enquire,**
to take me through deceit:
And they against me doe conspire,
that for my soule I should waite.

The second part.

11 **Lay hand and take him now they said,**
for God from him is gone:
Dispatch him quite, for to his aide,
I wis there commeth none.

12 **Doe not absent thy selfe away,**
O Lord when neede shall be:
But that in time of griefe thou mayst
in hast giue helpe to me.

13 **With shame confound an ouerthrow,**
all those that seeke my life:
Oppresse them with rebuke also,
that faine would worke me strife.

14 **But I will patiently abide,**
thy helpe at all times,
Still more and more each time and tide,
I will fet forth thy prayle.

15 **My mouth thy iustice shall record,**
that dayly helpe doth fend:
But of thy benefits O Lord,
I know no count nor end.

16 **Yet I will goe and seeke forth one,**
with thy good helpe O God:
The sauing health of thee alone,
to shew an i fet abroad.

17 **For of my youth thou tookst the care,**
and dost instruct me still,
Therefore thy wonders to declare,
I haue great minde and will.

18 **And as in youth from wanton rage,**
thou didst me keepe and stay,
Forsake me not vnto mine age,
and till my head be gray.

The third part.

19 **That I thy strength and might may shew**
to them that now be heere:
And that our seede thy power may know,
hereafter many a yeere.

20 **O Lord, thy iustice doth exceed,**
thy doings all may see:
Thy works are wonderfull indeed,
oh who is like to thee?

21 **Thou madst me feeble affliction fore,**
and yet thou didst me saue:
Yea, thou didst helpe and me restore,
and tookst me from the graue.

22 **And thou mine honour dost increase,**
my dignity maintaine:
Yea thou dost make all strife to cease,
and comfortst me againe.

23 **Therefore thy faithfullnesse to prayse,**
I will both lute and sing:
My harpe shall sound thy laud alwayes,
O Israels holy king.

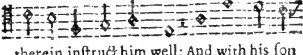
24 **My mouth shall ioyn with pleasant voyce,**
when I fall all to thee:
And eke my soule shall much reioyce,
for thou hast made me free.

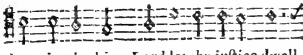
25 **My tongue thy vprightnesse shall sound,**
and speake it dayly still:
For griefe and shame doe me confound,
that ought to worke me ill.

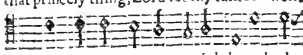
Deus iudicium. Psal. Lxxij. I.H.

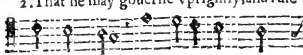
*Gods kingdom by Christ is represented by Salomon,
vnder whom shall be righteousness, peace and
felicity, vnto whom all kings and nations shall
doe homage, whose name and power shall endure
for euer.*

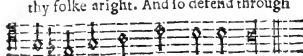
L  **Ord giue thy iudgements to the King**

 therein instruct him well: And with his son

 that princely thing, Lord let thy iustice dwell.

 2. That he may gouerne vprightly, and rule

 thy folke aright. And so defend through

 equitie, the poore that haue no might.

3 **And let the mountaines that are high,**
vnto their folke giue peace,
And eke the little hills apply,
in iustice to increase.

4 **That he may helpe the weake and poore,**
with aide, and make them strong:
And eke destroy for euermore,
all those that doe them wrong.

5 **And then from age to age shall they**
regard and feare thy might:
So long as Sunne shall shine by day,
or else the Moone by night.

6 **Lord make the King vnto the iust,**
like raine to fields new moune:
And like to drops that lay the dust
and fresh the land new sowne.

7 **The iust shall flourish in his time,**
and all shall be at peace:
Vntill the moone shall leaue to prime,
waste, change, and to increase.

8 **He shall be Lord of Sea and land,**
from thore to thore thorough,
And from the floods within the land,
through all the earth about.

9 **The people that in desert dwell,**
shall kneele to him full thicke:

And all his enemies that rebell,
the earth and dust shall lick.
10 The Lords of all the Iles thereby,
great gifts to him shall bring:
The kings of Saba and Araby,
giue many a costly thing.

The second part.

11 All kings shall seeke with one accord;
in his good grace to stand:
And all the people of the world,
shall serue him at his hand.
12 For he the needy fort doth saue,
that vnto him doth call:
And eke the simple folke that haue
no helpe of man at all.
13 He taketh pitié on the poore,
that are with neede oppress:
He doth preserue them euermore,
and brings their soules to rest.
14 He shall redeeme their life from dread,
from fraud, from wrong, from might.
And eke the blood that they shall bleed,
is precious in his sight.
15 But he shall liue, and they shall bring
to him of Sabees gold:
He shall be honored as a King,
and dayly be extoll.
16 The mightie mountaine of this land,
of coase shall beare such throng:
That it like Cedar trees shall stand,
in Libanus full long.
17 Their cities eke full well shall speed,
the fruites thereof shall passe:
In plentie it shall farre exceede,
and spring as greene as grasse.
18 For euer they shall praye his name,
while that the sunne is light:
And thinke them happy through the same,
all folke shall bleis his might.

* 9 Prayse ye the Lord of hostis and sing,
to Israels God each one:
For he doth euery wondrous thing,
yea, he himselfe alone.
* 10 And blest be his holy Name,
all times eternally,
That all the earth may praye the same,
Amen, Amen say I.

Qua bonus Deus. Psal. Lxxiiij. T. S.

*David teacheth that wither the prosperitie of the
worldly, nor the affliction of the good ought to dis-
courage Gods children, but rather moue them
to consider Gods providence, and to reuerence his
iudgements for that the wicked vanishe away
like smoke, and the godly enter into life euert-
lasting, in hope whereof hee resigneth himselfe
to Gods hand.*

Sing this as the 44 Psalme.

H Ow ener it be, yet God is good,
and kinde to Israel:
And to all such as safely keepe
their conscience pure and well.
1 Yet like a foole I almost slip,
my feete began to slide:
And ere I wist euen at a pinch,
my steps away gan glide.
3 For when I saw such foolish men,
I grudg'd and did disdain:

That wicked men all things should haue,
without turmoile or paine.

4 They neuer suffer pangs nor grieft,
as if death should them smite:
Their bodies are both stout and strong,
and euer in good plight.

5 And free from all aduersity,
when other men be shent:
And with the rest they take no part
of plague or punishment.
6 Therefore presumption doth embrace
their necks as doth a chaine:
And are euen wrapt as in a robe,
with rapine and disdain.

7 They are so fed that euen for fat,
their eyes oft times out start:
And as for worldly goods they haue,
more then can with their heart.
8 Their life is most licentious,
boasting much of the wrong
Which they haue done to simple men,
and euer pride among.

9 The heavens and the liuing Lord,
they spare not to blaspheme:
And prate they doe of worldly things,
no wight they doe esteeme.
10 The people of God oft times turne backe,
to see their prosperous state:
And almost drinke the selfe same cup,
and follow the same rate.

The second part.

11 How can it be that God say they
should know or vnderstand
These worldly things, since wicked men,
be Lords of Sea and land?
12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly goods,
and liue in rest and peace.

13 Then why doe I from wickednesse,
my fantasie reframe?
And wash my hands with innocents,
and cleane my heart in vaine?

14 And suffer scourges euery day,
as subiect to all blame:
And euer morning from my youth,
sustaine rebuke and shame?

15 And I had almost said as they:
mistaking mine estate:
But that I should thy children iudge,
as folke vnfortunate.

16 Then I bethought me how I might
this matter vnderstand:
But yet the labour was too great
for me to take in hand.

17 Vntill the time I went vnto
thy holy place and then,
I vnderstood right perfectly,
the end of all these men.

18 And namely, how thou settest them,
vpon a slippery place:
And at thy pleasure and thy will,
Thou dost them all deface.

19 Then shall men muse at that strange sight,
to see how foolishly,
They are destroy'd, dispatcht, consumed,
and dead so horribly.

20 Much like a dreame when one awakes,
so shall their wealth decay:
Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieved then,
my minde was much opprest:

22 So fond was I and ignorant,
and in this point a beast.

23 Yet neuer thelesse by thy right hand,
thou hold'st me euer fast.

24 And with thy counsell dost me guide
to glory at the last.

25 What thing is there that I can wisht,
but thee in heauen above?

And in the earth there is no thing
like thee that I can loue.

26 My flesh and eke my heart doth faile,
but God doth faile me neuer:

For of my heart God is my strength,
my portion eke for euer.

27 And loe, all such as thee forsake,
thou shalt destroy each one:

And those that trust in any thing,
saueing in thee alone.

28 Therefore will I draw neare to God,
and euer with him dwell:

In God alone I put my trust,
his wonders I will tell.

Vt quid Deus? Psal. Lxxiiij. I. H.

A complaint of the destruction of the Church and true Religion, under the name of Sion, and the Altars destroyed. But trusting in the might and free mercies of God by his covenant, he requieth helpe and succour to the glory of his name, the saluation of his poore afflicted seruants, and the confusion of his proud enemies.

Sing this as the 72. Psalme.

Why art thou Lord so long from vs,
in all this danger deepe?

Why doth thine anger kindle thus
at thine owne pasture theepe?

3 Lord call the people to thy thought
whi h haue bene thine so long:

The which thou hast redeem'd and brought
From bondage fore and strong.

Haue min le I say, and thinke vpon,
remember it full well:

Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.

3 Lift vp thy foote, and come in haste,
and all thy foes deface:

Which now at pleasure rob and wast
within thy holy place.

4 Amid the Congregations all
thy enemies roare O God:

They set as signes on euery wall
their banners spai'd abroad.

5 As men with axes hew downe trees,
that on the hills do grow:

So shine the bills and swords of those,
within thy temple now.

6 The feeling swad the carued boards,
the goodly graun stones,

With axes hammers, bills and swords,
they beate them downe at once.

7 Thy places they consume with flame,
and eke in all this toile

The house appointed to thy name,
they raze downe to the soile.

8 And thus they sayd within their heart;
dispatch them out of hand:

Then burnt they vp in euery place,
Gods houses through the land.

9 Yet thou no signe of helpe dost send,
our Prophets all are gone:

To tell when this our plague shall end
among vs there is none.

10 When wilt thou Lord once end this sham,
and cease thine enemies strong?

Shall they alway blaspheme thy name,
and raile on thee so long?

11 Why dost withdraw thy hand a backe,
And hide it in thy lap?

O plucke it out and be not slacke
to giue thy foes a rap.

The second part.

12 O God thou art my king and Lord,
and euermore hast bene:

Yeathy good grace throughout the world,
for our good helpe hath seene.

13 The seas that are so deepe and dead:
thy might did make them dry.

And thou didst breake the serpents head;
that he therein did die.

14 Ye thou didst breake the heade so great
of Whiles that are so fell:

And gau't them to thy folke to eate,
that in the deserts dwell.

15 Thou mad'st it a spring with streames to rise
from rocks both hard and hie:

And eke thy hand hath made likewise
deepe riuers to be drie.

16 Both day and eke the night are thine,
by thee they were begun:

Thou set'st to serue vs with their shine
the light and eke the Sunne.

17 Thou dost appoint the ends and coasts
of all the earth about:

Both summer heats and winter frosts,
thy hand hath found them out.

18 Thinke on, O Lord, no time forget
thy foes that thee defame:

And how the foolish folk are set
to raile vpon thy name,

19 O let no cruell beast deuoure
the Turtle that is true:

Forget not alwayes in thy power,
the poore that much doe rue.

20 Regard thy covenant, and behold
thy foes possesse the land:

All sad and dark, forworne and old,
our realme as now doth stand.

21 Let not the simple goe away
with disappointed shame:

But let the poore and needy aye,
giue praise vnto thy name.

22 Rise Lord, let be by thee maintain'd
the cause that is thine owne:

Remember how that thou blasphem'd
art by the foolish one:

23 The voyce forget not of thy foes,
for the presuming hie.

Is more and more increast of those,
that hate thee sightfully.

Confitebimur tibi. Psal. Lxxv. N.

The faithfull praye the Lord, who shall come to iudge at his time, when the wicked shall drinke the cup of his vvarth, But the righteous shall be exalted to honour.

Sing this at the 45 Psalme.

Vnto thee God will we giue thanks,
wee will giue thanks to thee :

Sith thy name is so neere, declare
thy wondrous works will we.

2 I will vprightly iudge, when get
conuenient time I may :

The earth is weake, and all therein,
but I her pillars stay.

3 I did to the mad people say,
deale not so furiously :

And vnto the vngodly ones
set not your hornes on high.

4 I said vnto them, Set not vp
your raised hornes one hie :

And see that you doe with tisse necke,
not speake presumptuously.

5 For neither from the Easterne parts,
nor from the Westerne side :

Nor from forsaken wildernessie,
protection doth proceede.

6 For why? the Lord our God he is
the righteous Iudge alone :

He putteth downe the one, and sets
another in the throne.

7 For why? a cup of mighty wine
is in the hand of God :

And all the mighty wine therein
himselfe doth powre abroad.

8 As for the lees and filthy dregs;
that doe remaine of it :

The wicked of the earth shall drinke,
and suck them euery whit.

9 But I will talke of God, I say,
of Iacobs God therefore :

And will not cease to celebrate
his prayse for euermore.

10 In funder brake the hornes of all
vngodly men will I :

But then the hornes of righteous men
shall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghost,
all glory be th'fore :

As in beginning was, is now,
and I shall be euermore.

In Iudea. Psal. Lxxvj. I. H.

Here is described the power of God, and care for the defence of his people, by the destruction of Sennacherib's army, for which the faithfull are exhorted to be thankfull.

Sing this at the 66. Psalme.

TO all that now in Iurie dwell
the Lord is clearly knowne :

His name is gr'at in Israell
a people of his owne.

2 At Salem he his tents hath pight,
to tarry there a space;

In Sion eke he hath delight,
to make his dwelling place.

3 And th' he brake both shaft and bow,
the sword, the speare and shield :

And brake the ray to onerthrow,
in battell on the field

4 Thou art more wortthy honour Lord,
more might in thee doth lie,

Then in the strongest of the world,
that rob on mountaine hie.

5 But now the proud are spoild through thee
and they are fallen on sleepe :

Through men of vvarre no helpe can bee,
themselues they could not keepe.

6 At thy rebuke, O Iacobs God,
vvhén thou didst them reprove :

As halfe a sleepe their chariots stood,
no horsemen once did mooue.

7 For thou art dreadfull Lord, in deede,
vvhát maas the courage hath

To bide thy sight, and doth not dread
vvhén thou art in thy vvarth?

8 When thou dost make thy iudgements heard
from heauen through the ground :

Then all the earth full sore afraid,
in silence shall be found.

9 And that vvhén thou, O God dost stand,
in iudgement for to speake :

To saue th' afflicted of the land,
on earth that are full weake.

10 The fury that in man doth raigene
shall turne vnto thy praise :

Hereafter Lord, doe thou restrain
their vvarth and threats alwayes.

11 Make vowes and pay them to your God;
ye folke that nigh him be :

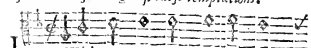
Bring gifts all ye that dwell abroad,
for dreadfull sure is he.

12 For he doth take both life and might
from Princes great of birth :

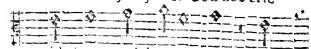
And full of terrour is his sight,
to all the Kings on earth.

Voceme ad. Psal. Lxxvj. I. H.

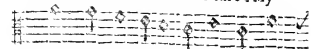
Dauid rehearseth his great afflictions and grievous temptations, whereby hee is diuised to consider his former conseruation, and the conseruation of Gods worke in the preservation of his seruants, and so he confesse his faith against these temptations.



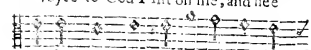
I With my voyce to God doe crie



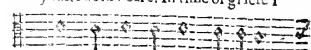
vvhith heart and heartie cheare, My



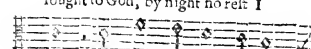
voyce to God I lift on hie, and hee



my suite doth heare. In time of grieffe I



fought to God, by night no rest I



tooke : But stretch my hands to him

abroad



- abroad, my soule comfort forooke,
 3 When I to thinke on God intend,
 my trouble then is more :
 I spake, but could not make an end,
 my breath was stop't for eore.
 4 Thou holdst mine eyes alwayes from rest,
 that I alwayes awake :
 With feare am I for eore oppress't,
 my speech doth me forsake.
 5 The dayes of olde in minde I cast,
 and oft did thinke vpon.
 The times and ages that are past,
 full many yeeres agone.
 6 By night my songs I call to minde;
 once made thy praye to thewe :
 And with my heart much talke I finde,
 my spirits doe search to know.

- 7 Will God said I, at once for all,
 cast off his people thus :
 So that henceforth no time he shall
 be friendly vnto vs ?
 8 What? is his goodnesse cleane decayd,
 for euer and a day ?
 Or is his promise now delayd,
 and doth his truth decay ?
 9 And will the Lord our God forget
 his mercies manifold ?
 Or shall his wrath increase for hot,
 his mercies to withhold ?
 10 At last I sayd, my weakenesse is
 the cause of this mistrust :
 Gods mightie hand can helpe all this
 and change it when he lust.

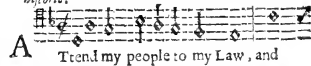
The second part.

- 11 I will regard and thinke vpon
 the working of the Lord;
 Of all his wonders past and gone,
 I gladly will record.
 12 Yea all his workes I will declare,
 and what he did deuise :
 To tell his facts I will not spare,
 and eke his counsell wise.
 13 Thy workes, O Lord, are all vpright,
 and holy all abroad :
 What one hath strength to match the might
 of thee, O Lord our God ?
 14 Thou art a God that oft didst shew
 thy wonders euerie houre.
 And so dost make thy people know,
 thy vertue and thy power.
 15 And thine owne folke thou dost defend
 with strength and stretched arme;
 The sonnes of Iacob that descend,
 and Iosephs seed from harme.
 16 The waters Lord, perceiued thee,
 the waters saw thee well :
 And they for feare aside did flee,
 the depths on crumbling seil.
 The cloudes that were both thicke and blacke
 did raine full plentyfoule;
 The thunder in the aire did cracke,
 thy shafts abroad did flie.
 17 The thunder in the aire was heard,
 the lightnings from aboue :

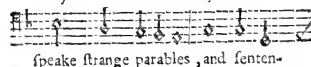
- 18 With flashes great made them afraid,
 the earth did quake and moue.
 19 Thy wayes within the seas doe lie,
 thy paths in waters deepe :
 Yet none can there thy steps espie,
 nor know thy pathes to keepe.
 20 Thou leade thy folke vpon the land,
 as sheepe on euerie side;
 Through Moses and through Aarons hand,
 thou didst them safely guide.

Attendite populi. Psal. Lxxvij. T. S

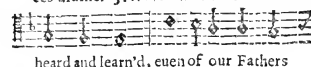
Hoc suauiter habu God of his mercy chose his Church of the posteritie of Abraham, casting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercie, and be ashamed of their pervers ancestors. The holy Ghost hath comprehended as it were the summe of all Gods benefites, that the grosse people might see in few words the effect of the whole historie.



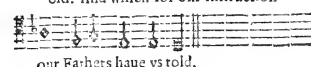
A Tend my people to my Law, and
 to my words incline. 2. My mouth shall



speake strange parables, and senten-
 ces diuine. 3. Which we our selues haue



heard and learn'd, euen of our Fathers
 old: And which for our instruction



- our Fathers haue vs told,
 4 Because we should not keepe it close,
 from them that should come after :
 Who should Gods power to their race praise,
 and all his workes of wonder.
 5 To Iacob he commandement gaue,
 how Israel should liue :
 Willing our Fathers should the same
 vnto their children giue.
 6 That they and their posteritie,
 which were not sprung vnto :
 Should haue the knowledge of the law,
 and teach their feede also.
 7 That they may haue the better hope
 in God that is aboue,
 And not forget to keepe his lawes
 and his precepts in loue.
 8 Not being as our Fathers were,
 rebelling in Gods sight,
 And would not frame their wicked hearts
 to know their God aright.

- 9 How went the people of Ephraim
their neighbours for to spoyle:
Shooting their darts the day of warre,
and yet they tooke the spoyle?
- 10 For why? they did not keepe with God,
the couenant that was made:
Nor yet would walke or leade their lines,
according to his trade,
- 11 But put into obliuion,
his counsell and his will.
And all his works most magnifque,
Which he declared still.

The second part.

- 12 What wonders to our forefathers,
did he himfelfe disclose:
In Egypt land within the field,
that called is Thaneos?
- 13 He did diuide and cut the fea,
that they might paffe at once:
And made the water stand as still,
as doth an heape of ftoncs.
- 14 He led them fecret in a cloud
by day, when it was bright:
And in the night when darke it was,
with fire he gaue them light.
- 15 He brake the rocke in wildernesse,
and gaue the people drinke,
As plentiful as when the deepes
doe flow vp to the brinke.
- 16 He drew out riuers out of rocks,
that were both dry and hard:
Of fuch abundance that no floods,
to them might be comparde.
- 17 Yet for all this againft the Lord,
their finne they did increafe:
And stirred him that is moft hie,
to wrath in wildernesse.
- 18 They tempted him within their hearts,
like people of miffruit:
Requering fuch a kinde of meate,
as ferued to their luft.
- 19 Saying with murmuration,
in their vnfaithfulneffe,
What can this God prepare for vs,
a feaft in wildernesse?
- 20 Behold hee brake the ftonic rocke,
and fiods forth with diſflow:
But can hee now giue to his folke,
both breal and ftefh alfo?
- 21 When God heard this he waxed wrath,
with Iacob and his feed,
So did his indignation
on Iſrael proceed.

The third part.

- 22 Because they did not faithfullly
beleue and hope that hee
Could alwayes helpe and fuccour them
in their neceſſity.
- 23 Wherefore he did command the clouds,
forthwith they brake in ſunder:
- 24 And raide downe Manna for them to eat,
a food of mickle wonder.
- 25 When earthly men with Angels food,
were fed at their request:
- 26 He bad the Eaſt winde blow away,
and brought in the South-weſt.
- 27 And raide downe flefh as thick as duſt,

- and fowle as thicke as ſand:
18 Which he did caſt amiſſ the place,
Where all the tents did ſtand.
- 29 Then did they eat exceedingly,
and all men had their fiſ,
Yet more and more they did deſire,
to ſerue their luſts and wiſ.
- 30 But as the meate was in their mouthes,
his wrath vpon them fell:
- 31 And flew the flower of all their youth,
and choiſe of Iſrael.
- 32 Yet ſell they to their wonted ſinne,
and ſtill they did him grieve,
For all the wonders that he wrought,
they would him not beleue.
- 33 Their dayes therefore he ſhortned,
and made their honour vaine:
Their yeeres did waſte and paſſe away,
with terror and with paine.
- 34 But euer when he plagued them,
they fought him by and by:
- 35 Remembring then he was their ſtrength,
their helpe and God moſt hie.
- 36 Though in their mouthes they did but
and flatter with the Lord: (gloſe)
And with their tongues and in their hearts,
diſlembled euer word.

The fourth part.

- 37 For why? their hearts were nothing bent
to him, nor to his trade:
Nor yet to keepe, nor to performe,
the couenant that was made.
- 38 Yet was he ſtill fo mercifull,
vhen they deſerued to die:
That he forgane them their miſdeeds,
and would not them deſtroy.
- Yea many a time he turn'd his vv wrath,
and did himſelfe aduſe:
And would not ſuffer all his vvhole
diſpleaſure to ariſe.
- 39 Conſidering that they vv ere but fleſh,
and euen as a vv inde,
That paſſeth away and cannot vv ell
returne by his owne kinde.
- 40 How oftentimes in wildernesse,
did they the Lord promoke?
How did they mooue and ſtirre the Lord,
to plague them with his ſtroke?
- 41 Yet did they turne againe to ſinne,
and tempted God oft-ſoote:
Preſcribing to the holy Lord,
what things they would haue done.
- 42 Not thinking of his hand and power,
nor of the day when he
Delivered them out of the hands,
of the fierce enemy.
- 43 Nor how he wrought his miracles,
as they themſelues beheld
In Egypt and the wonders that
he did in Zean field.
- 44 Nor how he turned by his power,
their waters into blood,
That no man might receiue his drinke
at riuers nor at flood.
- 45 Nor how he ſent them ſwarms of flies,
which did them fore annoy,

And sild their country full of frogs;
which did their land destroy,

The fifth part.

46 Nor how he did commit their fruits
vnto the Caterpillar:
And all the labour of their hands,
he gaue to the Grasshopper.

47 With hailestones he destroyd their vines,
so that they were all lost:

And not so much as wilde figge trees,
but he confumde with frost.

48 And yet with hailestones once againe,
The Lord their cattell smote,
And all their flocks and heards likewise,
vvith thunder-bolts full hot,

49 He cast vpon them in his ire,
and in his fury strong:
Displeasure, vvrath, and euill spirits;
to trouble them among.

50 Then to his vvrath he made a way,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast,

51 He strake also the first borne all,
that vp in Egypt came:
And all the childe of men and beasts,
vvithin the tents of Ham.

52 But as for all his owne deare folke,
he did preserve and keepe,
And carried them through vvildernesse,
euen like a focke of sheepe.

53 Without all feare, both safe and sound,
he brought them out of thrall:
Whereas their foes vvith rage of seas,
were ouer vvhelmed all.

54 And brought them out into the coasts,
of his owne holy land:
Euen to the mount vvich he had got,
by his strong arme and hand.

55 And there cast out the heathen folke,
and did the land diuide:
And in their tents he set the tribes
of Israel to abide.

56 Yet for all this their God most hie,
they stirr'd and tempred still:
And vvould not keepe his testament
nor yet obey his will.

57 But as their fathers turned backe,
euen to they vwent astray:
Much like a bowe that vvill not bend:
but slip and start away.

The sixth part.

58 And grieved him vvith their bill altars,
vvith offerings and vvith fire:
And vvith their idoles vehemently
pronoked him to ire.

59 Therewith his vvrath began againe:
to kindle in his breast:
The naughtinesse of Israel,
he did so much detest.

60 Then he forooke the tabernacle
of Silo, vvhere he was
Right conuersant vvith earthly men,
euen as his dwelling place.

61 Then suffered he his might and power,
in bondage: for to stand:
And gaue the honour of his Arke,
into his enemies hand,

62 And did commit them to the sword,
vvroth vvith his heritage:

63 The young men were deuoured vvith fire,
maydes had no marriage.

64 And vvith the sword the Priests also,
did perish euery one:
And not a vvildow left aliue,
their death for to bemoane.

65 And then the Lord began to vvake,
like one that slept a time:
And as a valiant man of warre,
refreshed after wine.

66 With Emrods in their hinder parts,
he strake his enemies all:
And put them then vnto a shame,
that was perpetuall.

67 Then he the tent and Tabernacle,
of Ioseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.

68 But chose the tribe of Iehuda,
whereas he thought to dwell:
Euen the noble mount Sion,
which he did loue so well.

69 Whereas he did his temple build,
both sumptuously and sure:
Like as the earth, which he hath made
for euer to endure.

70 Then chose he David him to serue,
his people for to keepe:
Whom he tooke vp and brought away,
euen from the folds of sheepe.

71 As he did follow the Ewes with yong,
the Lord did him aduance:
To feede his people Israel,
and his inheritance.

72 Then David with a faithfull heart,
his focke and charge did feede:
And prudently vvith all his power,
did gouerne them indeed.

Deus venerunt. Psal. Lxxix. I. H.

The Israelites complaine to God for the calamities that they suffered, when Antiochus destroyed their Temple and Citie, desiring ayde against his tyranny, least God and religion should be contemned by the heathen, vvho should see them forsaken and perish.

Sing this as the 77. Psalme.

○ Lord, the Gentiles doe invade,
thine heritage to spoyle,
Ierusalem an heape is made,
thy Temple they defile.

2 The bodies of thy Saints most deare
abroad to birds they cast:
The flesh of such as doe thee feare,
the beasts deuoure and waste.

3 Their blood throughout Ierusalem,
as water spilt they haue.
So that there is not one of them,
to lay their dead in graue.

4 Thus are we made a laughing stocke,
almost the world throughout:
The enemies at vs leet and mock,
which dwell our coast about.

5 Wilt thou, O Lord, thus in thine ire,
against vs euer tume?

- And shew thy wrath as hot as fire,
thy folke for to consume ?
6 Vpon those people powre the same,
which did thee neuer know :
All realmes which call not on thy name,
consume and ouerthrow.
7 For they haue got the vpper hand,
and Jacobs feede destroyd :
His habitation and his land,
they haue left waste and void.
8 Beare not in minde our former faults,
with speede some pitie shew
And aide vs Lord in all assaults,
for we are weake and low.

The second part.

- 9 O God that giu'st all health and grace,
on vs declare the same :
Weigh not our works, our sinnes deface,
for honour of thy name.
10 why shall the wicked still alway,
to vs as people dumbe :
In thy reproach reioyce and say,
where is their God become ?
11 Require O Lord, as thou see'st good,
before our eyes in fight :
Of all these folke thy seruants blood,
which they spile in deliight.
12 Receiue into thy sight in haft,
the clamours, grieve and wrong.
Of such as are in prison cast,
sustaining yrons strong.
Thy force and strength to celebrate,
Lord set them out of band,
Which vnto death are destinate,
and in their enemies hand.
13 The nations which haue beene so bold,
as to blasphemie thy name :
Into their laps with seuens fold,
repay againe the same.
14 So weethy folke and pasture sheepe,
will praye thee euermore :
And teach all ages for to keepe,
for thee like praye in store.

Qui regis Israel. Psal. Lxxx. I.H.

A lamentable prayer to God to helpe the miseries of the Church, desiring him to consider the first estat, when his fauour turned toward them, that hee might finish that worke which he had begun.

Sing this as the 67 Psalme.

- T**HOU Heard that Israel dost keepe,
giue eare and take good heed :
Which lead'st Ioseph like a sheepe,
and dost him watch and feed.
2 Thou Lord, I say, whose feat is set,
on Cherubins do bright :
Shew forth thy selfe, and doe not let,
send downe thy beames of light.
3 Before Ephraim and Benjamin,
Manasses eke likewise :
To shew thy power doe thou begin,
come helpe vs Lord arise.
4 Direct our hearts vnto thy grace,
conuert vs Lord to thee :
Shew vs the brightnesse of thy face,
and then full safe are we.
5 Lord God of hosties of Israel,

- how long wilt thou, I say
Against thy folke in anger swell,
and wilt not heare them pray :
6 Thou dost them feede with sorrowes deepe,
their bread with teares they eate,
And drinke the teares that they doe weepe,
in measure full and great.
7 Thou hast vs made a very strife
to those that dwell about :
And that our foes doe loue aliue,
they laugh and ielt it out.
8 O take vs Lord vnto thy grace,
conuert our mindes to thee :
Shew forth to vs thy ioyfull face,
and we full safe shall be.

- 9 From Egypt where it grew not well,
thou brought'st a vine full deare :
The heathen folke thou didst expell,
and thou didst plant it there.
10 Thou didst prepare for it a place,
and set her rootes full fast :
That it did grow and spring apace,
and fill'd the land at last.

The second part.

- 11 The hills were couered round about,
with shade that from it came,
And eke the Cedars high and stout,
with branches of the same.
12 Why then didst thou her wall destroye ?
her hedge plucke vp thou hast :
That all the folke that passe thereby,
thy vine may spoyle and waste.
13 The Bore out of the wood so wild,
dost dig and root it out :
The furiours beast out of the field
denoure it all about.
14 O Lord of hosties returne againe,
from heauen looke betime :
Behold, and with thy helpe sustaine,
this poore vineyard of thine.
15 Thy plant I say, thine Israel,
whom thy right hand hath set :
The same which thou didst loue so well,
O Lord, do not forget.
16 They lop and cut it downe apace,
they burne it eke with fire :
And through the frowning of thy face,
we perish in thine ire.

- 17 Let thy right hand be with them now,
whom thou hast kept so long :
And with the sonne of man, whom thou
to thee hast made so strong.
18 And so when thou shalt set vs free,
and saued vs from shame,
Then will wee neuer fall from thee,
but call vpon thy name.
19 O Lord of hosties, through thy good grace,
conuert vs vnto thee :
Behold vs with a pleasant face,
and then full safe are wee.

Exultate Deo. Psal. Lxxxj. I.H.

An exhortation to praise God for his benefits, condemning their ingratitude.

Bright and glad in God reioyce,
which



- 3 Blow as it were in the new moone,
vwith Trumpets of the best :
As it is vsed to be done
at any solemne feast.
- 4 For this is vnto Israel
a stature and a trade :
A law that must be kept full well
vvhich Iacobs God hath made,
- 5 This clauise vvhich Ioseph vsas decreed,
vwhen he from Egypt came :
That as a vvitnesse all his seede
should still obserue the same.
- 6 When God, I say, had thus prepar'd
to bring him from that land :
Whereas the speech vvhich he had heard
he did not vnderstand.
- 7 I from his shoulders tooke, saith he,
the burthen cleane away :
And from the furnace quit him free,
from burning brick of clay.
- 8 When thou in grieue didst cry and call
I helpe thee by and by :
And I did answer thee vwithall
in thunder secrecy.
- 9 Yea, at the vvarers of discord,
I did thee tempt and proue :
Whereas the goodnes of the Lord
vwith muttering thou didst moone.
- 10 Heare O my folke, O Israel,
and I assure it thee :
Regard and marke my vwords full well,
if thou wilt cleaue to me.

The second part.

- 11 Thou shalt no god in thee reuerse
of any land abroad :
Nor in no vvaile to bow or serue
a strange and foraine god.
- 12 I am the Lord thy God, and I
from Egypt set thee free :
Then aske of me abundantly,
and I will giue it thee.
- 13 And yet my people would not heare
my voyce, when that I spake :
Nor Israel would not obey,
but did me quite forsake.
- 14 Then did I leaue them to their vyll;
in hardnesse of their heart :

To vvalke in their ovne counsell still,
themselves they might peruert.

- 15 O that my people vould haue heard
the vwords that I did say :
And eke that Israel vould regard
to vvalke vwithin my vway.
- 16 How soone would I confound their foes
and bring them downe full low :
And turne my hand vpon all those
that would them ouerthrow :
- 17 And they that at the Lord doe rage,
as flauers should seeke him till :
But of his folke the time and age
should flourish euer still.
- 18 I would haue fed them with the crop
and finest of the wheat :
And made the rocke with hony drop
that they their fils should eate.

Deus stetit. Psal. Lxxxij. I.H.

David declaring God to be present vwith Iudges and Magistrates, reprooueth their partialitie and vnrightheousnesse, and exhorteth them to doe iustice, but seeing no amendment, he desireth God to execute iustice himselfe.

Sing this as the 77. Psalme.

- A Mid the preate vwith men of might,
the Lord himselfe did stand,
To plead the cause of truth and right,
vwith Iudges of the land.
- 2 How long, said he, will you proceede,
false iudgement to award ?
And haue respect for lone of meede,
the wicked to regard ?
- 3 Whereas of due you should defend
the fatherlesse and weake :
And when the poore man doth contend
in iudgement iustly speake.
- 4 If ye be wise, defend the cause
of poore men in their right :
And rid the needy from the clauies
of tyrants force and might.
- 5 But nothing will they know or learne,
in vaine to them I talke :
They will not see, or ought discern
but will in Jarkensle walke.
- For loe, euen now the time is come
that all things fall to nought.
And likewise lawes both all and some,
for gaine are sold and bought.
- 6 I had decreed it in my sight,
as Gods to take you all :
And children to the moit of might
for loe I did you call.
- 7 But notwithstanding ye shall die
as men, and so decay :
O tyrants, I shall you destroy,
and plucke you quite away.
- 8 Vp Lord, and let thy strength be knowne,
and iudge the vworld vwith might :
For vwhy, all nations are thine ovne,
to take them as thy right.

Deus quis similis? Psal. Lxxxij. I.H.

The Israelites pray the Lord to deliuer them from their enemies, both at home and far off, also that all such wicked people be destroyed vwith his stormy tempests, that they may know his power.

Sing this as the 77 Psalm.

DO not, O Lord, refrain thy tongue,
in silence doe not stay:

With-hold not Lord thy selfe to long,
nor make no more delay:

2 For why? behold thy foes, and see
how they doe rage and crye;

And those that beare an hate to thee
hold vp their heads on high.

3 Against thy folke they vse deceit,
and craftily enquire:

For thine elect to lie in waite
their counsell doth conspire.

4 Come on say they, let vs expell,
and plucke these folke away:

So that the name of Israel
may utterly decay.

5 They all conspire within their hearts,
how they may thee withstand:

Against the Lord to take a part
they are in league and band.

6 The tents of all the Edomites,
the Hittites also:

The Haggarens and Moabites,
with diuers other moe.

7 Geball with Ammon, and likewise
doth Amalecke conspire:

The Philistines against thee rise,
with them that dwell at Tise,

8 And Aduerke is well apaid,
with them in league to be:

And doth become a fence and aid
to Lots posteritie.

9 As thou didst to the Midianites,
so serue them Lord each one:

As to Siser, and to Iabin,
beside the brooke Kison.

10 Whom thou in Endor didst destroy,
and waste them through thy might:

That they like dung on earth did lie,
and that in open sight.

The second part.

11 Make them now and their Lords appeare
like Zeb and Oreb than:

As Zeba and Zalmana were,
the Kings of Midian.

12 Which sayd, let vs throughout the land
in all the coasts abroad,

Possesse and take into our hand
the faire houses of God.

13 Turne them, O God, with stormes as fast
as wheelles that haue no stay:

Or like the chaffe which men doe cast
with winds to flie away.

14 Like as the fire with rage and fume,
the mighty forrests spils:

And as the flame doth quite consume
the mountaines and the hills.

15 So let the tempest of thy wrath
vpon their necks be laid:

And of thy stormy wrath and shower
Lord make them all afraid.

16 Lord bring them all I thee desire
to such rebuke and shame:

That it may cause them to enquire,
and learne to seeke thy name.

17 And let them euermore daily
to shame and slander fall:

And in rebuke and obloquie
to perishe eke withall.

18 That they may know and feele full well,
that thou art called Lord:

And that alone thou dost excell
and raigne throughout the world.

Quam dilecta? Psal. Lxxxiiij. I.H.

David exiled his country, disireth ardently to returne to Gods Tabernacle, and assembly of the Saints, to prayse God: then hee prayseth the courage of the people that passe the wilderness, as assemble themselves in Zion.

Sing this as the 67 Psalm.

How pleasant is thy dwelling place,
O Lord of hostes to mee?

The Tabernacles of thy grace,
how pleasant Lord they be?

2 My soule doth long full fore to goe
into thy Courts abroad:

My heart doth lust, my flesh also
in thee the liuing Lord.

3 The sparrows finde a roome to rest,
and saue themselves from vrrong;

And eke the swallow hath a nest
vwherein to keepe her yong.

4 These birds full nigh thine Altar may
haue place to sit and sing;

O Lord of hostes, thou art I say,
my God and eke my king.

5 O they be blessed that may drvell
vwithin thy house alwayes;

For they all times thy fasts doe tell,
and euer giue thee prayse.

6 Yea, happy sure like wife are they,
whose stay and strength thou art;

Which to thy house doe minde the vray,
and seeke it in their heart.

7 As they goe through the vale of teares
they digge vp fountaines still;

That as a spring it all appeares,
and thou their pits dost fill.

8 From strength to strength they vvalke full
no faintnesse there shall be;

And so the God of Gods at last
in Zion they doe see.

9 O Lord of hostes to me giue heede,
and heare vwhen I doe pray;

And let it through thine eares proceede;
O Iakobs God I say.

10 O Lord our shield of thy good grace
regard and so draw neare:

Regard I say, behold the face
of thine anoynted deare.

11 For vwhy? vwithin thy Courts on day
is better to abide;

Then other vwhere to keepe or stay
a thousand dayes beside.

12 Much rather vould I keepe a doore
vwithin the house of God,

Then in the tents of vickednesse
to settle mine abode.

13 For God the Lord light and defence,
vwill grace and vvorship giue;

And no good thing vwill he vwith-hold
from them that purely liue.

34 O Lord, of hosties that man is blest,
and happy sure is hee:
That is periwaded in his brest,
to waite all times in thee.

Benedixisti Dom. Psal. Lxxxv. I. H.

Because God *verdrer* not his rod from his
Church after the returne from Babylon, first they
put him in minde, that he should not leave the
worke of his grace imperfect, and complaine of
their long affliction. Then they reioyce in hope of
promised deliuerance, *v* which was a figure of
Christ's kingdome, vnder v which should be perfect
felicity.

Sing this as the 81. Psalme.

Thou hast bene mercifull indeed,
O Lord, vnto thy land:

For thou restoredst Jacobs seed,
from thraldome out of hand.

2 The wicked wayes that they were in,
thou didst them cleane remit:
And thou didst hide thy peoples sinne,
full close thou coueredst it.

3 Thine anger eke thou didst aduise,
that all thy wrath was gone:
And so didst turne thee from thy rage,
with them to be at one.

4 O God of health, doe now conuert
thy people vnto thee:
Put all thy wrath from vs apart,
and angry cease to be.

5 Why? shall thine anger neuer end,
but still proceed on vs,
And shall thy wrath in selfe extend,
vpon all ages thus?

6 Wilt thou not rather turne therefore,
and quicken vs, that wee
And all thy folke may enermore,
be glad and ioy in thee?

7 O Lord, or vs doest thou declare,
thy goodnesse to our wealth:

Shew forth to vs and doe not spare,
thine aide and sauing health.

8 I will hearken what God saith, for he
speakes to his people peace:
And to his Saints that neuer they,
returne to foolishnesse.

9 For why? his helpe is still at hand,
to such as doe him feare:

Whereby great glory in the land
shall dwell and flourish there.

10 For truth and mercy there shall meete,
in one to take their place:

And peace shall iustice with kisse greet,
and there they shall embrace.

11 As truth from earth shall spring space,
and flourish pleasantly:

So righteousness shall shew her face,
and looke from heauen hie.

12 Yea, God himselfe doth take in hand,
to giue vs each good thing:
And through the coasts of all the land,
the earth her fruits shall bring.

13 Before his face shall iustice goe,
rough like a guide or stay:

He shall direct his steps also,
and keepe them in the way,

Inclina Dom. Psal. Lxxxvj. I. H.

David sore afflicted, prayeth seruenly for deliue-
rance, sometimes rehearsing his miseries and mer-
cies receiued, desiring also to be instructed of the
Lord, that hee may feare and glorifie his name.
He complaineth also of his aduersaries, and requi-
reth to be deliuered from them.

Sing this as the 81. Psalme.

I Ord bow thine eare to my request,
and heare me by an by:

With grievous paine and griefe opprest,
full poore and weakes am I.

2 Preferre my soule, because my wayes,
and doings holy be,

And saue thy seruant, O my Lord,
that puts his trust in thee.

3 Thy mercy Lord on me expresse,
defend me eke withall:

For through the day I doe not cease,
on thee to cry and call.

4 Comfort O Lord, thy seruants soules,
that now with paine is pinde:

For vnto thee Lord I extoll,
and lift my soule and minde.

5 For thou art good and bountifull;
thy gifts of grace are free:

And eke thy mercie plentifull,
to all that call on thee.

6 O Lord, likewise when I doe pray,
regard and giue an eare:

Marke well the words that I doe say,
and all my prayers heare.

7 In time when trouble doth me moone,
to thee I doe complaine:

For why? I know and well doe prooue,
thou answerest me againe.

8 Among the Gods (O Lord) is none,
with thee to be comparde:

And none can doe as thou alone,
the like hath not bene heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame:

Before thy face on knees will fall,
and glorifie thy name.

10 For why? thou art so much of might,
all power is thine owne,

Thou workest wonders still in sight,
for thou art God alone,

11 O reach me Lord the way, and I
shall in thy truth proceed:

O ioyne my heart to thee so nie,
that I thy name may dread.

12 To thee my God will I giue prayes,
with all my heart, O Lord:

And glorifie thy name alwayes,
for euer through the world.

13 For why? thy mercie shewed to me
is great, and doth excell:

Thou setst my soule at liberty,
out from the lower hell.

14 O Lord the proud against me rise,
and heapes of men of might,

That seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meekes,
full slacke and slow to wrath:

Thy goodnesse is full great, and eke
thy truth no measure hath.

16 O turne to me, and mercy grant;
thy strength to me apply:
O helpe and saue thine owne servant,
thy handmaids sonne am I.

17 On me some signe of fauour show,
that all my foes may see:
And be asham'd, because Lord thou
doest helpe and comfort me.

Fundamentum ejus. Psal. Lxxxvij.

*The holy Ghost promisseth that the Church as yet in
miserie after the Captiuitie of Babylon, should be
restored to great excellencie, so that nothing
should be more comfortable then to be numbered
among the members thereof.*

Sing this as the 81. Psalm.

THe Citie shall full well endure,
her ground-worke still doth stay.

Vpon the holy hill full sure,
it can no time decay.

2 God looses the gates of Sion best,
his grace doth there abide,
He looses them more then all the rest;
of Iacobs tents beside.

3 Full glorious things reported be;
in Sion and abroad:

Great things I say are sayd of thee,
thou Citie of our God.

4 On Rahab I will cast an eye,
and beare in minde the same;

And Babylon shall eke apply,
and learne to know my name;

5 Loes Palestine and Tyre also,
with Ethiopia likewise,

A people old full long agoe,
were borne and there did rise;

6 Of Sion they shall say abroad,
that diuers men of fame.

Haue there sprung vp, and the high God
hath founded fast the same.

7 In their records to them it shall,
through Gods deuise appeare:

Of Sion that the chiefe of all
had his beginning there.

8 Their trumpeters with such as sing;
therein great plenty be:

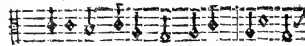
My fountaines and my pleasant springs,
are compass all in thee.

Domine Deus. Psal. Lxxxvij. I.H.

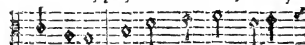
*The faithfull sore afflicted by sicknesse, persecution,
aduersity, and as it were left of God without any
consolation: yet call on God by faith, and strive
against desperation.*

Lord God of healh the hope and stay
thou art alone to me, I call and cry through-

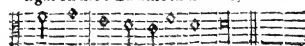
out the day, and all the night to thee,



2. O let my prayers soone ascend, vnto thy



sight on him: Encline thine eare, O Lord



entend, and harken to my crie.

3 For why? my soule with woe is fill'd,
and doth in trouble dwell:

My life and breath almost doth yeeld,
and draweth nie to hell.

4 I am esteem'd as one of them,
that in the pit doe fall:

And made as one among those men;
that haue no strength at all.

5 As one among the dead and free
from things that here remaine:

It were more easie for me to bee,
with them the which were slaine;

As those that lie in graue I say,
whom thou hast cleane forgot:

The which thy hand hath cut away,
and thou regardst them not.

6 Ye like to one shut vp full sure;
within the lower pit,

In places darke and all obscure,
and in the depth of it.

7 Thine anger and the wrath like a wife,
full reue on me doth lie:

And all thy stormes against me rise,
my soule to vex and trie.

8 Thou puttst my friends farre off from me;
and makest them hate me fore;

I am shut vp in prison fast,
and can come forth no more.

9 My light doth faile through griefe and woe,
I call to thee O God,

Throughout the day, my hands also
to thee I stretch abroad.

The second part.

10 Doeest thou vnto the dead declare;
thy wondrous workes of fame?

Shall dead to life againe repaire,
and I praye thee for the same?

11 Or shall thy louing kindnesse Lord;
be preached in the graue?

Or shall with them that are destroy'd,
thy truth her honour haue?

12 Shall they that lie in darke full low;
of all thy wonders woe?

Or there shall they thy iustice know,
where all things are forgot?

13 But I, O Lord, to thee alway,
doe cry and call apace:

My prayer eke ere it be day,
shall come before thy face.

14 Why dost thou Lord abhorre my soule;
in griefe that seeke thee?

And now O Lord, why dost thou hide
thy face away from me?

15 I am afflict as dying still,
from youth this many a yeere;

Thy terrours that doe vex me ill
with troubled minde I beare.

16 The furies of thy wrathfull rage
full sore vpon mee fall :

Thy terrours eke doe not allwage,
but mee oppresse withall.

17 All day they compasse mee about
as water at the tide :

And all at once with streames full stout
beset me on each side.

18 Thou fect'st farre from me my friends,
and louers euery one :

Yea, and mine old acquaintance all
out of my sight are gone.

Misericordias. Psal. Lxxxix. I. H.

*David prayeth God for his covenant made be-
tweene him and his elect by Iesus Christ: then bee
complained of the delay of his kingdom, so
that the promise seem'd to be broken. Finally, bee
prayeth to be deliued from afflictions, mention-
ing the shortness of mans life, and confirming
himselfe by Gods promises.*

Sing this as the 67 Psalme.

T O sing the mercies of the Lord,
my tongue shall neuer spare :

And with my mouth from age to age,
thy truth I will declare.

2 For I haue sayd, that mercy shall
for euermore remaine,

In that thou dost the heauens stay
thy truth appeareth plaine.

3 To mine elect, sayth God, I made
a couenant and behest :

My seruant Dauid to periwade,
I sware and did proest.

4 Thy seede for euer will I stay,
and stablish it full fast :

And still vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy and mirth
thy wondrous workes. O Lord :

Thy Saints within thy Church on earth,
thy faith an truth record.

6 Who with the Lord is equall ther
in all the clouds abroad ?

Among the sonnes of all the Gods
what one is like our God ?

7 God in assembly of the Saints
is greatly to be dread :

And ouer all that dwell about,
in terrour to be had.

8 Lord God of hostis in all the world,
what one is like to thee;

On eu'ry side most mighty Lord
thy truth is seene to be.

9 The raging sea by thine aduise;
thou rulest it at thy will :

And when the waues thereof arise,
thou mak'st them calme and still.

10 And Egypt thou Lord hast subdu'd;
and thou hast it d'stroi'd;

Yea, thou thyf'ses with mighty arme,
hast scatter'd all abroad.

The second part.

11 The heauens are thine and still haue bene,
likewise the earth and land :

The world with all that is therein,

thou foundest with thy hand.

12 Both North and South, with East & West,
thy selfe didst make and frame :

Both Tabor mount and eke Hermon,
reioyce and prayse thy name.

13 Thine arme is strong and full of power
all might ther-in doth lie :

The strength of thy right hand each howre;
thou liftest vp on hie.

14 In righteousnesse and equity,
thou hast thy seate and place :

Mercy and truth are still with thee
and goe before thy face.

15 That folke is blest that knoweth aright,
thy present power O God :

For in the fauour of thy fight,
they walke full safe abroad,

16 For in thy name throughout the day,
thy ioy and much reioyce :

And through thy righteousnesse haue they
a pleasant fame and noyse.

17 For why? their glory, strength, and aide
in thee alone doth lie :

Thy goodness eke that hath vs staid,
shall lift our horne on hie.

18 Our strength that doth defend vs well,
the Lord to vs doth bring :

The holy one of Israel
he is our guide and King.

19 Sometimes thy will vnto thy Saints
in visions thou didst shew :

And thus then didst thou say to them,
thy minde to make them know.

A man of might I haue erect
your King and guide to be :

And set him vp whom I elect,
among the folke to me.

The third part.

20 My seruant Dauid I appoint;
whom I haue search'd out :

And with my holy oyle annoynt,
him King of all the rout.

21 For why? my hand is readie still;
with him for to remaine,

And with mine arme also I will,
him strengthen and sustaine.

22 The enemies shall him nor oppresse;
they shall him nor deuoure :

Ne yet the sonnes of wickednesse,
on him shall haue no power.

23 His foes likewise I will destroy;
before his face in fight :

And those that hate him I will plague;
and strike them with my might.

24 My truth and mercy eke withall,
shall still vpon him lie :

And in my name his horne eke shall
be lifted vp on hie.

25 His kingdom will I set to be
vpon the sea and land :

And eke the running floods shall he
embrace with his right hand.

26 He shall depend with all his heart;
on me and thus shall say :

27 My Father and my God thou art,
My rocke of health and stay,

28 As my first borne I will him take,
of all on earth that springs :
His might and honour I shall make
above all worldly Kings.

29 My mercy shall be with him still,
as I my selfe haue told :
My faithfull couenant to fulfill
my mercy I will hold.

30 And eke his seede I will sustaine
for euer strong and sure :
So that his feat I shall still remaine,
while heauen and earth endure.

The fourth part.

31 If that his sonnes for sake my Law,
and so beginne to swerue :
And of my iudgements haue none aye,
nor will not them obserue :

32 Or if they doe not vse aright,
my statutes to them made :
And set all my commandements light,
and will not keepe my trade :

33 Then with the rod will I beginne
their doings to amend :
And so with scourging for their sinne,
when that they doe offend.

34 My mercy yet and my goodnesse,
I will not take him fro :
Nor handle him with crueltie,
and so my truth forgoe.

35 But sure my couenant I will hold,
with all that I haue spoke :
No word the which my lips haue told
I shall alter or be broke.

36 Once I swore I by my holinesse,
and that performe will I :
With David I will keepe promise
to him I will not lie.

37 His seede for euermore I shall raigne,
and eke his throne of might,
As doth the Sunne it shall remaine
for euer in my sight.

38 And as the moone within the skie
for euer standeth fast :
A faithfull winnesse from on hie,
so shall his Kingdome last.

39 But now, O Lord, thou dost reject,
and now thou changest cheare :
Yea thou art wroth with thine elect,
thine owne annoynted deare.
40 The couenant with thy seruant made
Lord thou hast quite vndone :
And downe vpon the ground also
hath cast his royall Crowne.

The fifth part.

41 Thou pluck'st his hedges vp with might,
his wals thou dost confound :
Thou breakest eke his bulwarkes downe,
and break'st them to the ground.

42 That he is sore distressed and torne
of commers by thoroughs,
And so is made a mocke and scorne
to all that dwell about.

43 Thou their right hand hast lifted vp,
that him so sore annoy :
And all his foes that him deuoure,
loe thou hast made to ioy.

44 His sword edge thou didst take away,

that should his foes withstand :
To him in warre no victory
thou giu'st, nor vpper hand.

45 His glory thou dost also waste,
his throne, his ioy, and mirth,
By thee is ouerthrowne, and cast
full low vpon the earth.

46 Thou hast cut off, and made full short
his youth and lustie dayes :
And raised of him an ill report,
with shame and great dispraise.

47 How long away from mee, O Lord,
for euer wilt thou turne ?
And shall thine anger still alway,
as fire consume and burne ?

48 O call to minde, remember then,
my time consumed fast,
Why hast thou made the sonnes of men,
as things in vaine to waste ?

49 What man is he that lieth here,
and death shall neuer see ;
Or from the hand of hell his soule
shall he deliuer free ?

50 Where is, O Lord, thine old goodnesse,
so oft declar'd before ;
Which by thy truth and vprightnesse
to David thou hast sworne ?

51 The great rebukes to minde I call,
that on thy seruants lye :
The railing of the people all
borne in my breast haue I.

52 Wherewith O Lord, thine enemies
blasphemed haue thine name :
The steps of thine annoynted one
they cease not to defame.

53 All praye to thee O Lord, of hostes,
both now and eke for aye ;
Through skie, and earth, and all the coasts :
Amen, Amen, I say.

Domine refugium. Psal. xc. I. H.

*Moses seeing the people neither admonished by the
brevity of their life, nor by plagues to be thankfull,
prays to God to turne their hearts, and continue
his mercy towards them and their posterity for
euer.*

Sing this as the 78 Psalme.

Thou Lord hast bene our sure defence,
our place of ease and rest :
In all times past, yea, so long since,
as cannot be exprest.

2 Ere there was made mountaine or hill,
the earth and all abroad :
From age to age, and alwayes still,
for euer thou art God.

3 Thou grindest men through griefe & paine,
to dust, or clay, and then,
And then thou saist againe, retaine
againe, ye sonnes of men.

4 The lasting of a thousand yeare
what is it in thy sight ?
As yesterday it doth appeare
or as a watch by night.

5 So soone as thou dost scatter them,
then is their life and trade,
All as a sleepe, and like the grasse,
whose beauty soone doth fade.

6 Which in the morning shines full bright,
but fadeth by and by;
And is cut down ere it be night,
all withereth, dead and drie.

7 For through thine anger we consume
our might is much decayd:
And of thy feruent wrath and fume
we are full forso affraid.

8 The wicked workes that we haue wrought
thoutt before thine eye:
Our priuy faults, yea, eke our thoughts
thy countenance doth spye.

9 For through thy wrath our dayes doe waste,
there of doth nought remaine:
Our yeares consume as words or blasts,
and are not cold againe.

10 Our time is threescore yeeres and ten,
that we doe liue on mould:
If one see fourescore, surely then
we count him wondrous olde.

The second part.

11 Yet of this time the strength and chiefe
the which wee count vpon:
Is nothings els but painefull grieffe,
and wee like blasts are gone.

12 Who once doth know what strength is
what might thine anger hath? (there
Or in his heart who doth these feare
according to thy wrath?)

13 Instruct vs Lord to know and try,
how long our dayes remaine:
That then we may our hearts apply
true wisdom to attaine.

14 Returne, O Lord, how long wilt thou
foorth on in wrath proceed?
Shew fauour to thy seruants now,
and helpe them at their need.

15 Refresh vs with thy mercy soone,
and then our ioy shall be:
All times so long as life shall last
in heart reioyce shall we.

16 As thou hast plagued vs before:
now also make vs glad:
And for the yeeres wherein full sore
affliction we haue had.

17 O let thy worke and power appeare,
and on thy seruants light:
And shew vnto thy children deare,
thy glory and thy might.

18 Lord let thy grace and mercy stand
on vs thy seruants thus:
Confirm the workes we take in hand,
Lord prosper them to vs.

Qui habitat. Psal. XCI. I. H.

*Here is described the assurance he liueth in, that
commiteth himselfe wholly to Gods protection in
all temptation, a promise of God to those that love
him, know him, and trust in him, to deliuer them,
and giue them immortall glory.*

Sing this as the 99. Psalme.

HE that within the secret place,
of God most high doth dwell:
In shadow of the mightiest grace
at rest shall keepe him well.

1 Thou art my hope and my strong hold,
I to the Lord will say:
My God he is in him will I
my whole affiance lay.

3 He shall defend thee from the snare
the which the hunter layd:
And from the deadly plague and care
whereof thou art afraid.

4 And with his wings shall couer thee,
and keepe thee safely there,
His faith and truth thy fence shall be
as sure as shield and speare.

5 So that thou shalt not neede I say,
to feare, or be affright
Of all the shafts that flie by day,
nor terrors of the night.

6 Nor of the plague that priuily
doth walke in darke so fast:
Nor yet of that which doth destroy,
and at noone dayes doth waste.

7 Yea, at thy side as thou doest stand
a thousand dead shall bee:
Ten thousand eke at thy right hand,
and yet thou shalt be free.

8 But thou shalt see it for thy part,
thine eyes shall well regard:
That euen like to their desert
the wicked haue reward.

9 For why? O Lord, I onely lust,
to stay my hope on thee:
And in the highest I put my trust,
my sure defence is hee.

10 Thou shalt not neede noone ill to feare,
with thee it shall not mell:
Nor yet the plague shall once come neare
the house where thou doest dwell.

11 For why? vnto his Angels all
with charge commanded hee,
That still in all thy wayes they shall
preferue and prosper thee.

12 And in their hands shall beare thee
still waiting thee vpon:
So that thy foote shal neuer chance
to spurne at any stone.

13 Vpon the Lyon thou shalt goe,
the Adder fell and long:
And tread vpon the Lyons yong
with Dragons stout and strong.

14 For he that trusteth vnto me,
I will dispatch him quite:
And him defend because that he
doth know my name aright.

15 When hee for helpe to me doth cry,
an answer I will giue:
And from his griefe take him will I,
in glory for to liue.

16 With length of yeeres, and dayes of wealth
I will fulfill his time:
The goodnesse of my sauing health,
I will declare to him.

Bonum est. Psal. XCII. I. H.

*A Psalme for the Sabbath, to stirre up the people to
acknowledge & praise God in his workes, David
reioyceeth therein, but the wicked consider not
that the vngodly when he is the most flourishing,
shall most speedily perishe. In the end is described
the felicitie of the iust, planted in the house of God,
in praise of the Lord.*

Sing this as the 88. Psalme.

IT is a thing both good and meet
to praise the highest Lord:

And in thy name, O thou most high,
to sing with one accord.

2 To shew the kindnesse of the Lord
betime ere day be light :

And eke declare his truth abroad,
when it doth draw to night.

3 Vpon ten strenged instruments,
on Lute and Harpe to sweet :

With all the mirth you can inuent,
of instruments most meete.

4 For thou hast made mee to reioyce
in things so wrought by thee :

And I haue ioy in heart an voyce
thy handy works to see.

5 O Lord, how glorious and how great
are all thy works so stout ?

So deeply are thy counsels set
that none can trie them out.

6 The man vnwise hath not the wit
this geare to passe to bring :

And all such fooles are nothing fit
to vnderstand this thing.

7 When so the wicked at their will,
as grasse doe spring full fast :

They when they flourish in their ill
for euer shall be waste.

8 But thou art mighty Lord most high,
yea, thou dost raigne therefore :

In euerie time eternally,
both now and euermore,

9 For why : O Lord behold and see,
behold thy foes I say :

How all that worke iniquity,
shall perishe and decay.

10 But thou like as an Vnicorne,
shalt list my horne on his :

With fresh and new prepared Oyle,
thine oynted king am I.

11 And of my foes before mine eyes,
shall see the fall and shame :

Of all that vp against me rise,
mine eare shall heare the same.

12 The iust shall flourish vp on his,
as Date trees bud and blow :

And as the Cedars multiplie,
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our God :

Within his courtes they spring apace,
and flourish all abroad.

14 And in their age much fruite shall bring,
both fat and well besene :

And pleasantly both bud and spring,
with boughes and branches greene.

15 To shew that God is good and iust,
and vpright in his will :

He is my rocke, my hope, my trust,
in him there is none ill.

Dominus regnauit. Psal. xciiij. I.H.

He praiseth the power of God, in the creation of the world, and beatech downe all people which lift themselves against his Maiesty, and prouoketh to consider his promises.

Sing this as the 77 Psalme.

The Lord as King doth raigne,
in glory goodly dight :

And he to shew his strength and maine
hath girt himselfe with might.

2 The Lord likewise the earth hath made,
and shap'd it so sure :

No might can moue or make it fade,
at stay it doth endure.

3 Ere that the world was made or wrought,
thy seate was set before :

Beyond all time that can be thought,
thou hast bene euermore.

4 The floods, O Lord, the floods doe rise,
they roare and make a noyse :

The floods (I say) did enterprife,
and lifted vp their voyce.

5 Yea, though the storme arise in sight,
though seas doe rage and swell :

The Lord is strong and more of might,
for hee on high doth dwell.

6 And looke what promise hee doth make
his houl hold to defend,

For iust and true they shall it take
all times without an end.

Deus ultionum. Psal. xciiij. I.H.

Hee prayeth God against the violence of tyrants, and comforteth the afflicted, by the good issue of their afflictions, and by the tume of the wicked.

Sing this as the 78. Psalme.

O Lord, thou dost revenge all wrong,
that office longs to thee :

Sith vengeance doth to thee belong,
declare that all may see.

2 Set forth thy selfe, for thou of right
the earth dost iudge and guide :

Reward the proud and men of might
according to their pride.

3 How long shall wicked men beare sway,
with lifting vp their voyce :

How long shall wicked men I say,
thus triumph and reioyce ?

4 How long shall they which with brags burst out,
as I proudly prate their fill ?

Shall they reioyce which be so stout,
whose works are euer ill ?

5 Thy rocke O Lord, thine heritage,
they spoyle and vex full fore :

Against thy people they doe rage
still dayly more and more.

6 Thy widowes which are comfortlesse,
and strangers they destroy :

They slay the children fatherlesse,
and none doth put them by.

7 And when they take these things in hand
this talke they haue of thee :

Can Jacobs God this vnderstand ?
nuff no, he cannot see.

8 O folke vnwise and people rude,
some knowledge now discerne.

Ye fooles among the multitude,
at length begin to learne.

9 The Lord which made the eare of man,
henceforth of right must heare :

He made the eyne all things must than
before his sight appeare.

10 The Lord doth all the world correct,
and make them vnderstand :

Shall he not then your deeds detect ?
how can you scape his hand ?

The second part.

- 11 The Lord doth know the thoughts of man
his heart hee seeth full plaine:
The Lord I say, mens thoughts doe scan,
and findeth them but vaine.
- 12 But Lord that man is happy sure,
whom thou dost keepe in awe:
And through correction dost procure,
to teach him in thy law.
- 13 Whereby hee shall in quiet rest,
in time of trouble sit:
When wicked men shall be suppressed,
and fall into the pit.
- 14 For sure the Lord will not refuse,
his people for to take:
His heritage whom he did chuse,
hee will no time forsake.
- 15 Vntill that iudgement be decreed,
to iustice to conuert:
That all may follow her with speed:
that are of vpright heart.
- 16 But who vpon my part shall stand,
against the cursed traine?
Or who shall rid mee from their hand,
that wicked works maintaine?
- 17 Except the Lord had bene mine aide,
mine enemies to expell:
My soule and life had now bene laid
almost as low as hell.
- 18 When I did say my foote did slide,
and I am like to fall;
Thy goodnesse Lord did so prouide,
to stay mee vp withall.
- 19 When with my selfe I mused much,
and could no comfort finde:
Then Lord thy goodnesse did me touch,
and that did ease my minde:
- 20 Wilt thou inhaunt thy selfe and draw
with wicked men to sit:
Which with preence in stead of law,
much milchiefe doe commit?
- 21 For they consult against the life
of righteous men and good:
And in their counsels they are rife,
to shed the guiltlesse blood.
- 22 But yet the Lord hee is to mee
a strong defence or rocke:
Hee is my God, to whom I flee,
hee is my strength and rocke.
- 23 And hee shall cause their mischiefs all
themselues for to annoy:
And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. xcvi. I. H.

An earnest exhortation to praise God for the gouernment of the world & election to his Church, to eschew the rebellion of the old fathers, who tempted God in the wilderness, and therefore entered not the land of promise.

Sing this as the 77 Psalme.

- Come let vs lift vp our voyce,
and sing vnto the Lord:
In him our rocke of health reioyce
let vs with one accord.
- 2 Yea, let vs come before his face,
to giue him thanks and praise:

In singing Psalmes vnto his grace,
let vs be glad alwayes.

- 3 For why? the Lord hee is no doubt,
a great and mighty God,
Aking about all Gods throughout,
in all the world abroad.
- 4 The secrets of the earth so deepe,
and corners of the land;
The tops of hills that are so sleepe,
hee hath them in his hand.
- 5 The sea and waters all are his,
for he the same hath wrought,
The earth and all that therein is,
his hand hath made of nought.
- 6 Come let vs bow and praise the Lord,
before him let vs fall;
And kneele to him with one accord,
the which hath made vs all.
- 7 For why? he is the Lord our God,
for vs he doth prouide:
We are his flocke, he doth vs feede,
his sheepe and he our guide.
- 8 To day if ye his voyce will heare,
then hearken not your heart:
As ye with grutching many a yeere
prouoke me in desert.
- 9 Whereas your fathers tempted me,
my power for to prouoe:
My wondrous works when they did see,
yet still they would mee moue.
- 10 Twice twenty yeeres they did mee grieue,
and I to them did say:
They erre in heart, and not beleene,
they haue not knowne my way.
- 11 Wherefore I sware that when my wrath
was kindled in my breast:
That they should neuer tread the path,
to enter in my rest.

Cantate Dom. Psal. xcvi. I. H.

An exhortation both to the Iewes and Gentiles to praise God for his merite: and this specially ought to be referred to the kingdome of Christ.

Sing this as the 77 Psalme.

- Sing ye with praise vnto the Lord
new songs of ioy and mirth:
Sing vnto him with one accord,
all people on the earth.
- 2 Yea, sing vnto the Lord, I say,
praise ye his holy name:
Declare and shew from day to day,
saluation by the same.
- 3 Among the heathen eke declare
his honour round about:
To shew his wonders doe nor spare,
in all the world throughout.
- 4 For why? the Lord is much of might,
and worthy praise alway:
And hee is to be dread of right,
about all Gods I say.
- 5 For all the Gods of heathen folke,
are Idols that will fade:
But yet our God hee is the Lord,
that hath the heauens made.
- 6 All praise and honour eke doth dwell,
for aye before his face:

Both power and might likewise excell
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world,
All might and worship eke, I say,
ascribe vnto the Lord.

8 Ascribe vnto the Lord also,
the glory of his name :
And eke into his courts doe goe,
with gifts vnto the same.

The second part.

9 Fall downe and worship yethe Lord,
within his temple bright :

Let all the people of the world,
be fearefull at his sight.

10 Tell all the world, be not agast,
the Lord doth raighe aboute :
Yea, he hath set the earth so fast,
that it can neuer mooue.

11 And that it is the Lord alone,
that rules with princely might,
To iudge the nations euery one,
with equity and right.

12 The heauens shall great ioy begin,
the earth eke shall reioyce :
The sea with all that is therein
shall thoute and make a noyse.

13 The field shall ioy, and euery thing
that springeth on the earth :

The wood and euery tree shall sing,
with gladnesse and with mirth.

14 Before the presence of the Lord,
and comming of his might,
When he shall iustly iudge the world,
and rule his folke with right.

Dominus reg. Psal. xcviij. I. H.

Dauid exhorteth all to reioyce for the comming of the kingdome of Christ, dreadfull to the rebels and Idolaters, and ioyfull to the iust, whom he exhorteth to innocency, to reioicing and thanksgiuing.

Sing this at the 95. Psalme.

THe Lord doth raighe, where at the earth
may ioy with pleasant voyce :

And eke the fles with ioyfull mirth,
may triumph and reioyce.

2 Both clouds and darkenesse eke doe swell,
and round about him beare :

Yea, right and iustice euer dwell,
and bide about his seat.

3 Yea, fire and heate at once doe ruine,
and goe before his face :

Which shall his foes and enemies burne,
abroad in euery place.

4 His lightnings eke full bright did blaze,
and to the world appeare :

Whereat the earth did looke and gaze,
with dread and deadly feare.

5 The hills like waxe did melt in sight,
and presence of the Lord :

They fled before that rulers might,
which guideth all the world.

6 The heauens eke declare and shew
his iustice all abroad :

That all the world may see and know
the glory of our God.

7 Confusion sure shall come to such,

as worship idoles vaine :

And eke to those that glory much,
dumbe pictures to maintaine.

8 For all the idoles of the world,
which they as Gods doe call:
Shall feele the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heare this thing,
and Iuda shall reioyce:

For at thy iudgement they shall sing,
and make a pleasant noyse.

10 That thou, O Lord, art set on high,
in all the earth abroad.

And art exalted wondrously,
about each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill:

For hee doth keepe the soules of his
from such as would them spill.

12 And light doth spring vp to the iust,
with pleasure for his part :
Great ioy with gladnesse, mirth, and lust,
to them of vpright heart.

13 Ye righteous in the Lord reioyce,
his ho inesse proclaime:

Be thankfull eke with heart and voyce,
and mindfull of the same.

Cantate Dom. Psal. xcviij. I. H.

An earnest exhortation to all creatures to praise the Lord for his power, mercy and fidelity in his promise by Christ, by whom he hath commended his salvation to all nations.

Sing this at the 95 Psalme.

O Sing ye now vnto the Lord
a new and pleasant song :

For he hath wrought throughout the world,
his wonders great and strong.

2 With his right hand full worthily,
he doth his foes deuoure :

And gets himselfe the victory :
with his owne arme and power.

3 The Lord doth make the people know
his sauing health and might,

The Lord doth eke his iustice shew,
in all the heathens sight.

4 His grace and truth to Israel,
in minde he doth record,

That all the earth hath seene right well,
the goodnesse of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth :

Giue thanks to God, sing and reioyce
to him with ioy and mirth.

6 Vpon the harpe vnto him sing,
giue thanks to him with Psalmes :

Reioyce before the Lord our King:
with trumpets and with shalmes.

7 Yea, let the sea with all therein,
for ioy both roare and swell :

The earth likewise let it begin,
with all that therein dwell.

8 And let the founts reioyce their filis,
and clap their hands apace,

And eke the mountaines and the hills,
before the Lord his face.

9 For he shall come to iudge and try
the world and euerie wight :
And rule the people mightily
with iustice and with right.

Dominus regnauit. Psal. xcix. I. H.

*Hee commendeth the power, equitie, and excellency
of the kingdom of God by Christ, ouer the Iewes
and Gentiles, prouoking them to magnifie the
same, and to feare the Lord as the ancient Fa-
thers, Moses, Aaron, and Samuel, who calling
upon God, were heard in their prayers.*

Sing this as the 65. Psalme.

The Lord doth raigne, although at it
the people rage full fore :

Yea, he on Cherubims doth sit
though all the world doe roare.

2 The Lord that doth in Sion dwell,
is high and wonderous great :

Above all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mightie name,
for it is fearefull fure :

And let them magnifie the same,
that holy is and pure.

4 The Princely power of our king
doth loue iudgement and right :

Thou rightly rulest euerie thing
in Iacob through thy might.

5 To praise the Lord our God deuise,
all honour to him doe :

His foot-stoole worship him before,
for he is holy too.

6 Moses, Aaron and Samuel,
as Priests on him did call :

When they did pray, he heard them well,
and gaue them answer all.

7 Within the cloud to them he spake,
then did they labour till :

To keepe such lawes as he did make
and pointed them vntill.

8 O Lord our God thou dost them heare,
an I answerest them againe :

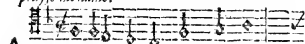
Thy mercy did on them appeare,
their deeds didst not maintaine.

9 O laud and praise our Lord and God,
within his holy hill :

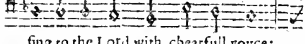
For why ? our God throughout the world
is holy euer still.

Iubilate Deo omnes. Psal. C.

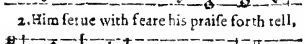
*Hee exhorteth all men to serue the Lord, who hath
made vs to enter into his courts and assemblies, to
praise his name.*



A Ll people that on earth doe dwell,



sing to the Lord with chearfull voyce:



2. Him serue with feare his praise forth tell,



Come ye before him and reioyce,

3 The Lord ye know is God indeed,
without our aid he did vs make :
We are his flocke he doth vs feede,
and for his sheepe he doth vs take;

4 O enter then his gates with praise,
approach with ioy his courts vnto,
Praise, laud and blesse his name alwayes,
for it is seemely so to doe.

5 For why ? the Lord our God is good,
his mercy is for euer fure :
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same.

Sing this as the 68. Psalme.

IN God the Lord be glad and light,
praise him throughout the earth :
Serue him and come before his sight,
with singing and with mirth.

2 Know that the Lord our God he is,
he did vs make and keepe :
Not vve our selues, for vvee are his
ovne flocke and pasture sheepe.

3 O goe into his gates alwayes,
giue thanks vwithin the same :

Within his courts set forth his praise,
and laud his holy name.

4 For vwhy ? the goodnesse of the Lord
for euermore doth raigne :
From age to age throughout the vworld
his truth doth still remaine.

Misericordiam. Psal. Cj. N.

*Dauid describeth what gouernment he vwill obserue
in his house and Kingdome, by rooting out the
vicked, and cherishing the godly persons.*

Sing this as the 81. Psalme.

I Mercy vwill an I iudgement sing,
O Lord God vnto thee :

2 And wisely doe in perfect vway,
vntill thou come to me.

3 An I in the midst of my house vvalke,
in purenesse of my spirit :
And I no kinde of vicked thing
vwill set before my sight.

4 I hate their vworkes that fall away,
it shall not cleaue to me,
From me I shall part the froward heart,
none euill vwill I see.

5 Him vwill I stroy that flaundereth
his neighbour priuily ;
The Iustie heart I cannot beare,
nor him that looketh hie,

6 Mine eyes shall be on them, vwithin
the land, that faithfull be ;

In perfect vway vwho vvalketh I shall
be seruant vnto me.

7 I vwill no guiltfull person haue
vwithin my house to dwell,
And in my prefence he shall not
remaine that lyes doth tell.

8 Betimes vwill I destroy euen all
the vicked of the land ;
That I mig it from Gods chiee cut
the wicked workers hand.

Domine exaudi. Psal. Cij. I.H.

It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. A consolation for the building of the Church, whereof followeth the praise of God to be published unto all posterities. The conversion of the Gentiles, and stabilitie of the Church.

Sing this as the 67 Psalme.

- O** Hear my prayer Lord and let
my cry come vnto thee;
1 In time of trouble doe not hide
thy face away from mee,
3 Incline thine eares to mee, make haste
to heare me when I call:
For as the smoake doth fade, so doe
my dayes consume and fall.
4 And as a hart my bones are burnt,
my hart is smitten dead:
And withers as the graffe, that I
forget to eate my bread.
5 By reason of my groaning voyce,
my bones cleaue to my skin:
6 As pelican in wilderness,
such case now am I in.
7 And as an Oyle in desert is,
loe I am such a one:
I watch, and as a Sparrow on
the house top am alone.
8 Loe daily in reproachfull wise
mine enemies doe me scorne;
And thy that doe against me rage,
against me they haue sworne,
9 Surely with afines as with bread,
my hunger I haue filld:
And mingled haue my drinke with teares,
that from my eyes haue filld.
10 Because of thy displeasure Lord,
thy wrath, and thy disdain;
For thou hast lifted me aloft,
and cast me downe againe.

- 11 The dayes wherein I passe my life,
are like the fleeting shade;
And I am withered like the graffe,
that soone away doth fade.
12 But thou, O Lord, for euer dost
remaine in steady place;
And thy remembrance euer doth
abide from race to race.

The second part.

- 13 Thou wilt arise, and mercy thou
to Sion wilt extend,
The time of mercy, now the time
for rest, is come to end.
14 For euen in the fumes thereof
thy seruants doe delight;
And on the dust thereof they haue
compassion in their spirit.
15 Then shall the heathen people seere,
the Lord is most holy name;
And all the kings on earth shall tread
thy glory and thy fame.
16 Then when the Lord the mighty God
againe shall Sion reare:
And then when he most nobly in
his glory shall appeare,
17 To prayer of the desolare,
when he himselfe shall bend;

when he shall not disdain vnto
their prayers to attend.

- 18 This shalbe writtten for the age
that after shall succcede;
The people yet vncreated
the Lords renoune shall spread.
19 For he from his high Sanctuarie
hath looked downe below;
And out of heauen hath the Lord
beheld the earth allo.
20 That of the morning captiue he
might heare the wofull cry:
And that he might deliuer those
that damned are to dye.
21 That they in Sion might declare
the Lords most holy name:
And in Ierusalem for forth
the praises of the same.
22 Then when the people of the land,
and kingdomes with accord,
Shall be assembled for to loe
their seruice to the Lord.

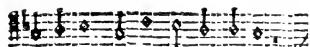
The third part.

- 23 My former force and strength he hath
abated in the way:
And shorter he did cut my dayes,
thus I therefore did say,
24 My God in midst of all my dayes
now take me not away:
Thy yeeres endure eternally,
from age to age for eue.
25 Thou the foundation of the earth
before all times hast laid:
And Lord the heauens are the worke,
which thine owne hands haue made,
26 Yea, they shall perishe and decay,
but thou shalt tarry still:
And they shall all in time waxe old,
euen as a garment will.
27 Thou as a garment shalt them change,
and changed shall they be;
But thou dost still abide the same,
thy yeeres doe neuer see.
28 The children of thy seruants shall
continually endure:
And in thy sight their happy seede
for euer shall stand sure.

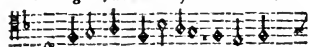
Benedic anima. Psal. Cij. T.S.

The Prophet prouoketh men and Angels, and all creatures to praise the Lord for his faithful mercies, in deliuerance of his people from euill, in his providence ouer all things, and in preferuacion of the faithfull.

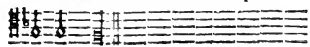
M Y soule giue laud vnto the Lord,
my spirit shall doe the same; And all
the secret of my heart, praise ye his
holy name. Give thanks to God for



all his gifts, shew not thy selfe vnkinde,



And suffer not his benefits to slip out



of thy minde.

3 That gaue thee pardon for thy faults,
and thee restor'd againe :

For all thy weake and traile diseafe,
and heald thee of thy paine.

4 That did rede-me thy life from death,
from which thou couldst not flee,
His mercy and compassion both,
he did exten-ſe to thee.

5 That fill'd with goodnesſe thy deſire,
and did prolong thy youth :
Like as the eagle caſts her bill,
where-by her age reneweth :

6 The Lord with iuſtice doth te pay
all ſuch as be oppreſſ :

So that their iniuſtings and their wrongs,
are turned to the beſt.

7 His wayes and his commandments,
to Moſes he did ſhew,
His counſels and his valiant acts,
the Iſraelites did know.

8 The Lord is kind and mercifull,
when finners doe him grieve,
The ſloweſt to conceiue a wrath,
and readieſt to forgiue.

9 He chides not vs continually,
though we be full of ſtrife :
Nor keepeſ our faults in memory,
for all our ſinfull life.

10 Nor yet according to our ſinnes
the Lord doth vs re-gard :
Nor after our iniquities,
he doth not vs reward.

11 But as the ſpace is wondrous great,
twixt earth and heauen above :
So is his goodnes much more large,
to them that doe him loue.

12 God doth remooue our ſinnes from vs,
and our offences all :
As ſaſe as is the ſunne riſing,
full diſtant from his fall.

The ſecond part.

13 And looke what pitie parents deare
vnto their children beare :
Like pitie beareth God to ſuch
as wotſhip him in feare.

14 The Lord that made vs knowes our ſhape
our mould and faſhion iuſt :
How weake and fraile our nature is,
and how we be but duſt.

15 And how the time of mortall men,
is like the withering hay :
Or like the flower right faire in field,
that fades full ſoone away.

16 Whole gloſſe and beauty ſtormy windeſ,
doe utterly diſgrace,

And make that after their aſſaults,
ſuch bloſſomes haue no place.

17 But y^e t^h goodneſſe of the Lord,
with hⁱs ſhall euer ſtand :
Their children's children doe receiue,
his righteouſneſſe at hand.

18 I m^eane which keepe his couenant,
with all their whole deſire :
And not forget to doe the thing,
that he doth them requir e.

19 The heauens hi^e are made the ſeate,
and footſtoole of the Lord ;
And by his pow^er imperiall,
he gou^ernes all the vworld.

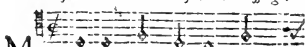
20 Ye Angels vvhich are great in pow^er,
praiſe ye and bleſſe the Lord :
Which to obey and doe his vwill,
immediatly accord,

21 Ye noble hoſts and miniſters,
ceaſe not to laud him ſtill :
Which ready are to execute,
his pleaſure and his vwill ;

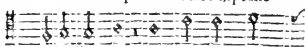
22 Ye alⁱl his vvorkes in euery place,
praiſe ye his holy name :
My heart, my minde, and eke my ſoule,
praiſe ye alſo the fame.

Benedic anima. Pſal. Ciiij. W.K.

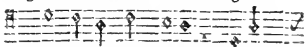
*A thankſgiving for the creation of the world, and
gouernance of the ſame, by his marvelous pro-
vidence : alſo a prayer againſt the wicked, vvho
are occaſions that God diminiſheth his bleſſing.*



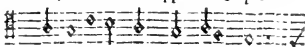
M Y ſoule praiſe the Lord, ſpeake



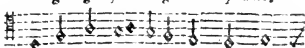
good of his name : O Lord, our great



God, how doſt thou appeare : So paſſe



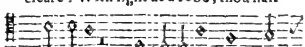
ſing in glory : that great is thy fame,



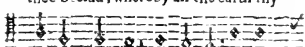
Honour and maietie in thee ſhine moſt



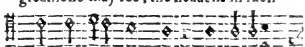
cleare : With light as a robe, thou haſt



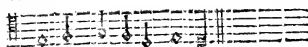
thee beclad, whereby all the earth thy



greatneſſe may ſee, the heauens in ſuch



fort thou alſo haſt ſpread, That it to a
curtaine



curtaine compared may be.

- 3 His chamber beames lie,
in the cloudes full sure:
Which as his chariots,
are made him to beare.
And there with much swiftnesse
his course doth endure:
Vpon the wings riding,
of winde in the ayre.
- 4 He maketh his spirits
as heralds to goe:
And lightnings to serue,
we see also prest,
His will to accomplish,
they runne to and fro,
To saue or consume things
as seemeth to him best.
- 5 He grounded the earth
so firmly and fast,
That it once to moue,
none shall haue such power:
- 6 The deepe a faire conering,
for it made: thou hast:
Which by his owne nature
the hills would denoure.
- 7 But at thy rebuke,
the waters doe flie,
And so giue due place,
thy word to obey:
At thy voyce of thunder
so fearefull they be,
That in their great raging,
they haue soone away.
- 8 The mountaines full high,
they then vp ascend:
If thou doe but speake
thy word they full fill
So likewise the waues
most quickely descend.
Where thou them appointest,
remaine they doe still.
- 9 Their bounds thou hast set,
how farre they shall runne,
So as in their rage,
nor that passe they can.
For God hath appointed,
they shall not returne,
The earth to destroy more,
which was made for man.
- 10 He sendeth the springs
to strong streames and rakes:
Which runne doe full swift
among the huge hills.
- 11 Where both the wilde asses
their thirst oft-times slacke;
And beastes of the mountaines,
thereof drinke their fill.
- 12 By these pleasant springs,
of fountaines full faire:
The fowls of the aire
abide shall and dwell.
- 13 Who moue thy nature,
to hop here and there:
Among the greene branches
their songs shall excell.

- 14 The mountaines moue
the cloudes he doth vse:
The earth with his workes,
are wholly repleate.
- 15 So as the brute cattell
he doth not refuse:
But grasse doth prouide them;
and herbe for mans meate.
Yea bread, Wine and Oyle,
he made for mans sake,
His face to refresh
and heart to make strong.
- 16 The Cedars of Liban,
this great God did make:
Which trees he doth nourish,
that grow vp so long.
- 17 In those may birds build
and make there their nest:
In firme trees the Storkes
remaine and abide.
- 18 The high hills are succours
for wilde Goates to rest;
And eke the rocks stonie,
for Conies to hide.
- 19 The Moone then is set,
herselfe alons to runne:
The dayes from the nights,
thereby to discern.
And by the descending
also of the Sunne,
The cold from heate alway
thereby we doe learne.
- 20 When darknesse doth come,
by Gods will and power,
Then creepe forth doe all
the beastes of the wood.
- 21 The Lions range roaring;
their prey to deuoure;
But yet it is thou (Lord)
which giueth them food.
- 22 As soone as the Sunne
is vp, they retire:
To couch in their dens
then are they full faire:
- 23 That man to his worke may
as right doth require,
Till night come and call him,
to take rest againe.
- The third part.*
- 24 How sundry (O Lord)
are all thy wvorks found?
With wvise dome full great,
they are indeed wvrought,
So that the vvhole world
of thy praise doth found,
And as for thy riches
they passe all mens thought.
- 25 So as the great Sea,
which large is and broad,
Where things that creepe swimme,
and beastes of each sort.
- 26 There both mightie ships saile,
and some lie at road:
The Whale huge and monstrous,
there also doth sport.
- 27 All things on thee vvaire,
thou dost them relieue,
And thou in due time
shall vveild dost them feede.

28 Now when it doth please thee,
the same so to giue.

They gather full gladly
those things which they need,

Thou openst thy hand,
and they finde such grace :

That they with good things
are filled we see.

29 But here are they troubled,
if thou turne thy face :

For if thou their breath take,
vile dust then they be.

30 Again, when thy spirit
from them doth proceed :

All things to appoint
and what shall ensue,

31 Then are they created,
as thou hast decreed,

And do't by thy goodness
the dry earth reue.

32 The praye of the Lord
for euer shall last.

Who may in his works
by right well reioyce.

His looke can the earth make
to tremble full fast :

And likewise the mountaines
to smooke at his voyce.

33 To this Lord and God,
sing vvvill I auoies,

So long as I liue
my God praye vvvill I.

34 Then am I most certaine,
my words shall him please :

I vvill reioyce in him,
to him vvvill I cry.

35 The sinners O Lord,
consun in thine ire,

And eke the peruerse
them roote out vvith shame :

But as for my soule novv,
let it still desire.

And say vvith the faithfull,
praise ye the Lords name.

Confitemini Dom. Psal. Cv. N.

Hee prayeth the singular goodnesse of God, for chusing a peculiar people to himselfe, neuer ceasing to doe them good, euen for his promises sake.

Sing thus at the 59. Psalme.

G Iue praye vnto God the Lord,
and call vpon his name ;

Among the people eke declare
his works to spread his fame.

2 Sing ye vnto the Lord I say,
and sing vnto him praye,

And tolke of all the wondrous works;
that he hath wrought alwaies.

3 In honour of his holy name,
reioyce with one accord :

And let the heart also reioyce,
of them that seeke the Lord.

4 See ke ye the Lord, and see ke the strength
of his eternall might :

And see ke his face continually,
and presence of his light.

5 The wondrous works that he hath done,
keepe still in mindfull heart.

Ne let the iudgements of his mouth,

out of your mindes depart :

6 Ye that of faithfull Abraham
his seruant are the seed :

Ye his elect the children that
of Iacob doe proceed.

7 For hee, he onely is, I say,
the mighty Lord our God :

And his most rightfull iudgements are
through all the earth abroad.

8 His promise and his covenant,
which he hath made to his :

He hath remembered euermore,
to thousands of degrees.

The second part.

9 The covenant which he hath made;
with Abraham long agoe :

And faithfull oath which he hath sworne;
to Isaac also :

10 And did confirme the same for law,
that Iacob should obey :

And for eternall covenant,
to Israel for aye.

11 When thus he said I to you,
all Canaan land will giue :

The lot of your inheritance,
wherein your seede shall liue.

12 Although the number at that time;
did very small appeare :

Yet very small, and in the land,
they then but strangers were.

13 While yet they walkt from land to land
without a sure abode,

And while from fundry kingdomes they
did wander all abroad.

14 And wrong at no oppressors hand,
he suffered them to take :

But euen the great and mighty Kings,
reprooed for their lake.

15 And thus he sayd touch ye not those;
that mine annoynted be :

Ne doe the Proph. is any harme,
that doe pertaine to me.

16 He call'd a dearth vpon the land,
of bread he stroyed the store :

But he against the time of neede
had sent a man before :

The third part.

17 Euen Ioseph which had once beene sold
to liue a slave in woe :

18 Whose feete they hurt in Rockes, whose
the iron pierc'd also. *(Ioseph)*

19 Vntill the time came, when his cause
was knowne apparantly ;

The mighty word of God the Lord,
his faultlesse truth did trie.

20 The King sent and deliuered him;
from prison where he was :

The ruler of the people then
did freely let him passe.

21 And ouer all his house he made
him Lord, to beate the sway :

And on his sub'tance made him haue
the rule and all the day.

22 That he might to his will instruct
the Princes of the land :

And wisdomes lore his ancient men
might teach to vnderstand.

- 23 Then into the Egyptian land,
came Iſrael alſo :
And Iacob in the land of Ham
did liue a ſtranger tho.
- 24 His people he exceedingly
in number made to flow :
And ouer all their enemies,
in ſtrength he made them grow.
- 25 Whoſe hearts he turn'd, that they with hate
his people did intreat :
And did his ſeruants wrongfully,
abufe with falſe deceit.

The fourth part.

- 26 His faithfull ſeruant Moſes then,
and Aaron whom he choſe,
He did command to goe to them,
his meſſage to diſcloſe.
- 27 The wondrous meſſage of his ſignes
among them they did ſhow :
And wonders in the land of Ham
then they did worke alſo.
- 28 Darkneſſe he ſent and made it darke,
in ſtead of brighter day :
And vnto his commiſſion
they did not diſobey.
- 29 He turn'd their waters into blood,
he did their fiſhes ſlay :
30 Their land brought frogs, euen in the
where their King Pharaoh lay. (place
- 31 He ſpake and at his voyce there came
great ſwarms of noyſome flies :
And all the quarters of their land
were ſlid with crawling lice.
- 32 He gaue them cold and ſtony haile
in ſtead of milder raine :
And fiery flames within their land
he ſent vnto their paine.
- 33 He ſmote their vines, and all their trees,
whereas their figs did grow,
And all the trees within their coaſts,
downe did he ouerthrow.
- 34 He ſpake, then Caterpillers did,
and Graſhoppers abound.
- 35 Which eate the graſſe in all their land,
and fruit of all their ground.

The fiſt part.

- 36 The fiſt begotten in their land,
eke deadly did he ſmite :
Yea, the beginning and fiſt fruit,
of all their ſtrength and might.
- 37 With gold and ſiluer he them brought,
from Egypt land to paſſe :
And in the number of the tribes,
no feeble one there was.
- 38 Egypt was glad and ioyfull then,
when they did thence depart :
For terror and the feare of them,
was fallen into their heart.
- 39 To throw them from the parching heat,
a cloud he did diſplay,
And fire he ſent to giue them light,
when night had hid the day.
- 40 They asked and he cauſed Quails
to raine at their requeſt :
And fully with the bread of heauen,
their hunger he repreſt.

- 41 He opened then the ſtony rooke,
and water gushed out :
And in the dry and parched grounds,
like riuers ranne about.
- 42 For of his holy covenant,
aye mindefull was he tho :
Which to his ſeruant Abraham,
he plighted long agoe.
- 43 He brought his people forth with mirth
and his elect with ioy :
Out of the cruell land, where they
had had in great annoy.
- 44 And of the heathen men he gaue
to them the fruitfull lands,
The labour of the people eke,
they tooke into their hands.
- 45 That they his holy ſtatutes might
obſerue for euermore :
And faithfully obey his lawes,
praſe ye the Lord therefore.

Confitemini Dom. Pſal. Cvj. N.

The people diſperſed vnder Antiochus, doe magnifie the goodneſſe of God among the repentant, and pray to be gathered from among the heathens, that they may praſe his name.

Sing this as the 95 Pſalme.

- P** Rayſe ye the Lord, for he is good,
his mercy dures for aye :
- 2 Who can expreſſe his noble acts,
or all his prayle diſplay ?
- 3 They bleſſed are that iudgement keepe,
and iuſtly doe alway :
- With fauour of thy people Lord,
remember me I pray.
- 4 And with thy ſauing health, O Lord,
vouchſafe to viſit mee :
That I the great felicity
of thine elect may ſee.
- 5 And with thy peoples ioy I may
a ioyfull minde poſſeſſe :
And may with thine inheritance,
a glorying heart expreſſe.
- 6 Both we and eke our fathers all,
haue ſinned euery one :
We haue committed wickedneſſe,
and lewdly we haue done.
- 7 The wonders great which thou, O Lord,
haſt done in Egypt land :
Our fathers though they ſaw them all
yet did not vnderſtand.
- Nor they thy mercies multitude
did keepe in thankfull minde,
But at the ſea, yea the red ſea,
rebelled moſt vnkinde.
- 8 Neuertheleſſe he ſaued them,
for honour of his name :
That he might make his power knowne,
and ſpread abroad his fame.
- 9 The red ſea he did then rebuke,
and forthwith it was dride :
And as in wilderneſſe, ſo through
the deepe he did them guide.
- 10 He ſau'd them from the cauell hand
of their deſpicefull foe :
And from the enemies hand, he did
deliuer them alſo.

The second part.

- 21 The waters their oppressors whelme,
not one was left alive:
22 Then they beleue'd his words, and praye
in song they did him giue.
23 But by and by vnthankfully
his workes they cleane forgate:
And for his counsell and his law
they did neglect to waite.
24 But lust in the wilde-nesse
with found and greedy lust:
And in the desert tempted God,
the stay of all their trust.
25 And then their want on mindes desire
he suffred them to haue:
But waiting leauesse therewithall,
into their soule he gaue.
26 Then when they lodged in their tents,
at Moses they digrutch:
Aaron the holy of the Lord
to did they enuy much.
27 Therefore the earth did open wide,
and Dathan did deuoure:
And all Abirams company
did couer in that houre.
28 In their assembly kindled was
the hot consuming fire:
And waiting flames did then burne vp
the wicked in his ire.
29 Vpon the hill of Aoreb they
an Idoll Calfe did frame:
And there the moulten image they
did worship of the same.
30 Into the likenesse of a Calfe,
that feedeth on the graske,
Thus they their glory turn'd, and all
their boner did detace.
31 And God their onely Sauour
vnkindly they forgot:
Which many great and mightie things
in Egypt land had wrought.

The third part.

- 22 And in the land of Ham, for them
most wondrous workes had done:
And by the red sea dreadfull things
performed long agoe.
23 Therefore for their fo shewing them
forgetfull and vnkinde:
To bring destruction on them all
he purposed in his minde.
Had not his chosen Moses stood
before him in the breake:
To turne his wrath least he on them,
with slaughter should him wreake.
24 They did drispe the pleasant land,
that he be light to giue:
Yea, and the words that he had spoke
they did no whit beleue.
25 But in their tents with grudging hearts,
they wickedly repint:
Nor to the voyce of God the Lord
they gaue an harkning minde.
26 Therefore against them lifted he
his strong reuenging hand:
Them to destroy in wilderness,
ere they should see the land.

- 27 And to destroy their feed among
the nations with his rod:
And through the countries of the world
to scatter them abroad.
28 To Baal peor then they did
adioyne themselves also:
And are the offerings of the dead,
so they forsooke him tho.
29 Thus with their owne inmentions,
his wrath they did prouoke:
And in his so enkindled wrath
the plague vpon them broke.
30 But Pharaes stood vp with zeale
the sinners vile to slay:
And iudgement he did execute,
and then the plague did slay.

The fourth part.

- 31 It was imputed vnto him
for righteousness that day:
And from thenceforth so counted is
from race to race for aye.
32 At waters eke of Meribah
they did him angry make:
Yea, so farre forth that Moses was
then punishd for their sake.
33 Because they vext his spirit so fore,
that in impatient heat,
His lips spake vnjustifiedly,
his seruour was to great.
34 Nor as the Lord commanded them,
they slew the people tho:
35 But were among the heathen mixt,
and learn'd their workes also.
36 And did their Idols serue, which were
their ruine and decay:
37 To friends their sons and daughters they
did offer vp and slay:
38 Yea, with vnkindly murdering knife
the guiltlesse blood they spilt:
Yea, their owne sonnes and daughters blood,
without all caute of guilt.

- Whom they to Canaan Idoles then
offred with wicked hand:
And to with blood of innocents
dehiled was the land.
39 Thus were they stained with the workes
of their owne filthy way:
And with their owne inuentions
a whoring did they stray.
40 Therefore against his people was
the Lords wrath kindled fore:
And euen his owne inheritance,
therefore he did abhorre.
41 Into the hands of heathen men,
he gaue them for a pray:
And made their foes their Lords, whom they
were forced to obey.

The fift part.

- 42 Yea, and their hatfull enemies
opprest them in the land:
And they were humbly made to stoope,
as subiect to their hand.
43 Full of nimis from thrall had he,
deliuered them before:
But with their counsels they to wrath
prouokt him euer more.

There.

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Therefore they by their wickednesse
were brought full low to lie :

44 Yet when hee saw them in distresse,
he hearkned to their cry.

45 He cald to minde his covenant,
which he to them hath sworn :

And by his mercies multitude,
repented him therefore.

46 And fauour he them made to finde
before the sight of those
That led them captiue from their land,
when earst they were their foes.

47 Saue vs, O Lord, that art our God,
saue vs, O Lord, we pray :

And from among the heathen folke,
Lord gather vs away.

48 That we may spread the noble prayse
of thy most holy name :

That we may glory in thy prayse,
and sounding of thy fame.

49 The Lord the God of Israel,
be blest for euermore :

Let all the people say Amen,
praise ye the Lord therefore.

Confitemini Dom. Pf. Cviij. W.K.

*David exhorteth all that are redeemed by the Lord
and gathered vnto him, to give thanks therefore,
vnto by sending prosperitie and aduersitie, bringeth
men vnto him. Therefore as the righteous thereof
reioyce, so shall the wicked haue their mouthes
stopped.*

Sing this as the 96. Psalme.

Give thanks vnto the Lord our God,
for gracious is hee :

And that his mercy hath no end
all mortall men may see.

2 Such as the Lord redeemed hath,
with thanks should praise his name :

And shew how they from foes are freed,
and how he wrought the same.

3 He gathered them forth of the land :
that lay so farre about :

From East to West, from North to South
his hand did finde them out.

4 They wandered in the wilderness,
and strayed from the way :

And found no citie where to dwell,
that serue might for their stay.

5 Whose thirst and hunger was so great,
in the deserts so voyde :

That faintnesse did them fore assault,
and eke their soules annoyde.

6 Then did they cry in their distresse
vnto the Lord for aid :

Who did remooue their troublous state,
according as they praid.

7 And by that way that was most right,
he led them like a guide :

That they might to a citie goe,
and there also abide.

8 Let them therefore before the Lord,
confesse his goodnesse then :

And shew the wonders that he doth
before the sonnes of men.

9 For he the empty soule sustaine,
whom thirst had made to faime :

The hungry soule with goodnesse fed,
and did them eke acquaint,

10 Such as doe dwell in darknesse deepe,
where they on death doe wait :

Fall bound to talke such troublous stormes
as iron chaines doe threat.

The second part.

11 For that against the Lords owne word,
they fought so to rebell :

Esteeming light his counsels he,
which doe so farre excell.

12 But when he humbled them full low,
they then fell downe with griefe :

And none was found so much to helpe,
whereby to get reliefe.

13 Then did they cry in their distresse,
vnto the Lord for aid :

Who did remooue their troublous state,
according as they praid.

14 For he from darknesse out them brought,
and from deaths dreadfull shade :

Bursting with force the iron bands,
which did before them lade.

15 Let men therefore before the Lord,
confesse his kindnesse then :

And shew the wonders that he doth
before the sonnes of men.

16 For hee ther downe the gates of brass,
and brake them with strong hand :

The iron barres he smote in two :
nothing could him withstand.

17 The foolish folke great plagues doe feele,
and cannot from them wend :

But heape on more to those they haue,
because they doe offend.

18 Their soules so much did loath all meate,
that none they could abide :

Whereby death had them almost caught,
as they full nauey ride.

19 Then did they cry in their distresse
vnto the Lord for aid :

Who did remooue their troublous state,
according as they praid.

20 For he then sent to them his word,
which heath did soone restore :

And brought them from those dangers deepe,
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then :

And shew the wonders that he doth
before the sonnes of men.

22 And let them offer sacrifice,
with thanks an also praye :

And speake of all his wondrous workes,
with glad an ioyfull cheare.

23 Such as in ships or brittle barks
into the seas descend :

Their merchandize through fearefull fouds
to compass and to end.

24 Those men are forced to behold
the Lords workes what they be :

And in the dangerous deepe the same
most mirrourous they see.

25 For at his word the stormy winde,
aristeth in a rage :

And stirreth vp the furies so,
as nought can them allwage.

26 Then are they lifted vp so high,
the clouds they seeme to gaine,

And plunging downe the depth vntill
their foules consume with paine.

27 And like a drunkard to and fro,
now here, now there they reele:

As men with feare of wit bereft,
or had of sense no feele.

28 Then did they cry in their distresse,
vnto the Lord for aide,

Who did remooue their troublous state,
according as they praide.

29 For with his word the Lord doth make
the sturdie stormes to cease:

So that the great waues from their rage,
are brought to rest and peace.

30 Then are men glad, when rest is come,
which they so much doe craue,

And are by him in haue brought,
which they so faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confesse his kindeesse then:

And shew the wonders that he doth
before the sonnes of men.

32 Let them in presence of the folke,
with praye extoll his name:

And where the Elders doe conuent,
let them there doe the same.

33 For running floods to dry deserts
he doth oft change and turne,

And drieth vp as it were dust,
the springing well and bourn.

34 A fruitfull land with pleasures deckt,
full barren doth he make:

When on their sinnes that dwell therein,
he doth iust vengeance take.

35 Again, the wildernesse full rude,
he maketh fruit to beare:

With pleasant springs of waters cleare,
though none before were there.

36 Where in such hungry foules are set,
as he doth freely chuse:

That they a cine may them build
to dwell in forth ir vice,

37 That they may sow their pleasant land,
and vineyards also plant:

To yeeld them fruits of such increase,
as none may seeme to want.

38 They multiplie exceedingly,
the Lord doth blesse them to:

Who doth alio their bruit beasts make
by numbers great to grow.

39 But when the faithfull are low brought,
by the oppressors itout,

And minish doe through many plagues,
that compass them about:

40 Then doth hee Princes bring to shame,
which did them fore oppresse:

And likewise caused them to erre
within the wildernesse.

41 But yet the poore he raiseth vp
out of their troubles deepe:

And oft-times doth his traine augment,
much like a stocke of sheepe.

42 The righteous shall behold this sight,
and also much reioyce:

Whereas the wicked and peruerse
with griefe shall stop their voyce.

43 But who is wise, that now full well
he may these things record?

For certainly such shall perceiue
the kindeesse of the Lord.

Paratum cor. Psal. Cviij. N.

*Dauid with heart and voyce prayeth the Lord, and
assureth himselfe of the promise of God concern-
ing his kingdome ouer Israel, and his pouer
against other nations, vnto though he seeme to
forsake vs for a time, yet hee alone in the end
will cast downe our enemies.*

Sing this as the 95 Psalmes.

O God my heart prepared is,
and eke my tongue is so:

I will aduance my voyce in song,
and giuing prayse also:

Awake my viose and my harpe
sweet melody to make:

And in the morning I my selfe,
right early will awake.

3 By me among the people (Lord)
still prayed shalt thou bee:

And I among the heathen folke,
will sing (O Lord) to thee.

4 Because thy mercy Lord is great
about the heauens hie:

And eke thy truth doth reach the cloude
within the lofty skie.

5 About the starrie heauens high,
exalt thy selfe, O God:

And Lord display vpon the earth
thy glory all abroad.

6 That thy dearely beloved may
be set at liberty:

Helpe O my God with thy right hand,
and hearken vnto me.

7 God in his holines hath spoke:
(wherefore my ioyes abound)

Sichem I will diuise, and mete
the valley of Succoth ground.

8 And Gilead shalbe mine owne,
Manasses mine (shalbe):

My head-strength Ephraim, and Law
shall Iudah giue for mee.

9 Moab my washtpot, and my shoe
on Edom I will throw:

Vpon the land of Palestine
in triumph will I goe.

10 Who shall into the citie strong
be guide to conduct me?

Or how by whom to Edom land,
conueyed shall I be?

11 Is it not thou (O God) which late
hast vs forsaken quire?

And thou (O Lord) which with our hoast
didst not goe forth to fight:

12 Gine vs (O Lord) thy sauing aid,
when troubles doe assaile:

For all the helpe of man is vaine,
and can no whit auaille.

13 Through God we shall doe valiant acts,
and worthy of renoune:

He shall subdue our enemies,
yea he shall tread them downe.

Deus, laudem meum. Psal. Cix. N.

*Dauid being falsely accused by Sauls flatterers,
prayeth*

*prayerh God to helpe him to destroy his enemies,
who represent Iudas the traitor vnto Iesus
Christ, and all like enemies of the children of God,
Sing this as the 68. Psalme.*

IN speechlesse silence doe not hold,

O God thy tongue alwaies:

O God, euen thou I say that art
the God of all my prayfe.

1 The wicked mouth and guileful lips,
on me disclosed be:

And they with false and lying tongue,
haue spoken vnto me.

3 They did beset me round about,
with words of hatefull spight:
Without all cause of my desert,
against me they did fight.

4 For my good will they were my foes,
but then gan I to pray:

My goodwith ill, my friendlinesse
with hate they did repay.

5 Set thou the wicked our him,
to haue the vpper hand:

At his right hand eke suffer thou,
his hatefull foe to stand.

6 When hee is iudged, let him then
condemned therein:

7 And let the prayer that hee makes,
be turned into sinne.

8 Few be his daies, his charge also,
let thou another take:

9 His children let be fatherlesse,
his wife a widow make.

10 Let his off-spring be vagabonds,
to beg and seeke their bread:

Wandering out of the wonted place,
where earlt they haue bene fed.

11 Let couerous extortioners
catch all his goods and store:

And let the strangers spoyle the fruit
of all his toyle before.

12 Let there be none to pitie him,
let there be none at all:

That on his children fatherlesse,
will let their mercy fall.

The second part.

13 And so let his posterity,
for euer be destroyed:

Their names out-blotted in the age,
that after shall succeed.

14 Let not his fathers wickednesse,
from Gods remembrance fall:

And let thou not his mothers sinne,
be done away at all.

15 But in the presence of the Lord,
let them remaine for aye:

That from the earth their memory,
he may cut cleane away.

16 Sith mercy he forgate to shew,
but did pursue with spight:

The trouble I man, and sought to lay
the wofull hearted wight.

17 As he did cursing loue, it shall
beride vnto him to:

And as he did not blessing loue,
it shall be farre him fro.

18 As hee with cursing clad himselfe,
so it like water shall

Into his bowels, and like oyle,
into his bones be fall.

19 As garment let it be to him,
to couer him for aye:

And as a girdle wherewith he
shall girded be alway.

20 Loe let the same be from the Lord,
the guerdon of my foe:

Yea and of those that euil speake
against my soule also.

21 But thou O Lord, that art my God,
deale thou I say with me:

After thy name deliuer me,
for good thy mercies be.

22 Because in depth of great distresse,
I needly am and poore:

And eke within my pained brest,
my heart is wounded fore.

The third part.

23 Euen so doe I depart away,
as doth declining shade:

And as the Graf hopper, so I
am shaken off and fade.

24 With fasting long from needfull food,
enfeebled are my knees:

And all her faineffe hath my flesh
enforced bene to leefe.

25 And I also a vile reproach
to them was made to be:

And they that did vpon me looke
did shake their heads at me.

26 But thou O Lord, that art my God,
mine aide and succour be:

According to thy mercy Lord,
faue and deliuer me.

27 And they shall know thereby, that this
Lord is thy mighty hand:

And that thou, thou hast done it Lord,
so shall they vnderstand.

28 Although they curse with spite, yet thou
shalt bleis with louing voyce:

They shall arise and come to shame,
thy seruant shall reioyce.

29 Let them be cloathed all with shame,
that enemies are to me:

And with confusion as a cloake,
eke couered let them be.

30 But greatly I will with my mouth
giue thanks vnto the Lord:

And I among the multitude
his prayles will record.

31 For he with helpe at his right hand,
will stand the poore man by.

To faue him from the man that would
condemne his soule to die.

Dixit Dominus. Psal. Cx. N.

*Dauid prophetieth of the power and euersisting
kingdome of Christ, and the Priesthood, which
should put an end to the Priesthood of Levi.*

Sing this as the 68 Psalme.

THe Lord did say vnto my Lord,
sit thou on my right hand,

Till I haue made thy foes a stone,
wheron thy feete shall stand.

2 The Lord shall out of Sion send,
the Scepter of thy might.

Amid thy mortall foes be thou
the ruler in their sight.

3 And in the day on which thy raigene
and power they shall see:

Then hereby free-will offerings shall
the people offer thee.

Yea, with an holy worshipping,
then shall they offer all:

Thy birth due is the dew that doth
from wombe of morning fall.

4 The Lord hath sworn, and neuer will
repent what he doth say:

By the order of Melchisedech
thou art a Priest for aye.

5 The Lord thy God, on thy right hand
that standeth for thy stay:

Shall wound for thee the stately Kings
vpon his wrathfull day.

6 The heathen he shall iudge, and fill
the place with bodies dead:

And ouer diuers countries shall
in sunder smite the head.

7 And he shall drinke out of the brooke
that runneth in the way:

Therefore he shall lift vp on high
his royall head that day.

Confitebor tibi. Psal. Cxj. N.

*Hee giueth thanks to the Lord for his mercifull
workes toward his Church, and declareth where-
in true wisdom and right knowledge consisteth.*

With heart I doe accord to prayse
and laud the Lord, in presence of the

mult: 2 For great his workes are found,
to search them such are bound, as

doe him loue and trust. 3. His workes are
glorious, also his righteounesse it doth

endure for euer. 4. His wondrous workes
he would, wee still remember should,

His mercy faileth neuer.

5 Such as to him lone beare
a portion full faire

he hath vp for them laud,

For this they shall well finde,
He will them haue in minde,
and keepe them, as he said.

6 For he did not disdaine
His workes to shew them plaine;
by lightnings and by thunders;

When he the heathens land
Did giue into their hand
where they beheld his wonders.

7 Of all his workes euensuch
both iudgement, right, and trueth,
whereto his statutes tend:

8 They are decreed sure
For euer to endure,
which equitie doth end.

Redemption he gaue,
His people for to saue:

9 And hath also required
His promise not to faile,
But alwaies to preuaile:

his holy name be feared.

10 Who so with heartfull faine
True wisdom would attaine,
the Lord feare and obey.

Such as his lawes doe keepe
Shall knowledge haue full deepe,
his prayse shall last for aye.

Beatus vir. Psal. Cxij. W.K.

*Hee prayseth the felicitie of them that feare God and
condemnethe the cursed estate of the contempters
of God.*

Sing this as the Lords Prayer.
THe man is blest that God doth feare,
and that his lawes doth loue indeed,

2 His seede on earth God will increase,
and bleste such as from him procede:

3 His house with good hee will fulfill,
His righteounesse endure shall still.

4 Vnto the righteous doth arise
In trouble ioy, in darkenes light:
Compassion is in his eyes,
And mercy alwaies in his sight:

5 Yea, pittie moueth such to lend,
Hee doth by iudgement things expend.

6 And surely such shall neuer faile,
For in remembrance had is hee:

7 No tidings ill can make him quail,
Who in the Lord sure hope doth see:

8 His heart is firme, his feare is past,
For hee shall see his foes downe cast.

9 Hee did well for the poore prouide,
His righteounesse shall still remaine,
And his estate with praise abide,

Though that the wicked man disdaine:

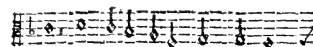
10 Yea, gnash his teeth therat shall he,
And so consume his state to see.

Laudate pueri, Psal. Cxij. W.K.

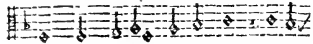
*An exhortation to prayse the Lord for his preuolence,
in that contrary to the course of nature hee over-
cometh in his Church.*

YE children which doe serue the

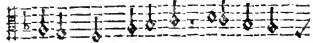
Lord, praise ye his name with one ac-
cord,



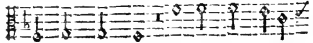
cord, yea, blessed be allwayes his name :



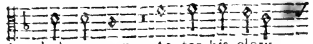
Who from the rising of the Sunne, till it



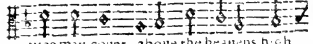
returne where it begunne, is to be pray-



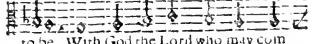
fed with great fame. The Lord all people



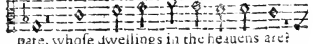
doth turmount : As for his glory



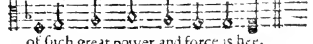
wee may count, about the heavens high



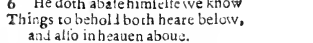
to be. With God the Lord who may com



pate, whose dwellings in the heavens are :



of such great power and force is hee.



6 He doth abase himselfe we know
Things to behold both heare below,
and also in heaven above.

7 The needie out of dust to draw,
And eke the poore which helpe none saw,
his onely mercy did him moune.

8 And for him set in high degree
With princes of great dignitie,
that rule his people with great fame.

9 The barren he doth make to beare,
And with great ioy her fruite to reare :
therefore prayse ye his holy name.

In exitu Israël. Psal. Cxiiij. W. W.

Israels deliuerie out of Egypt, putteth them in remembrance of Gods great mercies towards his children, and of our unthankfulness for the same.

Sing this as the 85 Psalme.

When Israël by Gods adreffe,
from Pharaohs land was bent :
And Iacob house the strangers left.

2 In Iuda God his glory shew'd
his holiness most bright :
So did the Israelites declare

his kingdome, power, and might.

3 The sea is saw, and sodainly
as all amaz'd did fie :

The roaring streames of Iordans flood
receded backwardly.

4 As rammes affraid the mountaines skip,
their strength did them forsake :

And as the silly trembling Lames,
Their tops did beate and shake.

5 What aild the sea as all amaz'd,
so sodainly to fiee ?

Ye rourling waues of Iordans flood,
why ranne ye backwardly ?

6 Whye fooke ye hills as Rams affraid,
why did your strength to shake ?

Why did your tops as trembling lames,
for feare quier and quake ?

7 O Earth confesse thy soueraigne Lord,
and dread his mighty hand :

Before the face of Iacobs God,
feare yee both sea and land.

8 I meane the God which from hard rockes,
doth cause maine floodes appare :

And from the stony flint doth make,
gush out the fountaines cleare.

Non nobis domine. Psal. Cxv. N.

The faithfull oppress'd by Idolatrous tyrants, promise that they will not be unthankfull of so great a benefite, if it would please God to heare their prayer, & deliuer them by his omnipotent power.

Sing this as the 68. Psalme.

NOt vnto vs, Lord, not vnto vs,
but to thy name giue prayse:
Both for the mercy and the truth,
that are in the alwayes.

2 Why shall the heathen scornors say,
where is their God become ?

3 Our God in heaven is, and what
he will, that hath he done.

4 Their idols siluer are and gold,
worke of mens hands they be :

5 They haue a mouth and doe not speake
and eyes and doe not see.

6 And they haue eares ioynd to their heads,
and doe not heare at all :

And noses eke they formed haue,
and doe not smell withall.

7 And hands they haue and handle not,
and feete and doe not goe :

8 A throat they haue, yet through the same,
they make no found to blow.

Those that make them be like to them,
and those whose trust they be :

9 O Israël trust in the Lord,
their helpe and shield is he.

10 O Aarons house trust in the Lord,
their helpe and shield is hee :

11 Trust ye the Lord that feare the Lord,
their helpe and shield is hee.

12 The Lord hath mindefull bene of vs,
and will blesse vs also :

On Israël and Aarons house
his blessing hee will shew.

13 Them that be featers of the Lord,
the Lord will blesse them all :

Euen hee will blesse them every one,
the great and eke the small.

14 To you (I say) the liuing Lord,
will multiplie his grace :

To you and to the children that
shall follow of your race.

15 Ye are the blessed of the Lord,

euen of the Lord I say:

Which both the heauen and the earth
hath made and set in stay.

16 The heauens, yea, the heauens high
belong vnto the Lord :

The earth vnto the sonnes of men
he gaue of free accord.

17 They that be dead doe not with praise
set forth the Lords renoune :

Nor any that into the place
of silence doe goe downe.

18 But we will praise the Lord our God
from henceforth and for aye:

Sound ye the praises of the Lord,
praise ye the Lord I say.

Dilexi quoniam. Psal. Cxvj. N.

*David being in great danger of Saul in the desert
of Maon, perceiving the great and inestimable
loue of God towards him, magnifieth such great
mercies, and protesteth that he woulde be thankfull
for the same.*

Sing this as the 128. Psalme.

I Loue the Lord, because my voyce
and prayer heard hath he :

2 When in my dayes I cald on him,
he bowed his eare to me.

3 Euen when the furies of cruell death
about beset me round :

When paines of hell me caught and when
I woe and sorrow found.

4 Vpon the name of God the Lord,
then did I call and say :

Deliuor thou my soule O Lord,
I doe thee humbly pray.

5 The Lord is very mercifull,
and iust he is also :

And in our God compassion
doth plentifully flow.

6 The Lord in safety doth preserve
all those that simple be :

I was in wofull miserye
and he relieved me.

7 And now my soule, sith thou art safe
returne vnto thy rest :

For largely los the Lord to thee
his bounty hath exprest.

8 Because thou hast deliuered
my soule from deadly thrall :

My moistened eyes from mournfull teares,
my sliding feete from fall,

9 Before the Lord I in the land
of life will walke therefore :

10 I did beleene, therefore I spake,
for I was troubled sore.

The second part.

11 I said in my distresse and feare,
that all men lyars be :

12 What shall I pay the Lord for all
his benefites to me ?

13 The wholsome cup of sauing health
I thankfully will take :

And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him beghight,

Yea, euen at this present time,
in all his peoples sight.

15 Right deare and precious in his sight
the Lord doth aye esteeme
The death of all his holy ones,
what euer men do deeme.

16 Thy seruant Lord, thy seruant Ioe
I doe my selfe confesse :
Sonne of thy handmaid, thou hast broke
the bonds of my distresse.

17 And I will offer vp to thee
a sacrifice of praise,
And I will call vpon the name
of God the Lord alwayes.

18 I to the Lord will pay the vowes,
that I haue him beghight :

Yea, euen at this present time,
in all his peoples sight.

19 Yea, in the courts of Gods owne house,
and in the midst of thee,

O thou Ierusalem, I say :
wherefore the Lord praise yee.

Laude Dom. Psal. Cxvij. N.

*Hee exhorteth the Gentiles to praise God, because
he hath accomplished as well to them, as to the
Iewes, the promise of life everlasting by Iesus
Christ.*

Sing this as the 98 Psalme.

O All ye nations of the world,
praise ye the Lord alwayes,

And all ye people euery where,
set forth his noble praise.

2 For great his kindnesse is to vs,
his truth endureth for aye:

Wherefore praise ye the Lord our God,
praise ye the Lord I say.

Confitemini. Dom. Psal. Cxvij. N.

*David reuelled of Saul and of the people, at the
time appointed obtained the kingdom, for the
which he biddeth all them that feare the Lord to
be thankfull, vnder whose person Christ is truly
set forth, who should be of his people reuelled.*

Sing this as the 84 Psalme.

O Giue ye. thanks vnto the Lord,
for gracious is hee :

Because his mercy doth endure
for euer towards thee.

2 Let Israel confesse and say,
his mercy dures for aye,

3 Now let the house of Aaron say :
his mercie dures for aye.

4 Let all that feare the Lord our God
euen now confesse and say :

The mercy of the Lord our God,
endureth still for aye.

5 In trouble and in heauinesse
vnto the Lord I cride :

Which louingly heard me at large,
my suite was not denie.

6 The Lord himselfe is on my side :
I will not stand in doubt,

Nor feare what man can doe to mee,
when God stands me about.

7 The Lord doth take my part with them
that help : to succour me :

Therefore I shall see my desire,
vpon mine enemye.

8 Better it is to trust in God,
then in mans mortall seede :

Or to put confidence in Kings;
or princes in our need.

All nations haue inclosed me,
and compassed me round,

10 But in the name of God shall I
mine enemies confound.

11 They kept me in on euerie side,
they kept me in I say:

But through the Lords most mightie name
I shall worke their decay.

12 They came about me all like Bees,
but yet in the Lords name

I quench the thornes that were on fire.
and will destroy the same.

The second part.

13 Thou hast with force thrust fore at me
that I indeed might fall:

But through the Lord I found such helpe
that they were vanquish all.

14 The Lord is my defence and strength,
my ioy, my mirth, and song:

He is become for me indeed
a Sauiour most strong.

15 The right hand of the Lord our God
doth bring to passe great things:

He causeth voyce of ioy and health
in righteous mens dwellings.

16 The right hand of the Lord doth bring
most mightie things to passe:

His hand hath the preeminence,
his force is as it was.

17 I will not die, but euer liue
to vter and declare

The Lord his might and wondrous power
his workes, and what they are.

18 The Lord himselfe hath chastened,
and hath corrected me:

But hath not giuen me ouer yet
to death, as yee may see.

19 Set open vnto me the gates
of truth and righteousness:

That I may enter into them,
the Lords praise to confesse.

20 This is the gate euen of the Lord,
which shall not so be shut,

But good and righteous men alway
shall enter into it.

The third part.

21 I will giue thanks to thee, O Lord,
because thou hast heard me;

And art become most louingly
a Sauiour vnto me,

22 The stone which ere this time among
the builders was refused:

Is now become the corner stone,
and chiefly to be vsed.

23 This was the mightie worke of God,
this was the Lords owne fact:

And it is maruailous to behold
with eyes that noble act.

24 This is the ioyfull day indeed,
which God himselfe hath wrought.

Let vs be glad and ioy therein,
in heart, in minde, and thought.

25 Now helpe vs Lord and prosper vs,
we wish with one accord:

26 Blessed be he that comes to vs
in the name of the Lord.

27 God is the Lord that sheweth vs light
binde ye therefore with cord
Your sacrifice to the Altar,
and giue thanks to the Lord.

28 Thou art my God, I will confesse,
and render thanks to thee:

Thou art my God, and I will praise
thy mercy towards me.

29 O giue ye thanks vnto the Lord,
for gracious is hee:

Because his mercy doth endure
for euer towards mee.

Beati immaculati. Ps. Cxix. W.W.

The Prophet wonderfully commendeth Gods Law, wherein he cannot satisfie himselfe, nor expresse sufficiently his affections; therefore adding notable complaints and consolations, meete for the faithfull to haue both in heart and voyce: and in Hebrew euery eight verses beginne with one letter of the Alphabet.

Blessed are they that perfect are,

and pure in minde and heart: Whose

liues and conuersation, from Gods

Lawes neuer start. 2. Blessed are they

that giue themselves his statutes to

obserue: Seeking the Lord with all their

heart: and neuer from him swerue.

3 Doubtlesse such men goe not astray,
nor doe no wicked thing:
Which stedfastly walke in his pathes
without any wandring.

4 It is thy will and commandement,
that with attentiu heede,
Thy noble and diuine precepts
we learne and keepe indeede.

5 O would so God it might thee please
my wayes so to addresse:
That I might both in heart and voyce
thy lawes keepe and confesse.

6 So should no shame my life attaine;
whilst I thus set mine eyes:
And bend my minde alwayes to muse
on thy sacred decrees.

7 Then will I praise with right heart;
and magnifie thy name,
When I shall learne thy iudgements iust,

and likewise prooue the same.

- 8 And wholly will I giue my selfe,
to keepe thy lawes most right:
For sake me not for euer Lord
but shew thy grace and might.

BETH. The second part.

- 9 **B**Y what meanes may a yong man best,
his life learne to amend:
If that he marke and keepe thy word,
and therein his time spend.
10 Vnfaignedly I haue thee sought,
and thus seeking abide;
O neuer suffer me, O Lord,
from thy precepts to slide.

- 11 Within my heart and secret thoughts,
thy words I haue hid still:
That I might not at any time,
offend thy godly will:
12 We magnifie thy name, O Lord,
and praise thee euermore:
Thy statutes of most worthy fame,
O Lord, teach me therefore.

- 13 My lips haue neuer ceast to preach,
and publish day and night:
The iudgements all which did procede,
from thy mouth full of might.

- 14 Thy testimonies and thy wayes,
please me no lesse indeed:
Then all the treasures of the earth,
which worldlings make their meed.

- 15 Of thy precepts still will I muse,
and there to frame my talke:
As at a marke so will I aime,
thy wayes how I may walke.
16 My onely ioy shall be to fixt,
and on thy lawes so set:
That nothing can me so farre blinde;
that I thy words forget.

GIMEL. The third part.

- 17 **G**RANT to thy seruant now such grace,
as may my life prolong:
Thy holy word then will I keepe,
both in my heart and tongue.
18 Mine eyes which were dim and shut vp
so open and make bright:
That of thy law and marvellous workes,
I may haue the cleare sight.

- 19 I am a stranger in this earth,
wandering now here now there:
Thy word therefore to mee disclose,
my footsteps for to cleare.
20 My soule is rauisht with desire,
and neuer is at rest:
But seeks to know thy iudgements iust,
and what may please thee best.

- 21 The prou men and malicious
thou hast destroyed each one,
And cursed are such as doe not
thy hefts attend vpon.
22 Lord turne from me rebuke and shame,
which wicked men conspire:
For I haue kept thy couenants,
with zeale as hot as fire.

- 23 The Princes great in counsell sate,
and did against me speake:
But then thy seruant thought how he

thy statutes might not breake.

- 24 For why? thy couenants are my ioy,
and my hearts great solace:
They serue in stead of counsellours,
my matters for to passe.

D ALETH. The fourth part.

- 25 **I** Am alas as brought to graue,
and almost turn'd to dust;
Restore therefore my life againe,
as thy promise is iust.
16 My wayes when I acknowledged,
with mercy thou didst heare:
Heare now eue-foones and mee instruct,
thy lawes to loue and feare.

- 27 Teach me once thoroughly for to know,
thy precepts and thy lore:
Thy workes then will I meditate,
and say them vp in store.
28 My soule I feelee so sore oppress;
that it melteth for griefe:
According to thy word therefore,
halt Lord to send reliefe.

- 29 From lying and deceitfull lips
let thy grace mee defend:
And that I may learne thee to loue,
thy holy law me send.
30 The way of truth both straight and sure,
I haue chosen and found:
Let thy iudgements me before,
which keepe me safe and sound.

- 31 Since then, O God, I forc't my selfe,
thy couenants to embrace:
Let me therefore haue no rebuke,
nor cheekes in any case.
32 Then will I runne with ioy, full cheare,
vvhere thy vvord doth me call,
When thou hast set my heart at large,
and rid me out of thrall.

M E. The fift part.

- 33 **I** Nstruct me Lord in the right trade,
of thy statutes diuine,
And it to keepe euen to the end,
my heart vvill I incline:
34 Grant me the knowledge of thy law,
and I shall it obey:
With heart and minde, and all my might,
I vvill it keepe I say.

- 35 In the right paths of thy precepts,
guide me Lord I require:
None other pleasure doe I vvish,
nor greater thing desire.
36 Incline my heart thy lawes to keepe,
and coenants to embrace:
And from all filthy auarice,
Lord shield mee vvith thy grace.

- 37 From vaine desires and vvorldly lusts
turne backe mine eyes and sight,
Giue me the spirit of life and powver,
to vvalk thy vvay's a right;
38 Confirme thy gracious promise Lord,
vvhich thou hast made to mee:
Which am thy seruant, and doe loue,
and feare nothing but thee.

- 39 Reproach and shame which I so feare,
from me O Lord expell:
For thou dost iudge vvith equity,

and therein dost excell.
 40 Behold my hearts desire is bent,
 thy lawes to keepe for aye:
 Lord strengthen me so with thy grace,
 that it performe I may.
V. A. V. The vij. part.
 41 **T**hy mercies great and manifold,
 let me obtaine (O Lord)
 Thy saving health let me enjoy,
 according to thy word.
 42 So shall I stop the slanderous mouthes,
 of lewd men and vniust:
 For in thy faithfull promises,
 stands my comfort and trust.
 43 The word of truth within my mouth,
 let euer still be prest:
 For in thy iudgements wonderfull,
 my hope doth stand and rest:
 44 And whilst that breath within my breast
 doth naturall life preferue:
 Yeare till this world shall be dissolued,
 thy law will I obserue.
 45 So walke will I as set at large,
 and made free from all dread:
 Because I fought how for to keepe,
 thy precepts and thy read.
 46 Thy noble acts I will describe,
 as things of most great fame:
 Euen before Kings I will them blaze,
 and shrinke no whit for shame.
 47 I will reioyce then to obey,
 thy worthy hefts and will,
 Which euermore I haue lou'd best,
 and so will loue them still.
 48 My handes will I lift to thy lawes,
 which I haue dearly sought:
 And praise thy commandments,
 in will, in deede, in thought.
Z. A. I. N. The viij. part.
 49 **T**hy promise which thou mad'st to me,
 thy seruant, Lord remember,
 For therein haue I put my trust,
 and confidence for euer.
 50 It is my comfort and my ioy,
 when troubles me affaile:
 For were my life not by thy word,
 my life would soone me faile.
 51 The proud and such as God contemne,
 still made of me a scorn:
 Yet would I not thy Law forsake,
 as he that was forlorne.
 52 But call'd to minde Lord thy great works,
 shew'd to our fathers old:
 Wherby I feele my ioyes surmount
 my grieve as hundred fold.
 53 But yet alas for feare I quake,
 seeing how wicked men,
 Thy Law forsooke and did procure
 thy iudgements, who knoweth when?
 54 And as for me I fram'd my songs
 thy statutes to exalt:
 When among the strangers dwellt,
 and thoughts gan me assault.
 55 I thought vpon thy name O Lord,
 by night when others sleepe,
 As for thy law also I keepe,

an I euer will it keepe.
 56 This grace I did obtaine, because
 thy covenants fiftene and deare:
 I did embrace and also keepe,
 with reuerence and with feare.
H. E. T. H. The viij. part.
 57 **O** God, which art my part and lot,
 my comfort and my stay:
 I haue decreed and promised,
 thy law to keepe alway.
 58 Mine earnest heart doth humbly sue,
 in presence of thy face:
 As thou therfore hast promised,
 Lord grant me of thy grace.
 59 My life I haue exarined,
 and tride my secret heart:
 Which to thy statutes caused me
 my feet straight to conuert.
 60 I did not stay, nor linger long,
 as they that sloathfull are:
 But hastily thy lawes to keepe,
 I did my selfe prepare.
 61 The cruell hands of wicked men,
 haue made of me their pray:
 Yet would I not thy law forget,
 nor from thee goe astray.
 62 Thy righteous iudgements shew'd toward
 so great are and so high. (me)
 That euen at midnight will I rise,
 thy name to magnifie.
 63 Companion am I to all them;
 which feare thee in their heart:
 And neither will for feare nor dread,
 from thy commandments start.
 64 Thy mercies Lord most plentifully
 doe all the world fulfill:
 O teach me how I may obey,
 thy statutes and thy will.
T. E. T. H. The ix. part.
 65 **A**ccording to thy promise Lord,
 so hast thou with me dealt:
 For of thy grace in sundry sorts,
 haue I thy seruant felt.
 66 Teach me alwayes to iudge aright,
 and giue mee knowledge sure:
 For certainly beleuee I doe,
 that thy precepts are pure.
 67 Ere thou didst touch me with thy rod,
 I erred and went astray:
 But now I keepe thy holy word,
 and make it all my stay.
 68 Thou art both good and gracious,
 and giu'st most liberally:
 Thy ordinances how to keepe,
 therefore (O Lord) teach mee.
 69 The proud and wicked men haue forg'd
 against me many a lie:
 Yet thy commandments still obserue,
 with all my heart will I.
 70 Their hearts are swollen with worldly
 as greafe so are they far. (wreaks)
 But in thy Law doe I delight,
 and nothing seeke but that.
 71 O happy time may I well say,
 when thou didst me correct:

For as a guide to learne thy Lawes,
thy ro's did me direct.

72 So that to me thy word and Law
is dear: manifest,

Then thousands great of siluer and gold,
or oughter can be told.

10 D. *The x. part.*

73 Seeing thy hands haue made me Lord
to be thy creature;

Grant knowledge likewise how to learne
to put thy Lawes in v're,

74 So they that feare thee shall reioyce,
when euer they mee see:

Because I haue learn'd by thy word,
to put my trust in thee.

75 When with thy rod the world is plagu'd,
I know the cause is iust:

So when thou dost correct me, Lord,
the cause iust needes be must.

76 Now of thy goodness I thee pray,
some comfort to me send:

As thou to me thy seruant heist'st,
so from all ill me shend.

77 Thy tender mercies poure on mee,
and I shall surely liue:

For ioy and consolation both
thy lawes to me doe giue.

78 Confound the proud: whose false pretence
is me for to destroy:

But as for me thy helts to know
I will my selfe employ,

79 Who so with reuerence doe thee feare,
to me let them retire;

And such as doe thy covenants know,
and them alone desire.

80 My heart without all wauering
let on thy lawes be bent:

That no confusion come to mee,
whereby I should be shent.

CAPH. *The xj. part.*

81 My soule doth faint, and ceaseth not
thy saving health to craue:

And for thy words, O Lord, still I trust
my heartes desire to haue.

82 Mine eyes doe faile with looking for
thy word, and thus I say:

Oh when wilt thou bring comfort Lord,
why dost thou thus delay?

83 As a skin bottle in the smoake,
so am I parcht and drie:

Yet will I not out of my heart
let thy commandements slide.

84 Alas how long shall I yet liue,
before I see the houre:

That on my foes which me torment
thy vengeance thou wilt powre?

85 Presumptuous men haue digged pits,
thinking to make me sure:

Thus contrary 'gainst thy Law
my hurt they doe procure.

86 But thy commandements are all true,
and causelesse they me grieve,

To thee therefore I doe complaine,
that thou might'st me relieue.

87 Almost they had me cleane destroyd,
and brought me quite to ground:

Yet by thy stature I abode,
and therein succour found.

88 Restore me Lord againe to life,
for thy mercies excell:

And so shall I thy covenants keepe,
till death my life expell.

LAMED. *The xij. part.*

89 In heauen Lord, where thou dost dwell,
thy word is stablished:

And shall for all eternitie,
fast grauen there endure.

90 From age to age thy truth abides,
as doth the earth vntill:

Whose ground-worke thou hast laid so sure,
as no tongue can expresse.

91 Euen to this day we may well see,
how all things perseuere

According to thy ordinance,
for all things thee reuere.

92 Had it not bene that in thy Law
my soule had comfort fought:

Long time ere now in my distresse,
I had bene brought to nought.

93 Therefore will I thy precepts aye,
in memory keep: fast:

By them thou hast my life restor'd,
when I was at last cast.

94 No riches to me can life make,
for I am onely thine:

Save me therefore, for to thy Lawes
mine eares and heart incline.

95 The wicked men doe seeke my bane,
and thereto lye in vwaye:

But I the while considered,
thy noble acts and great.

96 I see nothing in this vyle world,
at length which hath not end:

But thy commandements and thy Word
beyond all end extend.

MEM. *The xij. part.*

97 What great desire and seruent loue
doe I beare to thy Law?

All the day long my whole deuise,
is onely on thy Law.

98 Thy word hath taught me farre to passe
my foes in policie:

For still I keepe it as a thing
of moit excellencie.

99 My teachers which did me instruct
in knowledg, I excell:

Because I doe thy covenants keepe,
and them to others tell.

100 In wisdom I doe passe also
the ancient men indeed:

And all because to keepe thy Lawes,
I held it aye best reede.

101 My feete I haue restrained eke
from euery euill way:

Because that I continually
thy word might keepe. I say,

102 I haue not seru'd from thy iudgements,
nor yet shrunke any deale:

For why? thou hast me taught thereby
F 3

to liue godly and well.

- 103 O Lord how sweet vnto my taste
finde I thy words alway :
Doubtlesse no hony in my mouth
feele ought so sweet I may.
104 Thy lawes haue me such wisdom learn'd
that vnto I haue
All wicked and vngodly wayes,
in euery kinde of rate.

NVN. *The xiiij. part.*

- 105 **L** Ven as a lantern to my feet,
so doth thy word shine bright :
And to my paths where ere I goe
it is a flaming light.
106 I haue both sworne, and will performe
most certainly doubtlesse :
That I will keepe thy iudgements iust,
and them in life expresse.
107 Affliction hath me fore oppress'd,
and brought me to deahts dore :
O Lord, as thou hast promised,
so me to liue restore.
108 The offerings which with heart & voyce
most frankly I thee giue,
Accept, and teach me how I may
after thy iudgements line.
109 My soule is aye so in my hand,
that dangers ne assaile :
Yet doe I not thy Law forget,
but it to keepe will faile.
110 Although the wicked laide their nets;
to catch me at a bay :
Yet did I not from thy precepts,
once swerue, or go astray.
111 Thy Law I haue so claim'd alway,
as mine owne heritage :
And why : for therein I delight,
and let my whole courage.
112 For euermore I haue bene bent
thy statutes to fulfill :
Euen to likewise vnto the end,
I will continue still.

SAMECH. *The xv. part.*

- 113 **I** He crafty thoughts & double hearts;
I doe alwaye detest:
But as for thy Lawes and precepts
I lou'd them euer best.
114 Thou art my hid and secret place,
my shield and strong defence:
Therefore I haue thy promises,
look't for with patience.
115 Goe to therefore ye wicked men;
depart from me anone :
For the Commandments will I keepe
of God my Lord alone
116 As thou hast promis'd, so performe,
that death me not assaile :
Nor let my hope abuse me so,
that through distrust I quaille.
117 Vphold me, and I shall be safe,
for ought they doe or say :
And in thy statutes pleasure take
will I both night and day.
118 Thou hast trod such vnder thy feet,
as thou thy statutes brake :
For noight quaild their subtiltie,

their counsell is but weake.

- 119 Like droffe thou calts the wicked out,
where ere they goe or dwell :
Therefore can I as thy statutes,
loue nothing halfe so well.
120 My deth alas is taken with feare,
as though it were benum'd :
For when I see thy iudgements straight
I am as one aston'd.
AIN. The xvij. part.
121 **I** Doe the thing that lawfull is,
and giue to all men right :
Reigne me not to them that would
oppress me with their might.
122 But for thy seruant turety be
in that thing that is good :
That proud men giue me not the scelle,
which rage as they were wood.
123 Mine eyes with waiting are now blind,
thy health so much I craue :
And eke thy righteous promise Lord,
whereby thou wilt me saue.
124 Intreat thy seruant louingly,
and fauour to him shew :
Thy statutes of most excellency,
teach me also to know.
125 Thy humble seruant Lord I am,
graunt me to vnderstand :
How by thy statutes I may know
best what to take in hand.
126 It is now time Lord to beginne,
for truth is quite decay'd :
Thy Law like vnto they haue transgress'd,
and none against them faid.
127 This is the cause wherefore I loue
thy Lawes better than gold :
Or leuels fine, which are esteem'd
mult costly to be sold :
128 I thought thy precepts all most iust,
and so thou laid in store :
All craftie and malicious vwayes
I doe abhorre therefore.

PE. *The xvij. part.*

- 129 **T**hy covenants are most vnderfull,
and full of things profound,
My soule therefore doth keepe them sure,
when they are tride and found.
130 When men first enter into thy vword,
they finde a light most cleare :
And very Idots vnderstand,
when they it reade or heare.
131 For ioi I haue both gap'd and breath'd
to know thy commandment :
That I might guide my life thereby,
I sought vnto that thing it meant.
132 With mercie and compassion Lord
behold me from aboue :
As thou art wont to behold such
as thy name feare and loue.
133 Direct my foot-steps by thy vword;
that I thy vwill may know :
And neuer let iniquity
thy seruant ouerthrow.
134 From slanderous tongues and deadly hate
preserue and keepe me sure :

Thy precepts then will I obserue;
and put them eke in v're.

135 Thy countenance which doth surmount
the Sunne in his bright heu:

Let shine on me; and by thy Law,
teach me what to eke heu.

136 Out of mine eyes great floods gush out,
of drearie reares and teill:

When I behold how wicked men,
thy lawes keepe neuer a dell.

Z A D E.

The xxvij. part.

137 I Ne uery point Lord thou art iust,
the wicked though they grudge:
And when thou dost sentence pronounce
thou art a righteous Iudge.

138 To render right and sic from guile,
are two chiefe points most hie:

And such as thou hast in thy law,
commanded vs straitly.

139 With zeale and wrath I am confumde,
and euen pinde away:

To see my foes thy word forget,
for ought that I doe may.

140 So pure and perfect is thy word,
as any heart can deeme:

And I thy seruant nothing more,
doe loue or yet esteeme.

141 And though I be nothing set by,
as one of base degree:

Yet doe I not thy bestes forget,
nor shrinke away from thee.

142 Thy righteousnesse Lord is most iust:
for euer to endure:

Also thy law is trueh it selfe,
most constant and most pure.

143 Trouble and griefe haue seaz'd on me,
and brought me vnto low:

Yet doe I still of thy precepts,
delight to heare and know.

144 Thy righteousnesse is thy iudgments,
doth last for euermore:

Then teach thou me, for euen in them
my life lieth in store.

K O P H

The six. part.

145 With frownt heart I call'd and cride,
now answer me. O Lord:

That thy commandments to obserue,
I may fully ac-

146 To thee my God I make my suit,
with most humble request:

Sauce me therefore, and I will keepe
thy precepts and the law.

147 To thee I cry euen in the moine,
before the day waxe light:

Because that I haue in the word,
my confidence wolly plight.

148 Mine eyes preat on the watch by night
and ere they call I wake:

That by deuising on thy word,
I might some comfort take.

149 Incline thine eares to heare my voyce,
and pittie on mee take:

As thou wast wont to iudge me Lord,
least life should me forsake.

150 My foes draw neere, and doe procure
my death maliciously:

Which from thy law are farre gone backe,
and strayd from it lowly.

151 Therefore O Lord, approach thou neere
for neede-doth to require:

And all thy precepts true they are,
then helpe I thee d-fire.

152 But thy commandemens I haue learn'd
not now, but long agoe:

That they remaining for euermore,
thou hast them groundd fo.

R E S H.

The xix. part.

153 MY trouble and affliction,
consider and behold:

Deliu'r me for of thy law,
I neuer take fast hold.

154 Defend my good and righteous cause,
with speed me succour lend:

From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked farre they are,
for hauing health and grace:

Whereby they might thy statutes know,
they enter not the trace.

156 Great are thy mercies Lord I graunt
what tongue can them attaine:

And as thou hast me iudg'd etenow,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me fore:

Yet from thy lawes I neuer shrinke,
nor went away therefore.

158 And trueh it is for griefe I die,
when I these traitors see:

Because they keepe no whit thy word,
nor yet seeke to know thee.

159 Behold, for I doe loue thy lawes,
with heart most glad and faine:

As thou art good and gracious Lord,
restore my life againe.

160 What thy word doth decree, must be,
and so it hath beene euer:

Thy righteous iudgements are also,
most true and decay neuer.

S C H I N.

The xxj. part.

161 P Rinces haue fought by cruelty,
causelesse to make me couch,

But all in vaine, for of thy word,
the feare did my heart touch.

162 And certainly euen of thy word,
I was more merry and glad,

Then he that of rich spoile, and preyes,
great store and plenty had.

163 And for all lies and falsity,
I hate most and detest:

For why thy holy lawes doe I,
aboue all things loue best.

164 Seuen times a day I praise the Lord,
singing with heart and voyce:

Thy righteous acts and wonderfull,
to cause me to reioyce.

165 Great peace and rest shall all such haue
as doe thy statutes loue:

No danger shall their quiet state
impaire or once remoue.

166 Mine onely health and comfort Lord,

I looke for it thy hand :
 And therefore haue I done those things,
 which thou didst me command.
 167 Thy lawes haue bene my exercise,
 which my soule most desired:
 So much to thee my loue was bent,
 that nought else I required.
 168 Thy statutes and commandments
 I keepe, thou knowest aright :
 For all the things that I haue done,
 are present in thy sight.

T. A. V. The cxxij part.
 169 O Lord, let my complaint and cry,
 before thy face appeare,
 And as thou hast mee promise made,
 so teach me thee to feare.
 170 Mine humble supplication
 toward thee, let kinde accessie :
 And grant mee Lord deliverance,
 for so is thy promise.

171 Then shall my iust thy praises spake,
 after nought an ple fort.
 When thou thy statutes hast me taught,
 wherein standes my comfort.
 172 My tongue shall sing & preach thy word,
 and on this wise say shall :
 Gods famous actes and noble lawes,
 are iust and perfect all.
 173 Stretch out thy hand, I thee beseech,
 and speaile me faue :
 For thy commandments to obserue,
 chosen, O Lord, I haue.
 174 Of thee alone Lord I craue health,
 for other I know none :
 And in thy law and nothing else,
 I doe delight alone.

175 Grant me therefore long dayes to liue,
 thy name to magnifie :
 And of thy iudgements mercifull,
 let me thy fauour trie.
 176 For I was lost and went astray,
 much like a wandring sheepe:
 Oh seek me, for I haue not fail'd,
 thy commandments to keepe.

Ad Dominum. Psal. Cxx. T.S.

David being banished among the barbarous Syrians through false reports of envious flatterers inuenterly his long abode among such infidels, giveth to all kinde of wickednesse and contentions.

I N trouble and in thrall, vnto thee
 Lord I call, and he doth mee comfort:
 Deny me, I say, from lyars lips al.
 way and tongues of false report.

4 What vantage or what thing,
 Gerst thou this for to sing,
 thou false and flattering lyer ?

5 Thy tongue doth hurt, I weene,
 No lesse then arrowes keene
 of hot confuting fire.
 6 Alas, too long I sleeke,
 Within these tents so blacke;
 Which Kedar are by name,
 By whom the flocke elect,
 And all of Israels kinde
 Are put to open shame.

7 With them that peace did hate,
 I came a peace to make,
 and set a quiet life :
 8 But when my tale was told,
 Causelesse I was controld,
 by them that would haue strife.

Leuau oculos. Pl. Cxxij. W.W.

The Prophet sheweth by his owne example, that the iustifull ought to looke for all their succour of God alone, who vniuersally gouerne and giue good successe to all their godly enterprises.

I Lift mine eyes to Sion hill,
 from whence I doe attend, that succour
 God me send. The mightie God mee
 succour will : which heauen and earth
 framed, end all things therein named.

3 Thy foot from slip he will preserve,
 And will thee safely keepe :
 For he will neuer sleepe.
 4 Lo, he that doth Israel conserue,
 No sleepe at all can him catch,
 For his eyes doe euer watch.

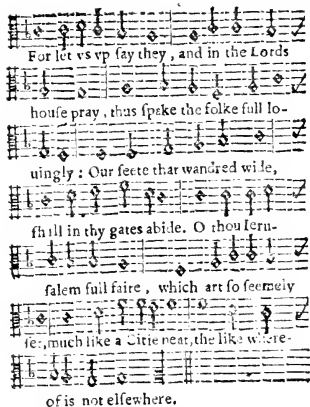
5 The Lord is thy warrant alway,
 The Lordecke doth thee couer,
 As at thy right hand euer.
 6 The Sunne shall not thee parch by day,
 Nor the Moone nor halfe so bright,
 Shall with cold thee hurt by night.

7 The Lord will keepe thee from distresse,
 And will thy life sure keepe,
 And thou shalt fast haue.
 8 In all thy businesse good successe,
 Where euer thou goest in or out,
 God will thy things bring about.

Lætatus sum. Psal. Cxxij. W.K.

David reioyeth that God accomplished his promise, and placed his Arke in Sion, giuing thanks, and praying for the prosperitie of the Church.

I Did in heart reioyce to heare the
 peoples voyce, in offering so willingly.
 For



For let vs vp say they, and in the Lords
house pray, thus speke the folke full lo-
uingly: Our feete that wandred wile,
shall in thy gates abide. O thou Ieru-
salem full faire, which art so seemely
se, much like a Citie neat, the like where-
of is not elsewhere.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take:
So God before did tell,
That there his Israel,
their prayers should together make.

5 For there are thrones erect,
and that for this respect:
to set forth iustice orderly:
Which thrones right to maintaine,
To Dauids house pertaine,
his folke to iudge accordingly.

6 To pray let vs not cease,
for IerusalEMS peace,
thy friends God prosper mightily,
7 Peace be thy wals about,
And prosper thee throughout,
thy places eke continually.

8 I wish thy prosperous state,
for my poore brethrens sake:
that comfort haue by meanes of thee,
Gods house doth me allure,
Thy wealth for to procure:
So much alwaies as lies in mee.

Ad te Leuani. Psal. Cxxij. T.S.

A prayer of the faithfull which are afflicted by
the wicked worldlings, and contemners of God,
Singing as the 137. Psalme.

O Lord, that heauen dost possesse,
I lift mine eyes to thee:
Euen as the seruant lieth his,
his masters hands to see.

2 As handmaids watch their mistres hands
some grace for to archiue:
So we behold the Lord our God,
till he doe vs forgieue.

3 Lord grant vs thy compassion,
and mercy in thy sight:
For wee are fill'd and overcome
with hatred and detright.

4 Our mind-s be stuff'd with great rebuke,
the rich and worldly wife

Doe make of vs their mocking stockes
the proud doe vs despise.

Nisi quia Dom. Pl. Cxxiiij. W.W.

The faithfull deliuered out of great danger, ac-
knowledging not to haue escaped by their owne
pouer, but through the fauour of God.



N O w Israel may say, and that
truly, if that the Lord had not our
cause maintain'd, if that the Lord had
not our right sustain'd, When all the
world against vs furiously, made their
vprores, and sayd, wee should all die,

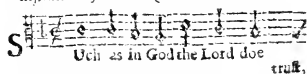
3 Now long agoe,
thy had deuour'd vs all,
And swallowed quicke,
for ought that we could deeme,
Such was their rage,
as wee might well esteeme:
4 And as the floods
with mightie force do fall:
So had they now
our liues euen brought to thrall.

5 The raging streames,
most proud in roaring noise:
Had long agoe,
ouerwhelm'd vs in the deepe.
6 But loued be God,
which doth vs safely keepe:
From bloodie teeth,
and their most cruell voyce,
Which as a prey,
to eate vs would reioyce.

7 Euen as a bird,
out of the fowlers grin,
Elcapeth away,
right so it fareth with vs:
Broke are their nets,
and we escaped thus,
8 God that mad: heauen
and earth is our helpe then:
His name hath taned vs,
euen from these wicked men.

Qui confidunt, Psal. Cxxv. W.K.

Page d. scribeth the assurance of the faithfull in their
afflictions, and desireth their wealth, and the
destruction of the wicked.



S Uch as in God the Lord doe
trust,



2 As mighty mountaines huge and gear,
Ierusalem about doe close;
So will the Lord be unto those,
Who on his godly will doe waite,
Such are to him so deare,
They neuer neede to feare.

3 For though the righteous trie doth he,
By making wicked men his rod.
Least they through griefe forsake their God,
It shall not as their lot still be,

4 Give Lord I to those thine light,
Whose hearts are true and right.

5 But as for such as turne aside,
By crooked waies which they out sought;
The Lord will surely bring to nought,
With workes most vile they shall abide,
But peace with Israel
For euermore shall dwell.

Another of the same by R.W.

Sing this as the 10. Commandments.

Those that doe put their confidence
Vpon the Lord our God onely:
And flie to him for their defence,
In all their need and misery.
Their faith is sure firme to endure,
Grounded on Christ the corner stone,
Moued with none ill but standeth still,
Stedfast like to the mount Syon,

And as about Ierusalem,
The mighty hills doe compass:
So that no enemies come to them,
To hurt that towe in any case,
So God indred in euery neede,
His faithfull people doth defend:
Standing them by, assuredly.

From this time forth world without end;

Right wise and good is our Lord God,
And will not suffer certainly:
The finners and vncoillies rod,
To carry vpon his familie
Least they allo from God should goe
Falling to sinne and wicked else:
O Lord defend world without end.
Thy christian flock through thy goodnes;

O Lord doe good to Christians all,
That stedfast in thy word abide:
Such as willingly from God fall,
And to false doctrine daily slide,
Such will the Lord scatter abroad,

With hypocrites throwne downe to hell,
God will them send paines without end,
But Lord grant peace to Israel.

Glory to God the Father of might,
And to his sonne our Sauour,
And to the holy Ghost whose light,
Shine in our hearts and vs succour,
That the right way from day to day,
We may walke and him glorifie:
With hearts desire all that are here,
Worship the Lord and say, Amen.

In conuertendo. Psal. Cxxvj. N.

This Psalme was made after the returne of the people from Babylon, and sheweth that the means of their deliuerance was wonderfull, after the seuentie yeeres of captiuitie, forespoken by Ieremie 23. 12. and 29. 10.



2 The hea her folke
were forced then this to co fesse:
How that the Lord,
for them also great things had done.
3 But much more we
and therefore can confesse no lesse:
Wherfore to iij.

we haue good cause as we begunne:
4 O Lord goe forth.
thou canst our bondage end,
As to Defets,
the flowing rivers send.

5 Full true it is,
that they which sow in teares indeed,
A time will come
when they shall reape in mirth and ioy.
6 They went and wept,
in bearing of their precious seed:
For that their foes
full often times did them annoy:
But their returne

with ioy they shall sure see :
Their shauces home bring,
and nor impaired be.

Nisi Dominus. Psa. Cxxvij. W.W.

*It is not man nor wit, nor power, or labour, but the free
good-will of God that giueth riches, preferreth
townes and countries, granteth now ifement and
children.*

Sing this as the Lords prayer.

EXcept the Lord the house doe build,
And thereunto doe set his hand :
What men doe build it cannot stand,
Likewise in vaine men vnder take
Cities and holds to watch and ward,
Except the Lord be their safe guard.
2 Though ye arise early in the morne,
And so at night goe late to bed,
Feeding full hardly with browne bread :
Yet were your labour lost and worne,
But they whom God doth loue and keepe
Receiue all things with quiet sleepe.
3 Therefore marke well when euer you see
That men haue houses to enioy their land,
It is the gift of Gods owne hand :
For God himselfe doth multiply
Of his great liberalitie,
The blessings of posteritie.

4 And when the children come to age,
They grow in strength and iactiuonelle,
In person and in comelinesse :
So that a thafe thot with courage,
Of one that hath a most strong a me,
Flies not so swift, nor doth like harme :
5 O well is hee that hath his quier
Furnished with such artillery :
For when in perill he shall be,
Such on shall neuer shake nor shiuer,
When that he pleaseth before the Iudge
Against his foes that beare him grudge.

Beat. omnes. Psa. Cxxvij. W.W.

*Here is described the prosperous estate of persons
married in the feare of God, and the promises of
Gods blessings to all them that live in this hono-
rable estate according to his commandements.*

Sing this as the 137. Psalme.

Blessed art thou that fearest God,
and walkest in his way :
For of thy labour thou shalt eate,
happy art thou I say.
2 Like fruitfull Vine on thy house side,
so doth thy wife spring out :
Thy children stand like Oliue plants
thy table round about.
3 Thus art thou blest that fearest God,
and he shall let thee see
The promised Ierusalem,
and his felicitie.
4 Thou shalt thy childrens children see;
to thy great ioyes increase,
And likewise grace on Israell
prosperity and peace.

Sape expugnauerut. Pf. Cxxix. N.

*He admonisheth the Church to reioyce though affli-
cted in all ages, for God will deliuer and sodainly
destroy the enemies thereof.*

Sing this as the 137. Psalme.

Oft they now Israell may say,
me from my youth assailed:
2 Oft they assailed me from my youth
yet neuer they preuaill'd.
3 Vpon my backe the plowrs plow'd,
and furrowes long and cast :
4 The righteous Lord hath cut the cords
of wicked foes at latt.
5 They that hate me shalbe asham'd,
and turn'd backe also :
6 And make as grasie vpon the house,
which withereth ere it grow.
7 Where of the mower cannot finde
enough to fill his hand :
Nor he can fill his lap, that goeth
to glean vpon the land,
8 Nor passers by pray God on them
to let his blessing fall :
Nor say we blese you in the name
of God the Lord at all.

De profundis. Psa. Cxxx. T.S.

*An effectuall prayer to obtaine mercie and forgie-
nesse of our sinne, and at length deliuerance from
all euils.*

Lord to thee I make my mone,
when dangers me oppresse : I call, I
sigh, plaine, and groone, trusting to finde
release. 2. Heare now, O Lord, my re-
quest, for it is full due time : And let
thine eares aye be prest vnto this
prayer mine.

3 O Lord our God if thou weigh
our sinnes, and then peruse :
Who shall then escape and say,
I can my felicitie excuse ?
4 But Lord thou art mercifull,
and turne it to vs thy grace :

That we with hearts most careful,
Should feare before thy face.

5 In God I put my whole trust,
my soule waies on his vwill :
For his promise is most iust,
and I hope therein still.

6 My soule to God hath regard,
vwithing for him alway :
More then th y that vwatch and vwar3
to see the dawning day.

7 Let Israel th n boidiy
in the Lord put his trust :
He is that God of mercy
that his deliuer must.

8 For he it is that most saue
Israel from his sinne :
And all such as surely haue
their confidence in him.

Domine non est. Psal. Cxxxj. N.

David charged with ambition, protesteth his humility before God.

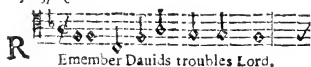
Sing this as the Lamentation.
O Lord, I am not put in minde,
I haue no scornfull eye :

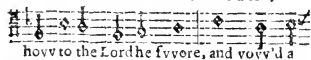
I doe not exercise my selfe
in things that be too hie.
2 But as the childe that vained is,
euen from his mothers breast :
So haue I Lord! behan'd my selfe
in silence and in rest.

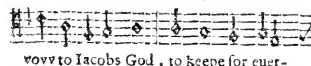
3 O Israel, trust in the Lord,
let him be all thy stay :
From this time forth for euer more,
from age to age for aye.

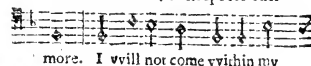
Memento Domin. Psal. Cxxxij. N.

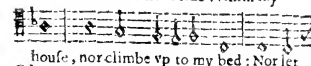
The faithfull grounded on Gods promise made vnto David, desireth that hee would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was prescribed.

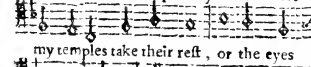
R 
Remember Davids troubles Lord,

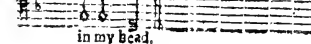

howe to the Lord he fvyore, and vovv'd a


vovv to Jacobs God, to keepe for euer-


more. I will not come vwith in my


house, nor climbe vp to my bed : Nor let


my temples take their rest, or the eyes


in my bed.

5 Till I haue found out for the Lord,
a place to sit thereon :
An house for Jacobs God to be
an habitation.

6 We heard of it at Euphrata,
there did vve heare ths found :
And in the fields and forrests there,
these voyces first were found.

7 We vwill assay and goe in now
his tabernacle there :
Before his foot-stoole to fall dovne,
vpon our knees in feare.

8 Arise, O Lord, arise I say,
inro thy resting place :
Both thou and the Arke of thy strength,
the presence of thy grace.

9 Let all thy Priests be clothed Lord
vwith trueth and righteousness :
Let all thy Saints and holy men
sing all with ioyfulnesse.

10 And for thy seruants Davids sake
refuse not Lord, I say
The face of thine annointed Lord,
nor turne thy face away.

The second part.

11 The Lord to David swore in trueth,
and will not strinke from it :
Saying, the fruit of thy body
vpon thy seate shall sit.

12 And if thy sonnes my covenant keepe,
that I shall learne each one :
Then shall their sonnes for euer sit
vpon thy princely throne.

13 The Lord himselfe hath chose Sion,
and loues therein to dwell :
14 Saying, this is my resting place,
I lone and like it well.

15 And I will blesse with great increase
her victuals euer where :
And I will satisfie with bread
the needy that be there.

16 Yea, I will decke and cloathe her Priests
with my saluation :
And all her Sains shall sing for ioy
of my protection.

17 There will I surely make the horne
of David for to bud :
For I haue there ordain'd for mine
a lanterne bright and good.

18 As for his enemies, I will cloathe
with thame for euer more :
But I will canse his crowne to shine
more fresh then heretofore.

Ecce quam? Psal. Cxxxij. W.W.

*The commandment of costly and brotherly amitie,
compared to the most precious oyle mentioned in
Exod. 30.*

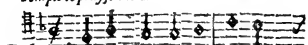
Sing this as the 127. Psalme.
O How happy a thing it is,
and ioyfull for to see
Brethren together fast to hold
the band of amitie.

2 It eals to rhinde the sweete perfume,
and that costly oymment,
Which on the Sacrifiers head,
by Gods precept was spent.

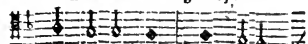
- 3 It wet not Aarons head alone,
but drencht his beard thoroughout:
And finally it did runne downe
his rich attire about:
4 And as the lower ground doth drinke
the dew of Hermon hill:
And Sion with her silver drops,
the fields with fruit doth fill.
5 Euen so the Lord doth poure on them,
his blessings manifold:
Whose hearts and minds without all guile,
this know due keepe and hold.

Ecce nunc, Psal. Cxxxiiij. W. K.

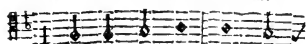
Hee exhorteth the Levites that watch in the Temple to praye the Lord.



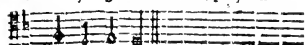
B Ehold and haue regard, ye ser-



uants of the Lord: Which in his



house by night doe watch, praye him



with one accord.

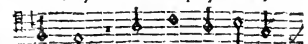
- 2 Lift vp your hands on high,
vnto his holy place.
And giue the Lord his prayes due
his benefits embrace.
3 For why? the Lord who did
bothe arch and heauen frame,
Doth sin blesse and will conserue
for mermore the same.

Laudite nomen. Psal. Cxxv. N.

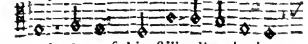
Hee exhorteth all the faithfull to praye God for his manifold workes and graces, wherewith he has declared his kindestie, to the confusion of all Idolaters.



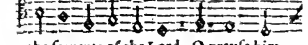
O Pray the Lord, praye him,



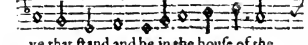
praye him, praye him with one ac-



cord: O praye him still, all ye that be



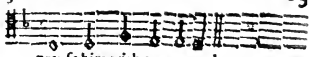
the seruants of the Lord, O praye him



ye that stand and be in the house of the



Lord: ye of his court and of his house



praye him: with one accord.

- 3 Pray ye the Lord, for he is good,
sing prayes to his name:
It is a comely and good thing,
alwayes to doe the same.
4 For why? the Lord hath chose Iacob,
his very one we see:
So hath he chosen Israel,
his treasure for to be.
5 For this I know and am right sure,
the Lord is very great:
He is indeed aboue all Gods,
most easie to intreat.
6 For whatsoeuer pleased him,
all that full well he wrought,
In heauen, in earth, and in the sea,
which he hath framde of nought.
7 He lifts vp clouds enen from the earth
he makes lightning and raine:
He bringeth forth the windes also,
he made nothing in vaine.
8 He smote the first borne of each thing;
in Egypt that tooke rest,
He spared there no liuing thing,
the man nor yet the beast.
9 He hath in thee shew'd wonders great,
O Egypt voide of vaunts,
On Pharaos why curst King
and his seuerie seruants.
10 He smote then many nations,
and did great acts and things:
He slew the great and mightiest,
and chiefest of their Kings.
11 Sehon King of the Amosites,
and Og King of Basan:
He slew also the kingdomes all,
that were of Canaan.
12 And gaue their land to Israel
and heritage we see:
To Israel his owne people,
an heritage to be.

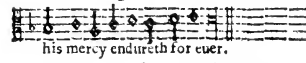
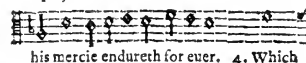
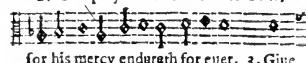
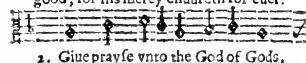
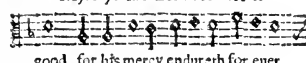
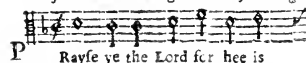
The second part.

- 13 Thy name O Lord, shall still endure,
and thy memoriall
Throughout all generations,
that are or euer shall.
14 The Lord will surely now auenge
his people all indeed:
And to his seruants he will shew
fauour in time of neede.
15 The Idoles of the heathen are made,
in all their coasts and lands:
Of silver and of gold be they
the works euen of mens hands.
16 They haue their mouthes &c cannot speake
and eyes and haue no sight:
17 They eke haue eares and heere nothing,
their mouthes be breathlesse quite.
18 Wherefore all they are like to them,
that doe to set them forth,
And likewise thote that trust in them,
or thanke they be ought worth,

- 19 O all ye house of Israel;
see that ye praye the Lord;
And ye that be of Aarons house,
praye him with one accord.
- 20 And ye that be of Leuites house,
praye ye likewise the Lord:
And all that stand in awe of him,
praye him with one accord.
- 21 And out of Sion found his praye,
the great praye of the Lord,
Which dwelleth in Ierusalem
praye him with one accord.

Confitemini. Psal. Cxxxvj. N.

*A most earnest exhortation to give thanks vnto
God for the creation and gouernance of all things.*



- 5 Which by his wisdom made the heauens
for his mercy endureth, &c.
- 6 Which on the waters stretcht the earth,
for his mercy endureth, &c.
- 7 Which made great lights to shine abroad,
for his mercy endureth, &c.
- 8 As Sunne to rule the lightesome day,
for his mercy endureth, &c.
- 9 The Moone and starres to guide the night
for his mercy endureth, &c.
- 10 Which smote Egypt with the first borne,
for his mercy endureth, &c.
- 11 And Israel brought out from them,
for his mercy endureth, &c.
- 12 With mightie hand and stretched arme,
for his mercy endureth, &c.
- 13 Which cut the red sea in two parts,
for his mercy endureth, &c.
- 14 And Israel made passe there through,
for his mercy endureth, &c.
- 15 And drowned Pharaos and his host,

- for his mercy endureth, &c.
- 16 Through wildeerne his people led,
for his mercy endureth, &c.
- 17 He which did smite great noble Kings,
for his mercy endureth, &c.
- 18 And which hath slaine the mighty Kings,
for his mercy endureth, &c.
- 19 As S. hon King of the Ammorites,
for his mercy endureth, &c.
- 20 And Og the King of Basan land,
for his mercy endureth, &c.
- 21 And gaue their land for heritage,
for his mercy endureth, &c.
- 22 Euen to his seruant Israel,
for his mercy endureth, &c.
- 23 Remembering vs in bale estate,
for his mercy endureth, &c.
- 24 And from oppressors rescued vs,
for his mercy endureth, &c.
- 25 Which giveth food vnto all flesh,
for his mercy endureth, &c.
- 26 Prayfe ye the Lord of heauen above,
for his mercy endureth, &c.
- 27 Give thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the same by T. C.

Sing this at the 148. Psalm.

- O Laud the Lord benigne,
Whose mercies last for aye;
- 2 Great thanks and prayfes ling
To God of Gods I say,
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
- 3 The Lord of Lords prayfe ye,
Whose mercies aye doe dure.
- 4 Great wonders onely he
Doth worke by his great power:
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
- 5 Which God omnipotent,
By his great wisdom high:
The heavenly firmament
Did frame as we doe see:
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
- 6 Yea he the heavy charge
Of all the earth did stretch,
And on the vyaters large,
The same he did out-reach,
For certainly, &c.
- 7 Great lights he made to vs,
For why? his loue is aye.
- 8 Such as the sunne we see,
To rule the lightesome day,
For certainly, &c.
- 9 And eke the Moone to cleare
Which shineth in our light;

And starres that doe appeare,
To guide the darkefome night,
For certainly, &c.

10 With grievous plagues and fore
All Egypt imore he than,
The first borne lesse and more
He slew of beast and man,
For certainly, &c.

11 And from amidst their land
His Israel forth brought:
12 Which he with mighty hand,
And stretched arme hath wrought,
For certainly, &c.

13 The sea he cut in two,
Which stood vp like a wall:
14 And made through it to goe
His chosen children ail,
For certainly, &c.

15 But there he whelmed then
The proud King Pharao,
With his huge host of men
And Chariots eke also,
For certainly, &c.

16 Who led through wilderness
His people safe and sound:
17 And for his loue endlesse
Great Kings he brought to ground;
For certainly, &c.

18 And slew with puissant hand,
Kings mighty and of fame;
19 As of Amorites land,
Schoon the King by name,
For certainly, &c.

20 And Oe the Gyant large,
Of Basan King also:
21 Whose land for heritage
He gaue his people tho,
For certainly, &c.

22 Euen vnto Israel,
His serant deare I say,
He gaue the fame to dwell,
And there abide for aye,
For certainly, &c.

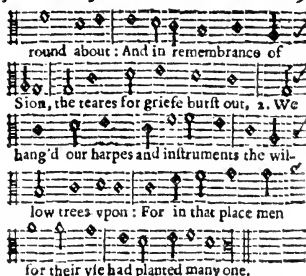
23 To minde he did vs call
In our most base degree:
24 And from oppressors all
In safety set vs free,
For certainly, &c.

25 All flesh on earth abroad
Wit food he doth fulfill:
26 Wherefore of heaven the God
Toauid he it your will,
For certainly, &c.

Sper flumina. Pl. Cxxxvij. W. W.

*The Israelites in their captivity hearing the Chal-
deans reproach and blasphemous God and his religion,
desire God to punish the Edomites, who prouoked
the Babylonians against them, and prophesied the
destruction of Babylon.*

W Hen as we sate in Babylon the riuers



3 Then they to whom we prisoners were,
sayd to vs tauntingly:
Now let vs heare your Hebrue songs,
and pleasant melodie.
4 Alas, sayd we, who can once frame,
his sorrowfull heart to sing:
The prayes of our louing God,
thus vnder a strange king:

5 But yet if I Ierusalem
out of my heart let slide:
Then let my fingers quite forget
the warbling harpe to guide.
6 And let my tongue within my mouth
be tyed for euer fast,
If that I loy before I see
thy full deliuerance past.

7 Therefore O Lord, remember now,
the cursed noise and cry:
That Edoms sonnes against vs made,
when they raz'd our Cisie.
Remember Lord, their cruell words,
when as with one accord:
They cryed, on, sacke, and raze their wailes
in despite of the Lord.

8 Euen so shalt thou (O Babylon)
at length to dust be brought,
And happy shall that man be cald,
that our reuenge hath wrought:
9 Yea blessed shall that man be cald,
that takes thy children young,
To dash their bones against hard stones
which lye the streets among.

Confitebor tibi. Psal. Cxxxvij. N.

*David prayeth the goodnesse of God toward him,
for which euen forraigne Princes shall praye the
Lord together with him. And he is assured to
haue life comfort of God hereafter, as heretofore,
Sing this as the 137. Psalme.*

Therewith I praye with my whole heart,
my Lord my God alwayes:
Euen in the presence of the Gods
I will aduance thy praye.
2 Towards thy holy Temple I
will looke, and worship thee:
And prayed in my thankfull mouth,
thy holy name shall be,

3 Euen for thy louing kindenesse sake,
and for thy truth withall:
For thou thy name hast by thy word

aduanced:

Nancy Jackson

- advanced ouer all,
 4 When I did call thou heardest me,
 and thou hast made also
 The power of encreased strength
 within my soule to grow.
 5 Yea, all the Kings on earth they shall
 giue praye to thee. O Lord:
 For they of thy most holy mouth
 haue heard the mighty word.
 6 They of the wayes of God the Lord
 in singing shall intreat:
 Because the glory of the Lord
 it is exceeding great.
 7 The Lord is he and yet he doth
 behold the lowly spirit:
 But he contemning knows asfarre
 the proud and lofty wight.
 8 Although in midst of trouble I
 doe walke, yet shall I stand:
 Renewed by thee, O my Lord,
 thou wilt stretch forth thy hand.
 9 Vpon the wrath of all my foes,
 and saved shall I be:
 By thy right hand the Lord God will
 performe his worke to me.
 10 Thy mercies Lord endure for aye,
 Lord doe me not forsake:
 Forsake me not that am the worke
 which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

David to cleanse his heart from all hypocrisie, sheweth that nothing is so secret which God seeth not, after declaring his zeale and feare of God, he professeth to be enemye to all them that condemne God.

Sing this as the 95. Psalm.

- O Lord, thou hast me tride and knowne,
 my sitting thou dost know:
 2 And rising eke, my thoughts asfarre,
 thou understandst also.
 3 My pathes yea, and my lying downe,
 thou compassst all wayes:
 And by familiar custome art
 acquainted with my wayes.
 4 No word is in my tongue, O Lord,
 but knowne it is to thee:
 Thou me behinde hold'st, and before,
 thou layest thy hands on mee.
 6 Too wonderfull about my reach
 Lord is thy cunning skill:
 It is so high, that I the fame
 cannot attaine vntill.
 7 From sight of thy all-seeing spirit,
 Lord, whither shall I goe?
 Or whither shall I flee away,
 thy presence to scape fro?
 8 To heauen if I mount aloft,
 loe thou art present there:
 In hel if I lye downe below,
 euen there thou dost appeare.

- 9 Yea, let me take the morning wings,
 and let me goe and hide
 Euen there where are the farthest parts,
 where flowing seas doe slide.
 10 Yea, euen thither also shall
 thy reaching hand me guide:
 And thy right hand shall hold me fast,
 and make me to abide,

- 11 Yea if I say the darknesse shall
 yet throw me from thy light:
 Loe euen also the darkest night,
 about me shall be light.
 12 Yea darknesse hideth not from thee,
 but night doth shine as day:
 To thee the darknesse and the light,
 are both alike away.
The second part.
 13 For thou possessedst my reins,
 and thou hast covered me:
 When I within my mothers wombe,
 enclosed was by thee:
 14 Thee will I prayse, made fearefully
 and wondrously I am:
 Thy workes are maruelous right well
 my soule doth know the fame.
 15 My bones they are not hid from thee,
 although in secret place:
 I haue bene made and in the earth,
 beneath I shaped was.
 16 When I was formelesse, then thine eye,
 saw me, for in thy booke:
 Were written all, nought was before,
 that after fashion tooke.
 17 The thoughts therefore of thee (O God),
 how deare are they to me?
 And of them all how passing great,
 the endless number be.

- 18 If I should count them, loe their summe,
 more then thou the sand I see:
 And whensoever I awake,
 yet am I still with thee.
 19 The wicked and the bloody men,
 oh that thou wouldest slay:
 Euen those O God, to whom depart,
 depart from me I say.
 20 Euen those of thee, O Lord my God,
 that speake full wickedly:
 Those that are lifted vp in vaine,
 being enemies to thee.
 21 Hate I not them that hate thee Lord,
 and that in earnest wise?
 Contend I not against them all,
 against thee that arise?
 22 I hate them with vnfeined hate,
 euen as my very foes:
 23 Try me, O God, and know my heart,
 my thoughts prooue and disclose.
 24 Consider Lord if wickednesse
 in me there any be:
 And in thy way, O God, my guide,
 for euer lead thou me.

Eripe me Dom. Psal. Cxl. N.

David prayeth vnto the Lord against the cruell, falsehood, and iniuries of his enemies, assuring his selfe of his succour, wherefore he prouoketh him selfe to prayse the Lord, and to assure himselfe of his succour.

Sing this as the Lamentation.

- L ord saue me from the euill man,
 and from the cruell wights,
 2 Deliuere me, which euill doe
 imagine in their spires.
 3 Which make on me continuall warre,
 their tongues loe haue they whet,
 Like Serpents, vnderneath their lips
 is adders poyson fet,

- 4 Keepe me O Lord, from wicked hands,
preferue mee to abide
Free from the cruell man that meanes
to caufe my steps to slide.
- 5 The proud haue laid, a snare for men,
and they haue spread a net
With cordes in my path wayes, and gins
for me eke haue they fet.
- 6 Therefore I said vnto the Lord,
thou art my God alone;
Heare mee O Lord, O heare the voyce,
wherewith I pray and mone.
- 7 O Lord my God, thou onely art
the strength that saueh mee;
My head in day of battell hath
beene couered still by thee.
- 8 Let not O Lord the wicked haue
the end of his desire:
Performe not his ill thought, least he
with pride be set on fire.
- 9 Of them that compasse mee about,
the chiefeft of them all;
Lord let the mischief of their lips
vpon themfelues befall:
- 10 Let coales fall on them, let him cast
them in consuming flame:
And in deepe pits, so as they may
not rise out of the same.
- 11 For no backbiter shall on earth,
be set in stable plight:
And euill to destruction still
shall haunt the cruell wight.
- 12 I know the Lord th' afflicted will
reunge, and iudge the poore:
The iust shall praye thy name, iust shall
dwell with thee euermore.

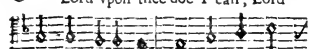
Domine clamaui, Psal. Cxlj N.

David being grievously persecuted vnder Saul, de-
sireth succour and patience, till God take ven-
geance of his enemies.

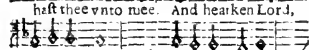
O Lord vpon thee doe I call, Lord



hast thee vnto mee. And hearken Lord,



vnto my voyce, when I doe cry to thee,



2. As incense let my prayer be directed



in thine eyes: And the vplifting of my



hands as evening sacrifice.

3 My Lord for guiding of my mouth
set thou a watch before:
And also of my morning lips
O Lord keepe thou the dore.

- 4 That I should wicked workes commit,
incline thou not my heart:
With ill men of their delicacies
Lord let mee eat no part.
- 5 But let the righteous smite me Lord,
for that is good for mee,
Let him reprove me, and the same
a precious oyle shall be,
Such smiting shall not breake my head,
the time shall shortly fall,
When I shall in their misery
make prayers for them all.
- 6 Then when in stony places downe
their Iudges shall be cast:
Then shall they heare my words, for then
they haue a pleasant tast.
- 7 Our bones about the graues mouth,
loose scattered are they found:
As he that heweth wood or he
that diggeth vp the ground.
- 8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my trust let not
my soule forsaken be.
- 9 Which they haue laid to catch mee in,
Lord keepe mee from the snare:
And from the subtil gins of them
that wicked workers are.
- 10 The wicked into their owne nets
together let them fall:
While I doe by thy helpe escape
the danger of them all.

Voce mea ad Dom. Psal. Cxlj. N.

David neither for feare nor anger would kill Saul,
but with a quiet minde prayeth vnto God, vnto
preferueth him.

Sing this as the 141. Psalme.

- B Efore the Lord God with my voyce,
I did send out my cry:
And with my strained voyce vnto
the Lord God prayed I.
- 2 My meditation in his sight
to poure I did not spare:
And in the presence of the Lord
my trouble did declare.
- 3 Although perplexed was my spirit,
my path was knowne to thee:
In way where I did walke a snare
they slyly laid for mee.
- 4 I looked and view'd on my right hand,
but none there would mee know,
All refuge, failed me, and for
my soule none cared tho.
- 5 Then cryed I Lord to thee, and said,
my hope thou onely art:
Thou in the land of liuing art
my portion and my part.
- 6 Harken to my cry, for I am brought
full low, d liue me
From them that doe me persecute,
for me too strong they be.
- 7 That I may praise thy name, my soule
from prison Lord bring out:
When thou art good to mee, the iust
shall presse me round about.

Domine exaudi. Psal. Cxliij. N.

An earnest prayer for remission of sinnes, acknowledging that the enemies did cruelly persecute him by Gods iust judgement, he desireth to be restored to grace, to be governed by his holy Spirit, that hee may spend the rest of his life in the true feare and worship of God.

Sing this as the 141. Psalme.

Lord heare my prayer, hearken the plaint,
that I doe make to thee:

Lord in thy native truth, and in
thy iustice answer me.

2 In indgement with thy seruant Lord,
oh enter not at all:

For iustified be in the sight
not one that liueth shall.

3 The enemy hath pursued my soule,
my life to ground hath throwne:
And laid me in the darke, like them,
that dead are long ago.

4 With me in perplexitie
was mine accumbred spirite:
And in me was my troubled heart
amaz'd and affright.

5 Yet I record time past, in all
thy workes I meditate:
Yea, in the workes I meditate
that thy hands haue create.

6 To thee O Lord my God, loe, I
doe stretch my craving hands:
My soule desireth after thee
as doe the thirde lands.

7 Heare me with speed my spirit doth faile,
hide not thy face me fro:

Else shall I be like them that downe
into the pit doe goe

8 Let me thy louing kindeesse in
the morning heare, and know:

For in thee is my trust, shew me
the way that I shall goe.

9 For I lift up my soule to thee,
O Lord deliuer me

From all mine enemies: for I
haue hidden me with thee.

10 Teach me to doe thy will for thou,
thou art my God I say:

Let thy good spirit into the land
of mercie me conuay.

11 For thy names sake with quickning grace
alike doe thou me make:

And out of trouble bring my soule,
euen for thy iustice sake.

12 And for thy mercy slay my foes,
O Lord bestow them all

That doe oppresse my soule, for I
thy seruant am and shall.

Benedictus Dom. Psal. Cxliij. N.

David praiseth the Lord for his victorie and kingdomes conquest, yet calling for the destruction of the wicked, he declareth wherein the felicity of any people consisteth.

Sing this as the 141. Psalme.

Bless be the Lord my strength, that doth
instruct my hands to fight:

The Lord that doth my fingers flame
to bar all by his might.

2 He is my goodness, fort and tower,
deliuerer and shield:

In him I trust, my people he
subdues to me to yeeld.

3 O Lord, what thing is man, that him
thou holdest so in price?

Or some of man, that upon him
thou thinkest in this wise?

4 Man is but like to vantage,
so passe his dayes to end.

5 As fleeting shade, bowe downe, O Lord,
the heauens and descend.

6 The mountains touch and they shall smoke:
cast forth thy lightning flame,

And scatter them: thine arrowes shoot,
consume them with the same.

7 Send downe thy hand euen from aboue,
O Lord, deliuer me:

Take me from waters great, from hand
of strangers make me free.

8 Whose subtil mouth of vanitie
and fondnesse doth intreat:

And thine right hand is a right hand
of salt hood and deceit

9 A new song will I sing O God,
and singing will I be

On Viol and on Instrument
ten stringed vnto thee.

10 Euen he it is that onely giues
deliuerance to kings:

Vnto his seruant David help
from hurtfull sword he brings.

11 From strangers hand me face and shield,
whose mouthes talke vanitie:

And their right hand is a right hand
of guile and subtiltie.

12 That our sonnes may be as the plants,
whom growing youth doth reare:

Our daughters as caru'd corner stones,
like to a Palace faire.

13 Our garners full and plenty may
with sundry sorts be found:

Our sheepe bring thousands, in our streets
ten thousands may abound.

14 Our Oxen be to labour strong,
that none doe vs invade:

There be no going out, no cries
within our streets be made.

15 The people blessed are that with
such blessings are fortu'd:

Yea blessed all the people are,
whose God is God the Lord.

Exaltabo te. Psal. Clxv. N.

David describeth the wonderful providence of God in governing and in preserving all the ether creatures. He praiseth God for his iustice, mercy and speciall louing kindeesse towards those that call vpon him that feare him and loue him.

Thee will I laud my God and
king, and blest thy name for aye. 2. For

uer will I praise thy name, and blisse
thee



thee day by day. 3. Great is the Lord
most worthy praise, his greatnesse none
can reach. 4. From race to race they
shall thy workes praise, and thy pow-
er preach.

- 5 I of thy glorious Maieſtie,
the beautie will record :
And meditate vpon thy workes,
moſt wonderfull O Lord.
- 6 And they ſhall of thy power and of
thy fearefull acts declare :
And I to publiſh all abroad,
thy greatnesſe will not ſpare.
- 7 And they into the mention ſhall
breake of thy goodnesſe great :
And I aloud thy righteouſneſſe,
in ſinging ſhall repeat.
- 8 The Lord our God is gracious,
and mercifull alſo :
Of great abounding mercy, and
to anger he is ſlow.
- 9 Yea good to all, and all his workes
his mercy doth exceede :
- 10 Loe all thy workes doe praise thee Lord,
and doe thy honour ſpread.
- 11 Thy Saints doe bleſſe thee, and they doe
thy Kingdome glory ſhew :
- 12 And blaſe thy power to cauſe the ſonnes
of men thy power to know.

To ſecond part.

- 13 And of his mightie Kingdome eke,
to ſpread the glorious praiſe :
Thy Kingdome Lord a Kingdome is,
that doth endure awayes
- 14 And thy dominion through each age,
endures without decay :
The Lord vpholdeth them that fall,
their ſitting he doth ſtay.
- 15 The eyes of all doe waite on thee,
thou doſt them all relieue :
And thou to each ſufficing foode,
in ſeaſon doeſt giue.
- 16 Thou openeſt thy plenteous hand,
and bounteouſly doſt fill :
All things whatſoeuer doe line,
with giſts of thy good will.
- 17 The Lord is iuſt in all his wayes,
his workes are holy all :
- 18 Neere all he is that call on him,
in truth that on him call.
- 19 He the deſires which they require,
that feare him will fulfill :
And he will heare them when they crie,
and ſaue them all he will.
- 20 The Lord preferres all thoſe, to him

that beare a louing heart:
But he them all that wicked are,
will utterly ſubuerſe.
21 My thankfull mouth ſhall gladly ſpeake
the praiſes of the Lord :
All Reſt to praiſe his holy name,
for euer ſhall accord.

Lauda anima mea. Pf. Cxlvj. I. H.

*David teacheth that man ſhould put their truſt in
m. n. but in God alone, who is almighty, and deli-
uereth the afflicted, nor ſuffereth the poore, ſetteth
prisoners at liberty, comforteth the fatherleſſe,
vndouers, ſtrangers, and is king for euer.*

Sing this as the 157. Psalme.

My ſoule praiſe thou the Lord alwayes.
my God I will confeſſe :
2 While breath and life prolong my dayes,
my tongue no time ſhall ceaſe.
3 Truſt not in worldly princes then,
though they abound in wealth :
Nor in the ſonnes of mortall men,
in whom there is no health.
4 For why? their breath doth ſoone depart
to earth anon they fall,
And then the counſels of their hearts
decay and periſh all.
5 O happy is that man I ſay,
whom Iacobs God doth aide :
And he whole hope doth not decay,
but on the Lord is ſtaid.

6 Which made the earth and waters deepe,
the Heauens high withall :
Which gath his word and promiſe keepe,
in truth and cuer ſhall.
With right alwayes he doth procede,
for ſuch as ſuffer wrong :
The poore and hungry he doth feede,
and a loſe the fetters ſtrong.
7 The Lord doth ſend the blinde their fight
the ſerpe to limmes reſtore :
The Lord I ſay doth lone the right
and iuſt man cure more.
8 He doth defend the fatherleſſe,
and ſtrangers lad in heart,
And quit the widow from diſtreſſe,
and alſo ſons wyes ſubvert
9 Thy Lord and God eternally,
O Zion, ſtill ſhall raigne :
In time of all poſterity,
for euer to remaine.

Laudate Dom. Pfal. Cxlvij. N.

*The Prophet prayeth the bounty, wiſedome, power,
iudice and providence of God vpon all creatures,
but ſpecially vpon his Church, which he gathered
together after their deſperſion, declaring his word
and iudgement ſo toward them, as he hath done
to no other people.*



Praise yee the Lord, for it is good
vnto our God to ſing : For it is plea-
ſant, and to praiſe it is a comely thing.



- 3 He heales the broken in their heart,
their forces he doth vp binde :
- 4 He counteth the number of the starres,
and names them in their kinde :
- 5 Great is the Lord, great is his power,
his wisdom infinite :
- 6 The Lord relieues the meeke, and throwes
to ground the wicked wight.
- 7 Sing vnto God the Lord with praise,
vnto the Lord reioyce :
- And to our God vpon the harpe,
advance your singing voyce.
- 8 He couers heauen with clouds, and for
the earth prepareth raine :
- And on the mountaines he doth make
the graffe to grow amaine.
- 9 He giues to beasts their food, and to
young Rauens when they crie :
- 10 His pleasure not in strength of horse,
nor in mans legs doth lie.
- 11 Bur in all those that feare the Lord,
the Lord hath his delight :
- And such as doe attend vpon
his mercies shining light.

The second part.

- 12 O prayse the Lord Ierusalem,
thy God, O Sion prayle :
- 13 For he the bars hath forged strong,
wherewith thy gates he stayes.
- 14 Thy children h. hath blest in thee,
and in thy borders he
doth sende peace, and with the flower
of weate he filleth thee.
- 15 And his commandement vpon
the earth he sendeth out :
- And eke his word with speedie course,
doth swiftly runne about.
- 16 He giueth snowlike wolle, hoare-frost
like ashes he doth spread :
- 17 Like morsels cast his ice thereof
the cold who can abide?
- 18 He sendeth forth his mightie word,
and melteth them againe :
- His wind he makes to blow, and then
the waters flow amaine.
- 19 The doctrine of his holy word,
to Iacob he doth flow,
- His statutes and his iudgements, he
giues Israel to know.
- 20 With euery nation he hath not
so dealt, nor they haue knowne
His secret iudgements yetherfore
praise yee the Lord alone.

Laudate Dom. Psal. Cxlvij. I. H.

*He prometheth all creatures to praise the Lord, in
Heauen and in all places, especially for the power
that he hath giuen to his people Israel.*



2. And alfo yee, his Angels all, armies
royall, praise him with glee.
- 3 Praise him both Moone and Sunne,
Which are so cleare and bright :
The same of you be done,
Ye glittering starres of light.
- 4 And eke no ledde,
Ye heauens faire,
And clouds of the aire,
His laud expresse.
- 5 For at his word they vvere
All formed as we see :
At his voyce did appeare
All things in his decree :
- 6 Which he set fast :
To them he made,
A layn and trade,
for aye to last.
- 7 Extoll and laud Gods name,
On earth ye dragons fell :
All deepes doe ye the same,
For it becommeth you well,
- 8 Him magnifie,
Fire, haile, ice, snow,
And stormes that blovy,
at his decree.
- 9 The hills and mountaines all,
And trees that fruitfull are :
The Cedars great and tall,
His worthy praise declare,
- 10 Beasts and cattell,
Ye birds flying,
And vvormes creeping,
that on earth dwell,
- 11 All kings both more and lesse,
With all their pompous traines :
Princes and all Iudges,
That in the world remaine,
- 12 Exalt his name,
Young men and maides,
Old men and babes
Doe ye the same.
- 13 For his name shall we prooue,
To be most excellent:
Whose praise is farre about
The earth and firmament,
- 14 For sure he shall,
Exalt with blisse,
The borne of his,
And helps them all.

Psalme Cxlix. CL.

17 His Saints all shall forth tell
His praise and worthineſſe.
The children of Iſrael,
Each one both more and leſſe:
16 And alſo they
That with good will
His words fulfill
and them obey.

Cantate Domino. Pſal. Cxlix. N.

*An exhortation to the Church, to praife the Lord for
his victory and conqueſt that he giueth his Saints
againſt all man's pow'r.*

Sing this as the 145. Pſalme.

- Singe ye vnto the Lord our God
a new reioycing ſong:
And let the praife of him be heard
his holy ſaints amonge.
2 Let Iſrael reioyce in him
that made him of nothing.
And let the feede of Sion eke
be iſfull in their King.
3 Let them ſound praife with voyce of flute
vnto his holy name:
And with the Timbrell and the Harpe,
ſing praifes of the fame.
4 For why: the Lord his pleaſure all
hath in his people let:
And by deliuerance he will raiſe
the mecke to glory great.
5 With glory and with honour both
let all the Saints reioyce:
And now alou. vpon their beds
aduance their ſinging voyce.
6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands eke let them beare
a double edged ſword.
7 To plague the heathen, and correct
the people with their hands:
8 To binde their itarely kings in chaines,
their Lords in yron bands.
9 To execute on them the doome
that written is before:
This honour all his Saints ſhall haue,
praife ye the Lord therefore.

•Laudate Dom. Pſal. CL. N.

*An exhortation to praife the Lord without ceaſing
by all manner of voyces, for all his mighty and
vnderſtandings.*

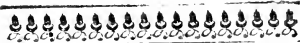
Sing this as the 147 Pſalme.

- Yield vnto God the mighty Lord,
praife in his Sanctuarie:
And praife him in the firmament,
that ſheweth his power on hie.
2 Aduance his name and praife him in
his mighty actes alwayes:
According to his excellency
of greatneſſe giue him praife.
3 His praifes with the Princely noyſe
of ſounding Trumpets blow:
Fraile him vpon the Violl, and
vpon the Harpe alſo.
4 Praife him with Timbrell, and with Flute,
Organs and Virginals:
5 With ſounding Cimbals praife ye him,
praife him with loud Cymbals.

The X. Commandements. 93

- 6 What euer hath the benefit
of breathing praife the Lord:
To praife the name of God the Lord
agree with one accord

The end of the Pſalmes of David.



An Exhortation vnto the praife of
God, to be ſung before Mor-
ning prayer, T.B.

Sing this as the 100. Pſalme.

- Praife the Lord, O ye Gentiles all,
which hath brought you into his light:
O praife him all people mortall,
as it is moſt worthy and right.

For he is full determined
on vs to poure out his mercy,
And the Lords truth be ye aſſur'd,
abideth perpetually.

*Glorie be to God the Father,
and to Ieſus Chriſt his true Sonne,
With the holy Ghoſt in like manner,
now and at euery ſeaſon.*

An Exhortation vnto the praife of

God to be ſung before Eue-
ning prayer, T.B.

Sing this as the 100. Pſalme.

- Behold now giue heede ſuch as be
the Lords ſeruants faithfull and true,
Come praife the Lord euery degree,
with ſuch ſongs as to him are due.

O ye that ſtand in the Lords houſe,
euen in our owne Gods manſions:
Praife ye the Lord to bounteous,
which worketh our ſaluation.

Lift vp your hands in his holy place,
yea, and that in the time of night:
Praife ye the Lord which giueth grace,
for he is a Lord of great might.

Then ſhall the Lord out of Sion,
which made heauen & earth by his power,
Giue to you and your nation,
his bleſſing mercy, and fauour.
Glorie be to the Father, &c.

Audi Iſrael. Exod. xx. W. W.

A

Trend my people and giue care
of early things I will thee tell: See
that my words in minde thou beare,
and to my precepts liſten well.

The Lords prayer.

1 I am thy soueraigne Lord and God,
Which haue thee brought from carefull thrall,
And eke reclaim'd from Pharaohs rod,
Make thee no gods on them co call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With grieuous plaguesthis sinne will smite.

3 Take not in vaine Gods holy name,
Abuse it not after thy will:
For so thou might'it soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuen day ceaseth,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods heits ye may attend.

5 Vnto thy parents honour giue,
As Gods commandements doe pretend,
That thou long dayes and good maist liue
In earth where God a place doth lend.

6 Beware of murther and cruell hate,

7 All filthy fornication feare.

8 See thou steale not in any rate.

9 Falie witneisse against no man beare.

10 Thy neighbours house with not to haue,
His wife nor ought that he calls mine:
His field, his Oxe, his Aile, his slaue,
Or any thing that is not thine.

A Prayer.

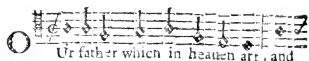
The Spirit of grace grant vs (O Lord)
To keepe these Lawes our hearts restore;
And caule vs all with one accord
To magnifie thy name therefore.

For of our selues no strength we haue
To keepe these lawes after thy will:
Thy might therefore (O Christ) we craue
That wee in thee may them fulfill.

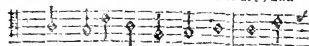
Lord, for thy names sake graunt this,
Thou art our strength, O Saviour Christ:
Of thee to speed how should we misse,
In whom our treasure doth consist;

To thee for euermore be praise,
With thee Father in each resp. &:
And with the holy Spirit alwayes,
The comforter of thine elect,

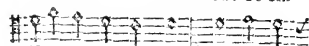
The Lords Prayer.



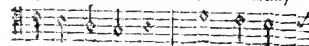
Our father which in heauen art, and



mak'it vs all one brotherhood: To call

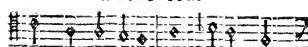


vpou thee with one heart, Our heauenly

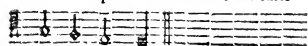


Father and our God, Grant wee pray

The Creed.



not with lips alone: But with the hearts



deepe sigh and groane.

Thy blessed name be sanctified,
Thy holy word might vs inflame.
In holy life for to abide,
To magnifie thy holy name:
From all errors defend and keepe
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henceforth euerlastingly:
Thine holy Gho't into vs poure,
With all his gifts most plentifully.

From Satrans rage and filthy band
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also:
In trouble grant vs patience,
Thee to obey in wealth and woe.

Let not flesh, blood, or any ill
Prouaile against thy holy will.

Giue vs this day our dayly bread,
And all other good gifts of thine:
Keepe vs from warre, and from blood-shed,
Also from sickness, dearth, and pine:

That we may liue in quietnesse,
Without all greedy carefulnesse,

Forgiue vs our offences all,
Reliue our carefull conscience:
As we forgiue both great and small
Which vnto vs haue done offence:

Prepare vs Lord for to ferue thee
In perfect loue and vnitie.

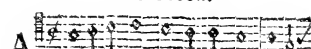
O Lord into temptation
Leade vs not when the fiend doth rage:
To withstand his insuasion,
Giue power and strength to euery age.
Arme and make strong thy feeble host,
With faith and with the holy Gho't.

O Lord from euill deliner vs,
The dayes and times are dangerous,
From euerlasting death saue vs,
And in our last neede comfort vs:

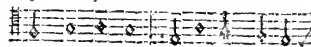
A blessed end to vs bequeath,
Into thy hands our soules receiue.

For thou O Lord art king of kings
And thou hast power ouer all:
Thy glory shineth in all things,
In the wide world vniuersall
Amen, Let it be done, O Lord,
That wee haue pray'd with one accord.

The Creed.



Al my beliefe and confidence is in



the Lord of might: The Father which all things

The Creede.



And in like maner I beleue,
In Chritt our Lor this Sonne:
Cocquill with the Deitie,
An I man in flesh and bone:

Conceiued by the holy Ghost,
His word doth me a lure:
And of his mother Mary borne,
Yet the a Virgin pure,

Because mankind to Satan was,
For firme in bond and thrall,
He came and offered vp himselfe,
To dea h to saue vs all.

And suffering most grievous paine
Then Pilate being Iudge,
Was crucified on the Crosse,
And the reat did nor grudge,

And so he died in the flesh,
But qu exened in the spirit,
His body then was buried,
As is our vie and right.

His Soule did after this descend
Into the lower paris:
To them that long in darkeness were,
The true light of their hearts.

And in the third day of his death,
He rose to life againe:
To th'end he might be glorified,
Out of all griefe and paine,

Ascending to the heauens high,
To sit in glory still:
On Gods right hand his father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come againe,
With Angels power, yet of that day
We all be vncertaine.

To iudge all people righteously,
Whom he hath dearly bought:
The liuing and the dead alio,
Which he hath made of nought.

And in the holy Spirit of God,
My faith to farishe,
The third person in Trinitie:
Beleue I stedfastly.

In the holy and Catholike Church,
That Gods weal I doth maintaine
And ho y scrip ture doth allow,
Which Satan doth dūdaine,

Aprayer to the holy Ghost.

And also I doe trust to haue,
By Iesus Chritt his death:
Release and pardon for my finnes:
And that onely by faith.

What time all flesh shall rise againe,
Before the Lord of might:
And see him with their bodily eyes,
Which now doe giue them light.

And then shall Chritt our Sauour
The sheepe and goates diuide:
And giue life euerlastingly,
To those whom he hath tride.

Within his Realme celestiall;
In glory for to rest:
With all the holy company,
Of Saints and Angels blett.

Which serue the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
An I praise for euermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 79. Psalme.

Come holy Spirit, the God of might,
comforter of vs all:

Teach vs to know thy word a right,
that we doe neuer fall.

O Holy Ghost visit our coast,
defend vs with thy shield:
Against all sinne and wickednesse,
Lord helpe vs winne the field.

Lord keepe our King and his counsell,
and giue them will and might,

To petteure in thy Gospell,
which can put sinne to flight.

O Lord that giuest thy holy word,
find Preachers plentifully:

That in the same we way accord,
and therein liue and die.

O holy spirit direct a right,
the preachers of thy word,

That thou by them mayst cut downe sinne,
as it were with a sword:

Depart not from those Pastors pure,
but aide them at all neede:

Which breake to vs the bread of life,
whereon our soules doe feede.

O blessed spirit of truth keepe vs,
in peace and vniue:

Keepe vs from sects and errors all,
and from all Papiſtrie.

Conuert all those that be our foes,
and bring them to thy light:

That they and wee may well agree,
and praise thee day & night.

O Lord increase our faith in vs,
and loue so to abound:

That man and wife be void of strife,
and neighbours about vs round,

In our time giue thy peace, O Lord,
to nations farre and nie:

Da pacem Domine.

The Lamentation.

A thanksgiving.

And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinitie,
that is of mightiest mast,
The living Father and the Sonne,
and eke the holy Ghost.

As it hath bene in all the time,
that hath bene heretofore:
As it is now, and so shall be,
henceforth for evermore.

Da pacem Domine. E. G.

Give peace in these our days, O Lord,
great dangers are now at hand: thine ene-
mies with one accord, Christs name in eu-
ry land seeke to deface: roote out: an I race

thy true right worship in de I: be thou our
stay, Lord we thee pray, thou helpest alone
in all needs.

Give vs that peace which we doe lacke,
Through misbelief and ill fe:
Thy word to offer thou dost slack,
Which we unkindly gaine strake.
With fire and sword,
Thou healest full of
Some perforce and oppresse:
Some with the mouth
Confesse the truth
Without sincere godlinesse.

Give peace, and thy spirit downe send,
With gifts and I rep inward true,
For pierce our hearts our liues to amend,
And be faith Christ renew:
Thou feare and I deale,
Warre and bloodie deale,
Through thy sweet mercy and grace,
Made from us life,
That thy truth may bide,
And shine in every place.

The Lamentation.

Though perfect repentance the sinner hath a Lord
trust in God: that his finnes sinlesse washed
away in Christs blood.

For there is all my trust, give

care vnto my wofull cry: Refuse me not

that am vnjust, but bowing downe thine

heavenly eye, behold how I doe still la-

ment my finnes wherein I doe offend: O

Lord for them shall I be shent, such wee

to please I doe intend.

No, no, not so, thy will is bent,
to deale with sinners in thine ire:

But when I hart they shall repent,
Thou grant'th wilt: and their iust desire,

To thee: therefore still shall I cry,
to waite away my iustall crime:

Thy blood O Lord, is not yet dry,
but that it may helpe me in time,

Hast thou O Lord, hast thoue I say,
to pow'r on me the gift of grace:

That when this life shall flit away,
in haue with them I may haue place,
Where thou dost raigne eternally,
with God which once d I downe thee send
Where Angels sing continually,
to thee be praise world without end.

A thanksgiving after the re- ceiving of the Lords Supper.

One that is the 137 Psalme.
The Lord be thank'd for his gifts,
and mercies euermore:
That he doth shew vnto his Saints,
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserve:
Our hearts cannot of him so thinke,
as he doth vs preferre.
His benefites they be so great,
to vs that be but sinne:
That at our hart is for recompence,
their is no hope to winne.
O sinfull flesh that thou shouldst haue
such mercies of the Lord:
Thou dost deserve more worthily,
of him to be abhord.

Nought els but sinne and wretchednesse,
doth rest within our hearts:
And thus boldly against the Lord,
weddyly play our parts,
The sinne about the firmament
which it to vs a light:
Doth shew it selfe more cleare and pure,
than we be in his sight.

